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MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

Alaska: Rt. Rev. Dr. Peter T. Rowe.
 Arizona: Rt. Rev. Dr. Julius W. Atwood.
 Asheville: Rt. Rev. Dr. Junius M. Horner.
 Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.
 Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.
 Honolulu: Rt. Rev. Dr. Henry B. Res-
 tarick.
 Idaho: Rt. Rev. Dr. James B. Fun-
 sten.
 Nevada: Rt. Rev. Dr. George C. Hunt-
 ing.
 New Mexico: Rt. Rev. Dr. Frederick
 B. Howden.
 North Dakota: Rt. Rev. Dr. J. Poyntz
 Tyler.
 North Texas: Rt. Rev. Dr. Edward A.
 Temple.
 Oklahoma: Rt. Rev. Dr. Francis K.
 Brooke.

Porto Rico: Rt. Rev. Dr. Charles B.
 Colmore.
 Philippine Islands: Rt. Rev. Dr.
 Charles H. Brent.
 Salina: Rt. Rev. Dr. Sheldon M. Gris-
 wold.
 San Joaquin: Rt. Rev. Dr. Louis
 Childs Sanford.
 South Dakota: Rt. Rev. Dr. George
 Biller, Jr.
 Southern Florida: Rt. Rev. Dr. Cam-
 eron Mann.
 Spokane: Rev. Dr. Herman Page,
 Bishop-elect.
 Utah: Rt. Rev. Dr. Paul Jones.
 Western Colorado: Rt. Rev. Dr. Ben-
 jamin Brewster.
 Western Nebraska: Rt. Rev. Dr.
 George A. Beecher.
 Wyoming: Rt. Rev. Dr. Nathaniel S.
 Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the
 Rt. Rev. Dr. A. W. Knight

II. ABROAD

Anking: Rt. Rev. Dr. D. Trumbull
 Huntington.
 Brazil: Rt. Rev. Dr. Lucien L. Kin-
 solving.
 Cuba: Rt. Rev. Dr. Hiram R. Hulse.
 Hankow: Rt. Rev. Dr. Logan H.
 Roots.
 Haiti: Rt. Rev. Dr. Charles B. Col-
 more, in charge.

Kyoto: Rt. Rev. Dr. H. St. George
 Tucker.
 Liberia: Rt. Rev. Dr. Samuel D.
 Ferguson.
 Mexico: Rt. Rev. Dr. Henry D. Aves.
 Shanghai: Rt. Rev. Dr. Frederick R.
 Graves.
 Tokyo: Rt. Rev. Dr. John McKim.

IMPORTANT NOTES

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 note of the time when subscription expires. Changes are made on the fifteenth
 of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth
 Avenue, New York," of changes in their post-office addresses in order that
 the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to
 probate whether they contain bequests to this Society, and that information of
 all such bequests be communicated to the Treasurer without delay. In making
 bequests for missions it is most important to give the exact title of the Society, thus:
I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the
Protestant Episcopal Church in the United States of America, for the use of the
Society......If it is desired that the bequest should be applied to some par-
 ticular department of the work, there should be substituted for the words, "For the
 Use of the Society," the words "For Domestic Missions," or "For Foreign Mis-
 sions," or "For Work Among the Indians," or "For Work Among Colored Peo-
 ple," or "For Work in Africa," or "For Work in China," etc.



GRADUATING CLASS OF ST. JOHN'S UNIVERSITY, SHANGHAI, 1914.

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

January, 1915

No. 1

THE PROGRESS OF THE KINGDOM

WE begin with this issue the eightieth volume of this magazine. THE SPIRIT OF MISSIONS is

**A
New
Year**

not only the oldest missionary publication in America which has been continuously con-

ducted, but few publications of any sort in New York City antedate it.

These have been to the Church years of enlarging vision. In common with all Christians we are taking wider views of the missionary opportunity. Year by year there has been an increasing realization of the prominent place which the extension of the Kingdom of God should hold among the children of the Kingdom. This is being recognized more fully than ever before; not only because we see an example of what men will give, and do, and sacrifice for the extension of an earthly and material kingdom, but also because we know that probably there never was a year in human history more momentous than the one upon which we are entering. Before its close, the question may be settled whether Incarnate Love or incarnate selfishness shall rule the world. With the settling of that question we shall have much to do, for in the end it is the world which will decide its own future, and not

the victorious armies of any one nation or group of nations. The time when a single conquering power could impose its authority and ideals upon submissive humanity has passed, and can never return. It is the public opinion of mankind which will in the end decide; and the Church of Christ,—the greatest single former of public opinion,—is confronted with an opportunity and responsibility of tremendous importance. Let us begin our New Year with the prayer that we may so rule our lives and use our influence that the Kingdom of Christ may be established—which is the Kingdom of Brotherhood and Peace.

AT the date of writing, two new missionary bishops have been added to our number. On December

Our New Missionary Bishops	16th in St. Mark's Cathedral, Salt Lake City, Utah, the Rev. George Coolidge Hunt-
-------------------------------------------	------------------------------------------------------------------------------------------------

ing, D.D., was consecrated as Bishop of Nevada, and the Rev. Paul Jones, D.D., as Bishop of Utah, in succession to the late Bishop Spalding. Both these men will enter immediately upon the discharge of their duties in their respective fields.

Archdeacon Hulse has signified his acceptance of his election as Bishop

of Cuba, and will be consecrated on Tuesday, January 12th, in the Cathedral of St. John-the-Divine, New York City.

The last one of the four to be consecrated will be the Rev. Dr. Page, rector of St. Paul's Church, Chicago. His consecration will take place on January 28th, in his parish church. The formal notice of the consecration has not yet been published.

Before another month passes, therefore, the ranks of the missionary episcopate will have been once more filled, and leaders provided for our vacant districts. We congratulate the Church upon the choices which have been made, and bespeak for the new bishops the sympathy and prayers of all faithful Church people.

A GREAT American and great Churchman has passed to his rest and reward. On December 1, Rear-

Admiral Mahan

Admiral Alfred Thayer Mahan, U. S. N., died in the

Naval Hospital in Washington. His death was recognized as an incident not only of national but of international importance, for his works upon naval strategy were authorities throughout the civilized world. The Secretary of our Navy has said of him: "He was the best-informed man upon war and its lessons with whom I ever conversed."

Yet, though by profession a man of war, he was by practice a man of peace, —a devoted and faithful follower of Jesus Christ, and a loyal son of the Church. Far less widely known than his books on naval tactics were his writings upon ecclesiastical and devotional subjects. Few laymen have equalled him in this particular. Like Gladstone, he was a man of great versatility, but of a deeply spiritual and consecrated life. The Church has reason to be proud of such a son.

Not only as a writer but as an administrator Admiral Mahan proved his

efficiency. In the year 1900 he was elected to the Board of Missions to fill the vacancy created by the death of Cornelius Vanderbilt, and he served upon the Board continuously until its reorganization in 1910. His wide experience in foreign affairs made him a most useful member, and particularly on the China and Japan Committee he made his influence and value deeply felt.

It is unnecessary to say that he was a firm believer in missions. Sometimes the assertion is made that men who travel widely and observe keenly are skeptics with regard to the value of the missionary enterprise. Admiral Mahan was only one of the many whose lives have absolutely disproved such a statement.

ON another page appears a statement put forth to the Church by the Board of Missions at its December meeting. It

The Needs of Others

concerns the needs of the missionary societies of the nations now at war, and urges immediate and self-sacrificing action on their behalf. We have no word to add to the statement itself, but we would urge the Church to follow the leadership of the Board in this matter, and make preparation for the dire need which seems certain to come upon much of the Christian work abroad.

What is done must be done now. The attempt to reach adequately the resources of the Church after a definite need has been announced would be largely futile. A "war fund" is the only effective resource for a war emergency. Will the American Church take counsel of wisdom in this matter?

A Fine Example

The recent primary synod of the Province of Washington—formerly the third province—set for itself a high goal of achieve-

ment which should stir emulation in other provinces. On motion of Bishop Rhinelander, it was unanimously resolved that the sum of \$1,000,000 be raised within the province for all missionary purposes during the coming year; this to include both diocesan and general missions. Last year the amount raised by the province for these purposes was \$500,000. This, therefore, means the doubling of all contributions. Of course it is very easy to vote affirmatively on such a resolution; noble ambitions are not in themselves expensive; but the spirit of the synod seemed to be one of serious determination and should certainly issue in a larger and more generous giving for the extension of Christ's Kingdom.

Aside from the possible amount of money to be raised, this act is most valuable because of its encouraging stimulus. There is, with timid souls; a disposition to hesitate and delay. One frequently hears it said that because of this or that great demand,—because of Belgian starvation and Red Cross needs—the needs of the Church and the missionaries should not be pressed. From this we promptly dissent. If it were a case of robbing one fund for the advancement of another, we should feel differently. If Belgian orphans would really go without food or wounded soldiers really go untended because certain moneys were expended to spread the Gospel of Peace, we should of course agree with the position above stated. There are needs which are paramount, and that of feeding the hungry and succoring the dying is one of these. But, as a matter of fact, one generous enterprise always aids another. We are convinced that there will be not less but more for each worthy cause. Generosity breeds generosity, and one of the mitigations of a condition like the present is that it teaches many hitherto careless ones the joy and privilege of giving—a privilege which they will not willingly relinquish in

the years to come. It is therefore specially important, psychologically speaking, that we relate our giving to some continuous enterprise, and not simply to a passing, though imperative, need.

WHAT will doubtless prove to be one of our most significant advances in the China mission field is

reported by a
Land Bought cablegram received
for St. Mary's December 10th at
 the Missions

House, in which Bishop Graves announces that the new site for St. Mary's Hall, Shanghai, has been purchased. Just which of three sites has been obtained we do not yet know, nor is that question important, since each of them would make possible the essential thing—the removal of St. Mary's Hall from the compound of St. John's University, and the resulting opportunity for expansion in the case of both institutions.

In the day of small beginnings it seemed as though the arrangement made for St. John's and St. Mary's would be sufficient for a long period of years, but the splendid success which both these institutions have achieved, and the unparalleled demands for educational opportunities consequent upon the recent revolution have, far more quickly than was expected, brought the day when larger things are absolutely necessary. Two years ago the active campaign was begun, and earnest bodies of women have been working in the interest of the new and larger St. Mary's. The raising of sufficient money to buy the new ground is one result of their efforts. They realized in a measure the truth of the statement made by Mrs. Helen Barrett Montgomery, a leading missionary figure among the Baptists, when she said "You women of the Episcopal Church should thank God upon your knees for the opportunity which is given you in St. Mary's Hall."

The purchase of the ground is only the beginning of the campaign. Money for buildings and equipment must still be gathered. Miss Dodson and those who are associated with her will be cheered by the thought that the campaign is at least begun, and will look to the Church in the United States for the adequate completion of the program undertaken. There is perhaps no other opportunity for an investment in Christian education open at this moment before the Church in China which is comparable with this one.

IT is a grateful task for the editor of a religious periodical to speak approvingly of an article appearing in

**The Value
of
Christmas**

Life. We have not always found it possible to do this, but the sentiment of the leading editorial in its Christmas number, issued on December 3rd, is, we believe, significant of a widespread attitude toward serious questions.

When this mocking journal sets itself to analyze the Christmas theory and contrasts it with the present reign of force in an effort to decide whether it would be in better taste not to keep the feast at all, one awaits with interest the conclusion reached.

When this mocking journal sets itself to analyze the Christmas theory and contrasts it with the present reign of force in an effort to decide whether it would be in better taste not to keep the feast at all, one awaits with interest the conclusion reached.

"The ideal presented by the apologists of force, is not," the writer points out, "a new one. What is novel is the vehemence with which lately it has been adopted by millions of Christmas-keeping people, who have spent for it more lives and effort and treasure than for whole generations have gone to maintain and spread the Christmas idea. These two ideas are rivals.

"When the Christmas idea was brought out, the old idea of force and the renovation of mankind by war had been on trial in this world for more thousands of years than any learned person has been able to count. Of the

two, it is the Christmas idea that is the novelty. The other is old, old, old. The pyramids stand for it, the cave-dwellers practiced it. It hangs on hard, there's no denying it. It is part of human nature as history knows human nature, and to get it out is like prying life loose from its socket.

"But, friends, are you pleased with it? Does it look to you like a good, or like an evil? You have got to endure it because it still exists, but will you embrace it? Will you go with it the whole way? Will you assert your power to direct and compel human life? Will you destroy your lunatics, your feeble people, your inconveniently sick, your superfluous children? Force is Odin, and a step beyond it is Moloch. What of the path that way? Is it the path for forward-looking people, or is it the back-track?

"Look about! See this old-new Force idea in action, accelerated and strengthened by every detail of efficiency that has been born in modern thought. Is there still room in the world for it with these modern improvements? And is there room at the same time for man? That is what you have to consider; and if you think No, what is your alternative? There is but one, and that is the idea that Christmas stands for. That is the only idea that has power enough behind it, and is sane and wide and deep enough to dispute with Force for the mastery of life. To that idea mankind is sure to come back whenever the periodical spasms of violence have spent their fury. There is nothing else to return to.

"Let us stick to Christmas, then, the best we can; to its spirit, to its promise, to its methods. We have more need than ever to keep it this year, because we have more need than ever that Christmas shall keep us. Without it and its wisdom that confounds the warriors and diplomats and professors, we should have slight assurance of anything much better than a violent exit

from a distracted world, or a bereaved continuance in a life that has lost its joy."

Congratulations to Mr. E. S. Martin, who wrote the above, and to *Life* which published it! One does not often encounter a more able argument for the proclamation and propagation of the Gospel of Peace. Saul takes his place among the prophets when *Life* advocates the missionary ideal. And the best thing about it all is that the estimate is sincere, and presents a point of view which is more and more possessing the minds and consciences of thoughtful Americans.

ON a later page in this issue we publish a protest, voiced in the most solemn and earnest manner by our workers in the Empire of Japan. It calls attention to a state of affairs — particularly in California — which seems most unjust and exceedingly injurious to the friendly relations between the two countries. The fact that it should have seemed necessary to make such a protest is of vast significance. It is another indication of an existing psychological condition which may easily lead to unfortunate results.

A Protest from Japan

We read the other day in a leading and responsible journal a communication in which the writer calmly said: "Every one knows that we shall have to fight Japan." We cannot protest too vigorously and to earnestly against the wickedness of such statements. Utterly false as they are, there is perhaps no surer way of making them true than by continually asserting their truth. Yet even so, we cannot believe that the American people will let themselves be misled. The universal testimony of our missionaries in Japan, and particularly of those who are most familiar with the people, and who through years have sustained intimate relations with the government, flatly contradicts these statements.

Japan is seeking no quarrel with the United States; let the United States be careful not to force a quarrel upon Japan. And above all, let our Christian people demand that both the states and the nation shall act Christianly.

IN every warring nation, at the very nerve-centers of its population, touching intimately the vital forces

The Master's Men

which move and control it, are to be found the heralds of Christ — the missionary men and women who are seeking openings where He may enter—opportunities where He may serve and save. With eyes alert for every change, with hearts athrob for every need, with hands stretched out for loving ministry, American missionaries are contributing wonderfully to make Christian a most un-Christian situation. It is they who are now helping us to help; it is they who—when the animosities of war have ceased and an impartial judgment becomes possible—will help us to understand the real motives which underlie this world upheaval. This beneficent espionage is now winning, and is bound still more to win, the gratitude of the nations.

It was especially fitting therefore that the Board of Missions, at its recent meeting, sent a message of sympathy and cheer to our representatives who have honored the church by the high character of the service performed in this great emergency. The full text of the statement follows. We trust it may be productive of sympathetic co-operation the the part of many who read it.

The Board of Missions has heard with deep concern and sympathy of the special obligations and opportunities which have come upon the American Churches in Europe because of the war. The way in which these obligations have been met and opportunities used for the service of our own countrymen and others—the works of charity and

mercy performed by our representatives in this great emergency—have done high honor to the Church.

The Board, therefore, desires to express to the clergy in charge of this work, and to their associates and helpers, its high appreciation of the spirit shown and the results achieved. The American Churches in Europe have made for themselves a new and larger place in the respect and confidence of all people, which will, we trust, issue in a larger material support to meet the demands which the war must make for a long time to come.

The Board sends this message of appreciation in order to assure our workers abroad that the Church is not unmindful of the service which they have rendered, and are rendering, in these troubled times.

ELSEWHERE in this issue appears the story of a parish which, on the morning after its church was

destroyed by fire, began organizing a canvass of the congregation in order to secure immediate

support. This was a perfectly normal procedure, but the unusual and significant feature, which deserves attention, was the statement carried to the members of the congregation concerning the responsibilities resting upon the parish. They were named in the following order:

First Things First

"1. The first obligation of any strong church, after providing for its own actual existence, is undoubtedly to care for those dependent upon it.

"2. The second obligation is to maintain in a large and self-respecting way its worship and its work, with as good music and workers and as well equipped a 'workshop' as it can afford.

"3. The third is to provide for its own convenience and peace and comfort, by having as beautiful and well-furnished a church home as possible."

Basing their argument upon the above premises the authorities requested the parish to ask first: What can we give for missions and charities—for missions, so that no work al-

ready undertaken need suffer by the neglect of those upon whom it rightfully depends; for charities so that the poor, many of whom are only temporarily distressed, may have the aid needed. Next they were to ask what they could give weekly toward the maintenance of the parish that the proper expenses might be met. And last of all—but of such great importance to both the former questions that its value cannot be overestimated—what they could give for the restoring and beautifying of their House of God.

Such was the generous and Christian way in which the case was stated. They might easily have said, "Of course we recognize that there are other great needs, but our first thought must be to restore our church which has been destroyed." No one would have faulted them; no one would have wondered. It would have seemed a reasonable statement. Yet how refreshing is this better presentation of the case! That it appealed at once to the members of the parish as both logical and Christian is evidenced by the splendid results that followed.

THE Premier of Japan, Count Okuma, in announcing the personal gift of the Emperor (\$25,000) to

Appreciation of Our Hospital

St. Luke's Hospital, Tokyo, gave a luncheon at his official residence on November 9th, at which many distinguished people were present, including members of the Japanese Council for St. Luke's and the American ambassador. The British ambassador was unable to be present, but sent an appreciative letter. The luncheon took the form of a tribute of honor to Mr. and Mrs. C. R. Pancoast, members of the American Council of St. Luke's Hospital, who are visiting in Japan. Speeches were made by Ambassador Guthrie, Mr. Pancoast and Dr. Teusler, all of which

echoed the conviction that the munificence of the imperial throne toward the plan must instantly arrest attention in America and create a wave of responsive interest which would carry it to a successful issue.

Since this occasion the gentlemen of the Japanese Council themselves have secured gifts amounting to 100,000 *yen* (\$50,000), as was announced in our December issue. This, of course, is not the end of Japan's liberality toward the enterprise, but it is a most substantial and convincing testimony to a personal and international interest on the part of the Japanese. The gift of the Emperor and the assured patronage of the Empress have attracted attention throughout the length and breadth of Japan and will draw at once to St. Luke's the best of Japan's medical students and nurses. Any work or institution on which the Emperor puts his stamp of approval secures the allegiance of his people.

Bishop McKim, writing concerning this, says: "This Imperial act will give a great impetus to the collection of the sum needed, for it would be a tremendous loss of face for the scheme to fail since the Emperor has smiled upon it. It must certainly be a convincing proof to people in America who have ever doubted whether the Japanese were sympathetic in our efforts to found an international hospital."

**President
Wilson's
Acknowledg-
ment**

In connection with this international incident, it is interesting to note that the action of Japan's Emperor has been brought to the attention of our own President, who has considered it of sufficient international importance to call for an expression of appreciation from himself. Our ambassador at Tokyo, Mr. Guthrie, who informed President Wilson of the gift, was instructed "to convey

to the Japanese Emperor the deep thanks of the President for the Imperial gift." The communication further states that "the President of the United States deems the gift a generous token of the sincere wish of the Japanese Emperor for the success of the charitable enterprise undertaken by Americans, and that it further affords a renewed proof of the close friendship and cordiality existing between the two countries."

A CHRISTIAN work which has its headquarters in Jerusalem naturally elicits the special interest of Christian people everywhere. Thus it has come to pass that, although we sup-

**Jerusalem's
Bishop**

port no enterprise of our own in Asia Minor, many of our church folk have taken a deep interest in, and have given generous support to, the work of the Anglican Bishop of Jerusalem. It would be hard to imagine a task more delicate and difficult—and yet more useful to the whole Anglican Communion—than that of which the late Bishop Blyth was the head for twenty-six years. Jerusalem furnishes a remarkable field for the promotion of Christian unity, and this Anglican bishop, by his tact and knowledge, has been to a large extent a mediating force in Christendom. A year ago he resigned his see and returned to England to pass the remainder of his days. These were few indeed, for last month there came the news of his death. Already a successor has been named in the person of Canon Rennie MacInnes, for many years in the English work in Egypt and the Soudan and since 1909 honorary canon of St. George's Church, Jerusalem. The ability and character of the bishop designate are testified to most earnestly by our American clergy who know him. In every way the appointment seems an admirable one.

The diocese of Jerusalem extends from Beyrout on the north to a point 500 miles beyond Khartoum at the south. It is naturally an anxious moment for the mission in Palestine, which is now under Bishop MacInnes' care. A large proportion of the London Jews' Society and of the Church Missionary Society's missionaries have come away because of the financial difficulties occasioned by the war, and also because of the attitude of the Turkish government towards the allied powers.

IT seems possible that poor Liberia may suffer from the European war in other ways than by the cutting off of her provisions.

The Status of Liberia

The Paris press is commenting freely upon what it calls "the Germanophile tendencies of the Liberian government." The claim is made that German warships have been aided, and armed bands sent into adjacent French territory. *The Eclair* goes on to say: "In view of such evident ill-will, we are justified in protecting ourselves. . . . The hour has come to finish with this phantasmagoria of a nationality wedged into our African colonies. While Liberia did not molest us we allowed her to remain, but now that she has become a nuisance let us settle, once for all, together with our Sierra Leone neighbors, the status of the black republic in accordance with our interests."

Whatever they may be worth, we view these statements with grave apprehension. Undoubtedly the government of Liberia is not a strong one, and beyond question it has feared, and had cause to fear, its powerful neighbors, England and France, who shut it in on either side. Little by little, on one pretext or another, its territory has been taken over. It is conceivable that under such conditions Liberia might fancy that it would find a

strong protector in Germany, but it would be a great misfortune to the black republic if it has really committed itself in this manner. We cannot believe that this is the case.

Yet, true or not, such charges might easily furnish an excuse for the swallowing up of this little nation. The words of the Paris press do not ring true. One reads in them an eagerness to seize a slight occasion for the accomplishment of a long-sought end. No one would defend the breaches of neutrality alleged against Liberia, if they can be proved; but surely, great nations who claim to be at war as champions of the rights of small nations against the greed of powerful neighbors, should go softly, lest they disprove their own contention. Words such as we have quoted above, "while Liberia did not molest us we allowed her to remain . . . let us settle once for all the status of the black republic in accordance with our interests," might easily have been spoken by the Kaiser concerning Belgium. Though they differ in language the spirit is identical.

Technically the United States is no more the sponsor of Liberia than is any other nation, yet it is a government conceived upon American soil and wrought out by transplanted Afro-Americans. Also it is a republic, and as such has our sympathy. Until some overt act indicates the disposition of these governments, we shall decline to consider the language of the Paris press as an inspired utterance, but if the existence of Liberia is seriously threatened, surely an earnest protest should be made by its "next friend."

A NEW pamphlet descriptive of the work of the past year in behalf of St. Luke's International Hospital, Tokyo, will be issued about the middle of January. It may be had on application to the Literature Department, 281 Fourth Avenue, New York.

A STATEMENT TO THE CHURCH

THE Board rejoices to know that in certain parts of the Church,—following the suggestion contained in its Message and in the Pastoral of the House of Bishops sent out from Minneapolis—there is developing an earnest desire to come to the aid of world missions in a serious crisis. It has already been suggested, and many are acting upon the suggestion, that we tax ourselves more generously for another's need, and try, if it is possible, to double our gifts.

In some cases a specific object has been named: that is, the aiding of the English Missionary Societies. The Board is glad to report to the Church that up to the present time English Churchmen have nobly responded to the needs, and that the receipts of those societies have not as yet fallen off. Those of the Society for the Propagation of the Gospel are somewhat in excess of last year. Nevertheless, in the larger view, Christian missions are bound to be crippled, and Christian missionaries should have our aid.

It is a splendid adventure of love and sacrifice which is proposed. The Board believes that the American Church can do whatever it determines to do, and that the stimulus of a heroic call will be a great one. It would therefore say to the Church that we are rigidly limiting our own expenditures, and it asks congregations to consider whether we may not find a blessing this year—while not neglecting our own needs—in fixing our eyes upon the larger horizon. Will congregations and dioceses set before them, not simply the needs of our own work, but a larger standard of Christian generosity, and thus enable the Board to relieve distress and avert disaster to missionaries in need.

It is a large ideal, but the opportunity to serve is unique. We may, of course, if we choose, sit in our sheltered corner and thank God that we are out of the storm, but shall we not rather make a thank offering for the peace which is ours. And shall we deserve to be blest in our future missionary undertakings if we fail our brethren in their time of need? But if, on the other hand, we take the generous and the self-forgetting course, may it not be that we shall "find ourselves" as we never have done before, and will reap—in fuller consecration, wider vision and deeper spiritual life—an abundant and abiding reward?

THE SANCTUARY OF MISSIONS

SWEET Child of Peace, across the
ancient strife
Bringing glad melody of angel-
psalm,
Our hearts are restless with the care
of life,
Oh, bring to us thy calm.

Dear Lord of Love, the world is wait-
ing still
The high achievement of thy gra-
cious plan;
Oh, grant us thine all-conquering good
will,
Thy loving faith in man.

Great Prince of Life, in knowing
whom we live,
Triumphant strength and energy are
thine;
Our hearts grow faint in service, do
thou give
Untiring Life divine.

Master of Death, thy greatest gift is
yet—
To know thy sacrifice, to share thy
loss,
Lest in the mirth of Christmas we for-
get
The glory of the cross.

—Anna Louise Strong.

THANKSGIVING

WE thank Thee:
For the way wherein thou
hast led us, and the loving-
kindness and mercy which have fol-
lowed us all our days.

For the New Year with its solemn
responsibilities and unknown oppor-
tunities.

For the hope of life and health, of
love and labor, of service and sacri-
fice.

For the beginning of a new era in
the life of St. Mary's Hall, Shanghai.
(Page 9.)

For the continued giving of the
Church for her missionary responsi-
bilities, and the expectation of still
larger things. (Page 15.)

For the Christian temper and
achievement of a congregation "tested
by fire." (Page 39.)

IF you do not wish for Christ's
Kingdom, don't pray for it; but if
you do, you must do more than pray
for it; you must work for it.—*Rus-
kin.*

INTERCESSIONS

WE pray Thee:
That in the calm light of
Christmastide, undismayed by
the grim flashes of war, we may set
ourselves to learn human brotherhood.
(Page 17.)

That our rulers, both in state and
nation, may seek earnestly to secure
justice and brotherly kindness in our
dealings with Japan. (Page 40.)

That thy abundant blessing may rest
upon the bishops who have just been
sent forth as leaders of thy Church.
(Page 7.)

That thy Church may generously
discharge its missionary responsibili-
ties.

So to order affairs in the Republic
of Mexico that thy Church may joy-
fully serve thee in all godly quietness.

That our lonely workers in Alaska
may be sustained and cheered by the
sense of thy presence. (Page 27.)

For the New Year

O ETERNAL GOD, who hast com-
mitted unto us the swift and
solemn trust of life, since we
know not what a day may bring forth,
but only that the hour for serving thee
is always present; Grant that we may
give ourselves with a ready will to
make thy way known upon earth, thy
saving health among all nations. Teach
us, our Father, by thine infinite love
for us and for all men, to love those
whom we have not seen, but with whom
we may share the good things thou hast
entrusted to us. Help us to pray in-
stantly, to give liberally, and to work
diligently that the coming of thy King-
dom may be hastened, and that the sor-
row of the world may be relieved,
through Jesus Christ our Lord. Amen.

HUMAN BROTHERHOOD

By The Right Rev. Charles H. Brent, Bishop of the Philippines

Two years ago in Liverpool was held an important conference on "Foreign Missions and Social Problems." The general subject of it was "Christ and Human Need." One of the opening addresses was delivered by Bishop Brent. Because of its strong statement of the case, and its significant bearing upon the special mission study in which the Church is now engaged, we reproduce here, substantially in full, the text of that address.

I DARE not speak of human brotherhood without speaking first of Divine Sonship. There is no meaning to the word "fraternal" until we have learned the meaning of "filial." There is no meaning to brotherhood until we have been taught the meaning of fatherhood and of sonship. If I said nothing else to you but this one thing, and were able to say it in terms which would go home to your inmost being,—that you are the sons of God,—I would have done a great thing, because a man who has once learned that he is the son of God must forthwith accept all of his race as his brethren.

Look at the one spotless figure that stands in the midst of history. Look at the Lord Christ and see how He began His work of public ministry. He identified Himself with the human race and its weakness, but He saw that it was only in His Divine Sonship that He could fulfil a life of service; and at His baptism, before He went among men to preach and to teach about the Kingdom of God, He rose to the supreme consciousness of that Sonship. He heard His Father say: "Thou art My beloved Son, in whom I am well pleased." Men and women, let me say to you, that you will lack the sense of vocation, that you will be without that sustained enthusiasm and that unquenchable passion which is necessary if you are to live the life of true men and women on this earth, unless you, too, are able to look up into the face of the Most Loving and the Most Holy, and to see in that face a Father's countenance, and to hear within your

souls His words, "Thou art My beloved son, in whom I am well pleased."

Our fellowship with God is the most treasured thing which life holds, and it has in its keeping the richest and the most joyous, as well as the most powerful elements of experience. Moreover, it is a privilege common to all. Do not listen to that voice which says some men are gifted with the religious sense which is withheld from others! There is no man who wears the human form who is not essentially in his being religious, and therefore has capacity for fellowship with God; if he has but a pure heart, he can see God—dimly it may be, yet he can see Him. Let us build, then, the fraternal, this human brotherhood of which we talk, upon the filial, upon our sonship in Christ; and let us consider briefly two things relative to human brotherhood which, let me say, is also divine. Human brotherhood has ceased to be merely human since the Lord, Jesus Christ, walked as the Son of Man among the sons of men. He has lifted up the human, so that now it has a divine capacity and a divine quality. Let us consider, first, the depth of brotherhood, and then the breadth of brotherhood.

I.

We have looked at the shallowness of some of our human relationships. We have hated them in our hearts, and we have put on that stable repugnance toward the past which is the essence of penitence. Now let us turn away from that and look at the possibilities that lie before us. Let us think of the depth of human brotherhood, be-

cause human relationship as worked out under the Divine Spirit become ineffably deep. "Greater love hath no man than this, that a man lay down his life for his friends." There is the depth of human brotherhood, and it is something that must apply to life here and now. It is not some transcendental feature of brotherhood which existed in former days, but which can be discarded at this moment. There was no period in history when men who were ready to lay down their lives for their brethren were more needed; but let me tell you that no one can lay down his life, no one can die for his fellows, until he has learned first to live for them, and frequently it is much harder to live than it would be to die. Sometimes it is harder to face the dull, heavy problems of everyday life than it would be to allow one's soul to go out in one ecstasy of pain, with the full knowledge that beyond lay God and peace. What is needed to-day, men and brethren, is men who will live for their fellows, and by that I mean who will give every inch of their time and every particle of their being for the welfare of mankind,—the common weal.

There are two particular barriers to brotherhood. One of them is so obvious that it is hardly necessary to speak of it, because it is the contradiction of brotherhood. I mean selfishness; and by selfishness I mean going just a little bit off that perfect balance of the golden rule. A man who does not do as he would be done by, a man who does not love his neighbor *as himself*, is selfish. In other words, he is using some part of society for his own individual advantage, without regard to what the effect is upon society itself. He makes himself a center around which he swings his fellows. Of course, there are degrees of egotism, and I recognize that motives are mixed, but at the same time I maintain that selfishness, the departure from that simple direct law,

is at the root of all our conflicts and troubles. Egotism may rise to such a height as to put the egotist almost, in his own estimation, in the place of God. A phrase from a modern novel comes to my mind where he who afterwards became a hero when he forgot himself and began to love his neighbor as himself, was told by her who afterwards became his bride that "his cosmos was all ego." He himself was the center of life, and everything whirled around him. Now if you get an enthusiasm to which you will give yourself completely, an enthusiasm which has as its chief motive power the benefit of humanity, then you will begin a life of deep brotherhood, and you will never put the possession of mere physical comfort or the retention of mere physical life above those things that are grander than life itself. You will never say, "I have got to live at all costs. It may be that the necessity which is laid upon me of maintaining my position in life will require that I should trample upon the tastes and the interests, or even the needs, of other people." You will never say, "At all costs a man must live!"

A man must live! We justify
Low shift and trick, to treason high,—
A little vote for a little gold,
To a little senate bought and sold,—
By this self-evident reply.

A man must live! Pray tell me why
Life at such cost you have to buy?
In what religion were you told

A man must live?

There is a time when a man must die!
Imagine for a battle cry—
For soldiers with the flag unrolled,
For soldiers with a sword to hold,—
This coward's whine, this liar's lie,
"A man must live!"

Another thing that I think is most detrimental to human brotherhood is what is commonly called *dignity*. We must preserve our dignity—our dignity as individuals, our dignity as a nation. Let me read you the words of one who was an administrator in Egypt and who now holds high office

in another empire: "We are morbidly afraid, especially as young men, of appearing undignified. Ah, that terrible word dignity! What follies are committed in its name! How many pleasures we deny ourselves for fear of it. How often we do violence to our best feelings lest it should suffer. Dignity puffs us up and makes us unkind to our inferiors and subordinates. Dignity makes us forget our common humanity. True dignity comes not for the asking, but rather flies from him who seeks it. It comes naturally, or not at all. Honesty, incorruptibility, straightforwardness, kindness, gentleness, consideration for the feeling of the humblest, all that we can gain by the study of Christ and the lives of the great—therein lies dignity."

Let me add a word about the dignity of the nation that sometimes expresses itself in false patriotism. We are even now trying to push out of our way the horrors of war, and yet in the midst of cries of peace there are rumors of war. Consider the false dignity of the nation that fails to recognize the brotherhood of nations. Let me say that it is for you in your speech regarding your country to check the haughty cries of false patriotism, and to give to the brotherhood of nations rightful respect. It is fitting at this moment and in this presence to repeat what was said not long since by a British statesman, that if war does come it will not be because of the pressure of inevitable, irresistible law, but because of the lack of wisdom and the sinfulness of man; and you, you are the nation. In your hands is peace for the nations, at any rate in motive. Remember it, and live your responsibility.

II.

We turn from the consideration of the depth of human brotherhood to the consideration of its breadth. A depth without breadth becomes ex-

clusiveness, but by beginning our fraternal life deeply, we gain capacity for universal friendship. In other words, the scope of brotherhood is mankind. "God has made of one blood all nations of men on the face of the whole earth." That which at an earlier era of the world's history was largely a matter of theory, now in these days of rapid transit and international action is a commonplace of experience. We are constantly brought into touch with those who belong to the uttermost parts of the earth,—men of different type and tongue and color and race from ourselves. In each of these we must see a brother. As a great scientist has said, "There is only one species of man. The variations are numerous, but they do not go deep." Unhappily, through the distorted ideas that have been current for a century, we of the West have learned to look on men of the East as though we and they were divided by a gulf almost impassable. I grant you that considered purely on this animal and human side brotherhood is impossible. It is only when the Divine comes in to rescue and transform the human, that we see the consummation of God's purpose for mankind.

Again, those who lack consideration at home are going to be equally inconsiderate abroad. Not long since a man of great renown visited the Far East. He was met with singular attention and courtesy. It was made known that he was a great collector of a certain artistic product, and he was presented by the nation, whose guest he was, with some rather rare specimens. He met this courtesy by asking for still further contributions from the treasure house in which he stood. His request was denied. In all probability it was thoughtlessness, but little does he dream that among the cultured people of the nation in question there arose a storm of indignation at his discourtesy. This seems to be a trifle, but it is an illustration of

how the inconsiderate life will be doubly inconsiderate when inferior and backward races are concerned.

I have referred to the exclusive spirit which takes shape in a variety of forms in home life. It creates that intolerable spirit of snobbishness which is a contradiction of brotherhood and is wholly contemptible. Man has been made with such a wealth of affection and such a capacity for service, that the only proper setting in which he can live out his life is the entire human family. It may be that Providence will require that he should fulfil his vocation in circumscribed conditions, but in this our day, be his conditions as circumscribed as they may, opportunity will be afforded him to link his life with a variety of types and conditions. To desire to belong to an exclusive set is to cramp the soul. Appeal for, and aim at, a wealth of friendships; hate snobbishness as you would hate a venomous serpent. I speak of this particular vice because it is so painfully common. Human nature, even in its primitive condition, falls an easy prey to it. Just a year ago I was on a lonely island, remote from the influences of what is called civilization. The natives were living in the most primitive manner, the little children, for the most part, wearing a single garment quite sufficient for the purposes of protection from climate and for modesty. One of our party, engaging a group of boys in conversation, paid some attention to a little lad who was clad in the manner I have described. Another boy, who had had superior advantages, and was clothed as boys of our own race are clad, pushed forward and said to my friend, "He is a bad boy, don't speak to him: he doesn't wear trousers." You can smile at this if you will, but it finds its precise counterpart in the snobbishness that defiles our schools and our universities. The one thing to do with

an exclusive set is to break down its barriers, or else leave it.

I am advocating no mere passion or ecstasy of altruism when I say aim to have your friendships broad. I am asking you to enrich your lives as they can be enriched by no other process. God has two great gifts to bestow on mankind. One is friendship with Himself, and the other,—springing out of the first,—is friendship with every child of His; and we look forward to the day when all nations and peoples and tongues shall be gathered before the great White Throne, retaining their racial and local characteristics, and yet bound together in the beauty of Divine family life. When that day dawns, then the individual will find himself by losing himself in the completeness of re-deemed humanity.

I am going back to my original thought. In Jesus Christ is the hope of the world and an intelligent understanding of brotherhood. If you get to know Him, then you will know human nature, not in its limitations and weaknesses, but in its capacity and in its power.

MISSIONARY Societies have been criticised, have even been misrepresented, have had much tribulation and many sorrows, but they have sent songs of joy around the world. They have planted schools and colleges, orphanages, hospitals, helped to inaugurate new civilizations all over the world, and have done much to make the earth a better place in which men may live. The criticisms fall by the way and are forgotten, but the organizations continue their work and grow in strength and power. This is the history of more than a hundred years. No society has escaped. God loves his church, and approves of the earnest effort to preach his gospel; and what God loves will last.—*Missionary Intelligencer*.



THE NEW ENTRANCE TO ST JOHN'S UNIVERSITY, SHANGHAI

A CHINESE CHRISTIAN UNIVERSITY AS ITS PRESIDENT SEES IT

By the Rev. R. L. Hawks Pott, D.D.

The name of Dr. Pott, President of St. John's University, Shanghai, carries great weight throughout this country and in the Far East. Therefore his judgment concerning the general situation in China, and his aims and ambitions for his university are matters of unusual interest. The following article is from a recent report made by him.

DURING the summer which preceded the opening of the winter term the second revolution broke out. The extreme republican party has never been friendly to President Yuan Shih-kai, and the outbreak was directed against him and his policy. Probably the disturbance was due to political jealousy as much as to anything, but the reasons given for the attempt to overthrow him were: (1) the fear of his becoming a military dictator; (2) the suspicion that he was implicated in the assassination of Sung Chiao-jen, and (3) the completion of the negotiation of

the five nations loan without the consent of parliament.

The second revolution differed from the first in that it did not appeal to the people of China generally. To the solid common sense of the merchant class it was evident that the success of the revolutionaries meant anarchy, inasmuch as the leaders would fight among themselves for the spoils of victory.

After the suppression of the revolution, we entered on a period of reaction. The parliament was dissolved and a new provisional constitution was promulgated, vesting large pow-

ers in the hands of the president. The central government has been strengthened and the army has been employed to suppress sedition.

Owing to the feeling of uncertainty commerce has suffered and owing to the lack of funds new industrial enterprises have been at a standstill, and educational measures have been postponed. Many are beginning to see more clearly the impossibility of China's adopting a republican form of government in the near future, and have come to realize that her political salvation lies in establishing a strongly centralized government. As soon as anything like political stability is reached, we may expect progressive measures to be resumed. The development of China will, however, take place more gradually than was anticipated. It will be wise for China to make haste slowly and to build on the foundations of her past civilization.

Owing to the fact that the revolution took place during the summer vacation, the work of St. John's was not disturbed. Many of the government schools have been forced to shut their doors for financial reasons, and in consequence we have been overcrowded. We literally turn away hundreds of students from lack of accommodation. Furthermore, recent political events have had a sobering influence on the minds of the young men, and during the last academic year we have had no manifestations of the spirit of unrest and unruliness.

Medicine and Theology

Owing to the breaking off of relations between the Harvard Medical School and St. John's School of Medicine we were placed in an awkward position. It was difficult for our medical staff with the growing claims of the hospital work to find time for the development of the Medical School. As a result of the bishops' conference, held at Kuling in the

summer of 1912, it was decided that there should be union in our Medical School work, at least for the last three years of the course, and Dr. Merrins was appointed to give his whole time to the work of this department. Since then an agreement of co-operation between the University of Pennsylvania Medical Mission and St. John's School of Medicine has been ratified which will be mutually beneficial. According to the terms of agreement, the University of Pennsylvania Medical Mission undertakes to furnish at least two men to teach in the Medical School, and to erect a building for class-rooms and laboratories. St. John's medical faculty co-operates with the University of Pennsylvania medical faculty, and St. Luke's Hospital will furnish clinical facilities and practical training for the students. The new school will be known as the University of Pennsylvania Medical School in China, being the Medical Department of St. John's, and will be under the control of the university. Dr. McCracken has already removed to Shanghai and will be ready to begin his work in September. With the return of Dr. Jefferys, Dr. Tucker and Dr. Merrins, and with the appointment of Dr. Tyau, we will have a stronger force than ever before. We would emphasize again that the training of efficient physicians and surgeons for China is one of the most valuable works the Christian Church can do. We consider, however, that it is most essential that these young men should be men of high ideals, and we believe that while they are studying they should be surrounded by those influences which make for the development of Christian character.

For a time it appeared difficult to secure candidates for the ministry from our collegiate department, but this difficulty seems to be passing away, and some of our brightest students have begun to realize that the most important work they can do for their country is to help in the exten-



FACULTY AND STUDENTS OF THE SCHOOL OF MEDICINE.

The Americans in the picture from right to left are: Dr. Morris, Dr. Tucker, Dr. McCracken, Dr. Lincoln, the Rev. Dr. Pott, Dr. Merrins.



FACULTY AND STUDENTS OF THE SCHOOL OF THEOLOGY.

The persons seated from left to right are: The Rev. Y. Y. Tsu, Bishop Graves, Dr. Pott, and the Rev. W. J. Roberts.

sion of the Church. I believe our policy of giving a higher grade of education to our theological students has proved itself to be a wise one. From time to time we receive applications from young men of other missions who wish to join our theological department, and although they may not be candidates for the ministry, I think we may open our doors to them without injuring our own school in any way. In the past, perhaps, we have made a mistake in modeling our theological school too much on the lines of the stereotyped course we are familiar with in the United States, and I think it would be well if the bishops could confer together on this matter with representatives of the theological faculties and see what can be done in the way of adapting our course to the requirements of the ministry in China.

Christian Work

The direct results of the Christian influence of the university have been more apparent in the last few years than formerly. It is no longer a rare occurrence for a student to apply for baptism. On Easter Even it was my privilege to admit to the church by baptism six young men. A large class of twenty-two were confirmed on Whitsunday.

There has been considerable interest in voluntary Bible classes held on Sunday mornings, and I have conducted a weekly normal Bible class for those who undertake to do the teaching. All of this is in addition to the compulsory course in religious instruction required by the curriculum.

Our policy in regard to this work might be summed up briefly by saying that we aim to give all our students Christian teaching, but we bring no undue pressure upon them to become members of the church. I believe results will show that this is a wise policy.

Preparatory School

The Preparatory School has been crowded to its utmost capacity during the past year with 284 students in residence. Members of the foreign staff have given more time to teaching in it than formerly, as it is our aim to bring these students under foreign instruction as much as possible.

Mr. J. R. Norton has organized a band of Boy Scouts, which has met with marked success. This movement is spreading in China and meeting with popularity. It teaches the Chinese boy many things entirely neglected in his education, and inculcates habits and virtues most necessary for him to acquire.

Commencement Day

The academic year closed on June 27th with a very successful Commencement Day. Admiral Tseng reviewed the student battalion and inspected the Boy Scout troop.

The literary exercises were held on the south lawn of our beautiful grounds. The speakers were Judge C. S. Lobengier, of the United States Court for China, and Mr. Fan Yuan-lien, former minister of education in the provisional government. The degree of Bachelor of Arts was conferred on fourteen graduates of the School of Arts and Science, and that of Doctor of Medicine on five graduates of the School of Medicine.

This year's graduating class was smaller than that of last year owing to the fact that many of its members left during the Junior year to enter the Tsing Hua College, in order that they might become eligible for receiving scholarships to study on the indemnity fund in the United States.

Plans for the Future

1. First in importance is the removal of St. Mary's School. For a long time we have advocated the necessity of the separation of St. John's

and St. Mary's, and we are much gratified at the prospect of this important measure being carried out. We would urge once more the need of expedition. Delay only increases the expense, for as time goes on the price of property will increase. Even after the purchase of the site, it will take some time to erect the necessary buildings. St. Mary's is hindered from taking the leading place in female education, owing to its cramped accommodation. St. John's is prevented from carrying out its plan—long in contemplation—of dividing the college and preparatory school. The future development of both institutions depends upon room for expansion.

2. The college should be separated from the preparatory school, of which it is the natural outgrowth. When the former was small and in its beginnings, it was merely an adjunct. As time has passed the college has developed and it is difficult now for one man to find time for adequate supervision of both the college and the preparatory school. I would recommend that one of the foreign staff should be appointed to give his whole time to the oversight of the preparatory school. Such a division of labor would be advantageous in many ways and would relieve the president from attending to a mass of details which now occupies a large part of his time. For the smooth working of the college with the preparatory school, I believe it would be advisable for the headmaster of the preparatory school, for the present at least, to act as the president's assistant, conferring with him on all questions where the two departments come into relationship. Inasmuch as many of the members of the foreign staff teach in the preparatory school as well as in the college, it would seem wise to have the headmaster subordinate to the president, rather than acting in complete independence.

3. It is our earnest wish to create certain new departments. Owing to the fact that the number of students in the college is still small, it would seem unwise to multiply the number of schools and courses. At the same time, we must recognize that the founding of certain schools would increase our popularity and usefulness, and would attract more students to St. John's.

The success of the new Hongkong University lies in the fact that it has an excellent School of Engineering, and it would be well if St. John's could do more in this line. We recognize the fact that it is an expensive undertaking, but we are inclined to believe that some of the machinery needed might be obtained on reasonable terms from American manufacturers, inasmuch as it would serve as a means of advertising their firms. We believe that a large part of the equipment of the Hongkong University was acquired from England in this way.

Much has been done in the past year in the way of purchasing new apparatus for the science department, and Mr. J. F. Putnam has fitted up a machine shop so that we can now make most of our own electrical apparatus.

The School of Civil Engineering is probably the least expensive, and I would recommend that we undertake to develop this as soon as possible.

We have been disappointed in the lack of response to our appeal for the beginning of a course in law. It would seem that the time was ripe for such an undertaking. One of the members of the faculty of Soochow University, who has had a legal training, has consulted me in regard to the matter, and has proposed that the school be undertaken as a joint enterprise of St. John's and the Soochow University.

Judge Lobengier, of the United States Court for China, has volun-

teered to give lectures to the young men, and I am sure that several of the lawyers in Shanghai would be willing to assist. I feel, however, that before inaugurating such a course it would be wise to have on our own staff a trained lawyer, as this will tend to make the connection with St. John's much closer, and in many ways would facilitate the working out of the plan. I would recommend that this need be made known to young men at home.

One of the most recent needs is undoubtedly the further development of courses in pedagogy. At present we give a course in our senior year, but undoubtedly we should aim at something larger than this. A considerable proportion of our graduates engage in school work after they leave us, and the future development of the educational system in China depends upon the securing of well-trained teachers with a knowledge of the theory and practice of teaching. One of the many ways in which the influence of St. John's has been exerted on China has been through providing teachers. If we could train these men more thoroughly, we would be conferring a great boon, and one that would be highly appreciated. I would recommend then the further development of this department and the securing of men on our staff who have made a thorough study of pedagogy.

Magnitude of Our Undertaking

As one contemplates what St. John's ought to be, and what it is possible for it to become, he balances over against one another the opportunities, and the lack of means to seize the opportunities. The development of a Christian university in China is an undertaking of great magnitude. Many missions are beginning to realize this, and some have come to the conclusion that the only possible plan of accomplishing it is by founding union institutions, supported by several missions. Their arguments

for union are: economy, and the belief that generous philanthropists in America will give more largely to union colleges or universities than they will to those controlled by one Board of Missions. I have never felt attracted to these union schemes, and it has always seemed to me that efficiency in administration would be sacrificed to economy. A multiple control must result in considerable friction and must produce very cumbersome machinery. The only alternative is for the Church to realize the immense importance of the Christian University and to determine to support it more liberally.

I realize that some may feel inclined to say that we place too much emphasis on education, and that it may result in our neglecting evangelistic work and the direct upbuilding of the Church. A little reflection, however, will show us that the future of Christianity in China depends largely upon our influencing the men who are to be the makers of the New China.

In China, especially, we face an emergency. The period during which we can lay foundations has been lengthened, but we know it must have its limits, and we should realize there is no time to waste.

Looking back on twenty-five years of work at St. John's, I realize how much more has been accomplished than it was possible to anticipate in the early days. Looking forward to the future I feel confident that in God's providence much more will be achieved.

I am convinced the work is of God, that it is He who has given us the opportunities, and that He is using St. John's for the furtherance of the growth of His kingdom in China.

We cannot forecast the future, but the idea of founding a strong Christian seat of learning in this old country to help in leavening its civilization is an ideal big enough to fire any one with enthusiasm.



BISHOP ROWE PREACHING IN STEPHEN'S VILLAGE, ALASKA

“THE SIDE ISSUE”

By Archdeacon Stuck

OLD STEPHEN is a patriarchal Indian in a blue coat with brass buttons that he got long ago from the captain of a revenue cutter at a time when it was deemed necessary to maintain a revenue cutter on the Yukon, and the village he adorned on state occasions with these faded splendors was called “Stephen’s Village” when the influx of white men gave “whiteman’s names” to the native settlements along the river. Later, some simplified (or corrupted—it means the same thing in orthography) spelling enthusiasts wrote it “Stevan’s Village” and most people write it so today. But it was named after old Stephen—there is no other derivation—and old Stephen still lives and on great occasions still dons the blue coat with the brass buttons that he got from the captain of the revenue cutter many years ago.

The place has no white population at all save two traders in a small way, but it is the headquarters and home

of near a hundred Yukon Indians who have been much neglected by us in the past. Two or three years ago, when the Bishop was on a visitation of the river, the elders of the village made great and formal supplication to him, and he promised them that if they would build a church he would send a missionary. So they went to work and built a church, of which here is a photograph just as it stood when they had finished their work. Doors and windows were subsequently supplied by one of the white traders—Mr. Paul Schultz, to whom we are much indebted for his interest in this work—and the flooring was sent from our sawmill at Tanana, so that the building presents a different appearance now from the photograph. But all that the photograph shows is the Indian work, done in fulfilment of their pledge.

I said the place has no white population at all save the two traders, but that is not true any longer. It has

received the very considerable accession of a white lady; Miss Effie Jackson, after acting here and there for three years past as the Bishop sent her, in the difficult capacity of locum tenens for some worker on furlough, has at last been given this sole charge, and all of us on the river look for great things at Stephen's Village. There used to be a government school there, but it burned down two or three years ago and the Bureau of Education has never had the funds to replace it. So Miss Jackson is teaching school all the week, and the Bureau's official on the river has furnished her with such material as he had on hand—an evidence of the welcome change in the Bureau's attitude of late—as well as doing the general work of a general missionary amongst the natives.



OLD STEPHEN

She lives in a spacious one-roomed cabin built by a native for his own family, but promptly and gladly vacated and given over to the missionary for this winter's use, so soon as she appeared on the scene. Next summer we must build her a dwelling-house.

Here is a picture of her, standing in front of her temporary habitation, which will be schoolhouse and dwelling this winter—the one room fortunately large enough for both to a woman who is willing to sacrifice her comfort and her privacy to the exigencies of her work. And Miss Jackson is quite happy and content, and even enthusiastic in her quiet way.

Stephen's Village stands within the Yukon Flats, that vast dreary plain that occupies the center of the interior of Alaska, but it stands right on the edge of them. Ten miles away, but in clear view from Miss Jackson's front door, are the two gateposts of the Ramparts, between which the river, hitherto spread out over miles of channels and sloughs, contracts and concentrates its waters into one channel a few hundred yards wide, and thus confined, flows 150 miles through one of its most picturesque courses until it leaves the Ramparts again at Tanana. But the place is in the Flats, with Flats landscape—which is chiefly skyscape, if there be such word—and Flats climate and Flats vegetation. Her post-office is eighty-five miles away at Rampart City, and she will get no mail save when some Indians go down there to get it. And I daresay there will be times when she would far rather do without her mail than see any Indians go for it, because, unfortunately, mail is not the only thing they bring back when they go down to Rampart; and there our skeleton peeps out of the closet again.

I do not know if I shall get to Stephen's Village this winter, for the place is off any possible itinerary that includes our other stations, save by



MISS JACKSON AND HER TEMPORARY HABITATION

a special journey there and back—and that is one of the reasons it has been so much neglected. I hate to say it to myself, let alone to write it, but the fact remains that I am the only clergyman of our communion on the whole Yukon River this winter; for the Rev. Mr. Chapman is outside on his furlough, and Tanana is vacant so far as a clergyman is concerned. We have our faithful layman, Mr. Burgess, back at Eagle, and Dr. Murphy has come in from Wisconsin to take at Fort Yukon the place of Dr. Burke, who is also on furlough, after six years' service instead of the customary five, and there are devoted women not a few; but no one who can administer the sacraments on a thousand miles of the river, to say nothing of its tributaries, save myself. Indeed, this winter, the Rev. Mr. Lumpkin, our valued new recruit at Fairbanks, and I, are the only clergymen in the whole interior. So I expect to have to make a wide journey and it may be that Stephen's Village will be unvisited. But it is a tremendous comfort and consolation to know that Miss Jackson is settled down there, getting a hold on

the people, forming a rallying-ground for those who are wise enough to realize the consequences of drunkenness and only need a leader to make open opposition to it.

I had finished, as I thought, when a glance at the head of this article showed me that I had forgotten to explain its title. Things were pretty much rushed this summer, what with the Bishop's sickness and the *Pelican's* shipwreck and two native hospitals building on the river, one at Tanana and the other at Fort Yukon, and all sorts of arrangements to make. It was in the midst of perplexities accompanying such business that someone, grown inordinately anxious, pressed the claims of Stephen's Village out of season, and I am reported to have said that Stephen's Village was a side issue this summer. I do not remember making the remark, but I daresay I did, and it was carried to Stephen's Village and gave great umbrage; which shows how careful a man should be of his speech. When the *Pelican* had been rehabilitated (she's as good as ever now) and the hospital buildings were well under way, and there was opportunity, while



UNFINISHED CHURCH BUILT BY NATIVES

yet navigation served, to give attention to the needs of Stephen's Village, Miss Jackson and I had a good laugh over the "side issue." We discussed a dedication, and I am quite sure we agreed upon one to submit to the Bishop, but I have entirely forgotten when it was and cannot recall it. So for the present it is "The Side Issue," and Miss Jackson is going to show how important side issues may become.

A FOREIGN MISSION AT HOME

By the Rev. Wyatt Brown, D.D. Rector of Trinity Church, Asheville, N. C.

ON Friday, the eleventh of December, God temporarily appointed me a foreign missionary to China. I was summoned to one of the local sanitariums of Asheville, N. C., to minister, at his own request, to the dying needs of Mr. Chu Tung Tsai, a native of Peking, China. Mr. Tsai was a member of the Chinese legation at Washington, sent to America by his government as special envoy upon business relating to the Standard Oil Company. He was a Director of the government-owned Peking and Kalgan Railroad. His fiancée was the sister of the present Minister of Finance in the cabinet of the Chinese Government.

The man was dying. He told me that he had been a Buddhist for many years, but only in name. Both in China and in America, where he had graduated at the University of Wisconsin, he had come under Christian influence. He had resisted Christianity; he had refused to accept Christ. But now he was going to a big country, and he was lonely. Not afraid, but lonely.

I did not argue with him. He was

much wiser in many ways than I, and knew more about arguments against Christianity than I. The best that I could do was to tell him as earnestly and as lovingly as possible that his last look upon this world would be followed immediately by his first look on the face of Jesus Christ. He would not be lonely then, if his surrender to the Blessed Lord was made, and he would be led as a son to his home.

So he accepted Christ as his Savior, and was baptized. "I believe in Christ; pray for my mother," were his last words to me.

Two fellow-members of the Chinese legation came to-day and carried his body to Washington, for he died two days after his baptism. I was asked to arrange with a Christian minister at the Capital for a service of the Church to be read before the body was shipped to China. This I have done.

To-day my people and I believe in missions as never before. I have touched China and her mission field. Thank God for the good it has done me, and above all else for the soul which rests this day with Christ in Paradise.



THE CATECHISTS WHOM WE "FILLED UP."

A MONTH IN A MISSION STATION

By the Reverend John W. Nichols

THE title does not exactly fit the intention of this article. To describe fully a month in a mission station would, like the complete description of a month anywhere else, consist of a good deal that is common to workers the world over, and would, I am afraid, be rather full of the "chronicles of monotony." The writer only wants to put down a few of the less common things of a month in Wusih, China, with the hope that in them there may be here and there a gleam of interest for others.

First, we had early in October the pleasure of an overnight visit from Mr. and Mrs. Pancoast of Philadelphia—people of the rare sort who come to the Far East to see "missions first." Mr. Pancoast was equipped with a camera. He told

us that his first object was to get the station into that camera, and then to see anything else there was time for. So we took turns showing him the various departments of the work here, and after that led him into the byways and hedges of Wusih. We only hope that what Mr. and Mrs. Pancoast took away with them will give them as much satisfaction as their coming here gave us. Not many of the thousands that tour the East these days care enough about the fight for Christ in China to want to see the forts and carry a record of them home. There really is something in China besides Mandarin coats and Buddhist temples and dirt. Mr. and Mrs. Pancoast were a sign to us that there are those at home who know it. Of course we know there

are such; but this way of manifestation is not too common, and does more good than the doers, perhaps, imagine.

The day after they left we started on "catechists' week." The catechist's life is mostly cast on lines that call for a great deal of outgo and give little opportunity for intake. With the idea of giving all the men in this district an opportunity to rest up, hearten up and fill up, we gathered them all into the Catechist School for a week in October, and did the best we could for them, with most encouraging results. Each day commenced with setting-up exercises at seven o'clock. At 7:15 there was a devotional meeting, taken usually by the Rev. Dr. Tsu, and at 8 the Holy Communion was celebrated. After morning prayer at 9:30 Rev. Mr. Tong of the Catechist School gave a lecture on Christian Evidences, and at 11 Dr. Tsu lectured on Social Service. At noon came intercessions for missions. After tiffin Mr. Nichols lectured on Phillipians and this was followed by a catechists' meeting in which the men talked over various aspects of their work. After this, on two afternoons, the men were shown over two large modern mills—one cotton and one flour—to which we were admitted by courtesy of the owners. The owner of the flour mill is a Christian. On other afternoons there were other forms of recreation. In the evenings there were lectures, light and serious, by Mr. Mosher and Mr. Ancell. Mr. McRae also helped on two occasions, and Bishop Graves was present from Friday to Monday, speaking four times. The closing meetings were full of enthusiasm: one man said he felt like a small shop-keeper who had had a week at a large warehouse and had replenished his stock of goods. Another said that he was

like a phonograph with new records; for people who were tired of his old messages he now had new ones. There is no doubt that the men were much heartened up by their getting together, and by the attention showed to them, and that "catechists' week" will have to become a yearly institution.

Last Sunday I entertained at tea two of the vestry of St. Peter's Church, Shanghai—my old parish—who came to Wusih to extend a call to Rev. Mr. Koeh to become the new rector of St. Peter's. Six years ago I suppose St. Peter's congregation was contributing \$15 a month; it has now so advanced that upon the retirement of their old pastor they are able to pledge over \$60.00 a month, call an English-speaking priest, and become a self-supporting parish—a real unit of the Chinese church. You can hardly realize at home what this means in the way of accomplishment, of encouragement to us all, Chinese and foreigners, and of promise for the future.

On Monday the mayor called on us all—a mild-looking, silent man of about fifty. With him came a body-guard of two soldiers with loaded rifles, and two clerks. We must have had nearly ten different mayors since the foundation of the Republic. We have great reason to be thankful that with all the troubles and changes of revolution and reconstruction Wusih has suffered nothing and prospered much. All the old formality of official life has gone. The mayor was in plain dress, and all the conversation was most informal. The official of ten years ago would have been horrified.

Tuesday we celebrated the thirtieth anniversary of the ordination of the Rev. Mr. Tsang to the ministry. If Mr. Tsang's school days

be taken into account, his connection with the Mission covers nearly half of the total period since its foundation by the first Bishop Boone. Though Mr. Tsang is not a particularly able man, he has been very faithful and is universally respected for his goodness. The celebration of his thirtieth anniversary was a very happy thought; it was very little trouble and gave the old man a great deal of pleasure. He has not had a great deal of applause during his life. Several scrolls were presented to him, besides a gold cross and a ring. The boys of St. Andrew's School sang two songs composed in his honor by their teacher, and there was a feast in the evening at which Mr. Tsang alone held the seat of honor at one table, while his wife in a nearby room was first among the women. Among those who spoke was a senior in the Catechist School, who thirty years ago was a small boy in the first family of converts in Mr. Tsang's first charge. In recognition of his faithful service Mr. Tsang is to be ordained to the priesthood. He will make a good priest. The psychological effect of advancement given at the right moment to a Chinese is very interesting. The effect is relatively much greater than it is on one of us; it seems to give him nerve to bring out latent powers that nothing else can get hold of.

Two weeks ago we transferred our usual Sunday evening prayer of the Catechist School from the school chapel to the men's ward of St. Andrew's Hospital. The service is as nearly as possible what it would be in church except that we try to have appropriate lessons, and that the address is adapted to the audience—one can hardly call it a congregation. The change has justified itself in the interest it has

awakened in the students, who feel that they are doing a little something; and I believe also in the effect on those in the hospital. The singing and kneeling of twenty men gets a purchase on the heathen mind that preaching, however good, often cannot.

Progress seems slow sometimes, yet the following figures gathered for an address for Catechists' Week tell a pretty hopeful story:

	1894	1904	1914
	The whole China Mission	The Diocese of Kiangsu alone	
Clergy	14	11	30
Baptisms	49	134	415
Total Xtns	562	998	2,711
Catechists	13	11	26
Contributions ..	\$608 Mex.	\$1,902	\$10,855

The war has not so far affected us directly. English missionaries are having an anxious time, and many Continental missionaries are entirely cut off from home support. The nightmare of the catastrophe is with us, however, as it must be also with you at home. One prays for peace with a sense of shame for being at ease when so many are in "trouble, sorrow, need, sickness and every other adversity."

A CHANGE OF VIEW

"THE sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiasm." This was what the British East India Company said at the *beginning* of the nineteenth Century.

"In my judgment Christian missions have done more lasting good to the people of India than all other agencies combined." This was what the English lieutenant-governor of Bengal said at the *close* of the nineteenth century.



KING HALL, NORMAN, OKLAHOMA

FOR THE GIRLS OF OKLAHOMA

By Bishop Brooke

AT the opening of the session of the University of Oklahoma on September 20, the new addition to "King Hall," our Church House for Women, was opened. The old house purchased four years ago is still in use. In it are the dining-room, kitchen and lodging rooms for eleven or twelve. In the new part, which is very substantial, thoroughly fireproof and well-equipped, there is room for twenty more, including the chaplain, house mother and care-taker. Every room is filled, and many more would like to have come to us.

The new building is of concrete and tile construction, with concrete floors and no woodwork, save doors, windows and casings. It is closely connected with the older part, and they are one building. We call it King Hall because a legacy of \$3,000 from Miss Mary Rhineland King made the first purchase

of building and ground possible. Our little St. John's Church closely adjoins it.

As a building it is a monument to the skill and devotion of Rev. V. C. Griffith, the chaplain and priest-in-charge, who is also an architect of standing and experience, now giving his life to the service of the Church. Miss Elizabeth Roscoe, one of the United Offering workers, has been for three years the devoted house mother, and her gentle care and labors have wrought much good in this safe, Christian home for our women students. An increasingly good work is being done by the House. The only anxiety is that we have not completed it without debt (there was some from the original purchase), and we must appeal for help, though the increased net earning justly to be expected will help in this—but not do it all. Who will help?



NEW CHURCH AT NIKKO, JAPAN

THE contributors to the fund for the building of a new Church of the Transfiguration at Nikko may be interested in learning that a start has been made and that the cornerstone of the new stone building was laid on SS. Simon and Jude's Day, Wednesday, October 28th, by Bishop McKim.

It is fortunate that the finest possible site for a church in Nikko has been secured near the Nikko Hotel. Foundations in reinforced concrete have been laid to the level of the ground; the stone-cutter during the winter months will cut the stone taken from the Inarigawa and have it all ready to be built into the walls next spring when there is no danger of frost, and it is hoped that the building will be completed ready for use by the next summer season, at the time of the Nikko Exposition, in celebration of the 300th anniversary of the building of the famous temples, at which time thousands of visitors from all over Japan come to Nikko, as well as many foreign visitors.

The total cost of land and building will be about fourteen thousand *yen* (\$7,000); all but two thousand *yen* of this fund has been collected and it is hoped that the rest will be secured before the completion of the building and that the consecration may take place on the Feast of the Transfiguration, August 6, 1915.

The accompanying photographs of the model and of the congregation present at the cornerstone-laying were kindly taken by Mr. C. R. Pancoast of Philadelphia, who, with his wife, was present on the occasion.

58986



Model of the proposed church

THE FORWARD MOVEMENT

WHAT HAPPENED IN CHRIST CHURCH, NASHVILLE

By the Reverend H. J. Mikell, D.D.

INTENSIVE work for extension purposes! That well describes the missionary campaign, ending in the every-member canvass, which the Rev. R. W. Patton, missionary secretary for the Province of Se-wanee, has conducted in many of the parishes of that province.

On All Saints' Day there ended such a campaign conducted by him in Christ Church, Nashville, Tennessee. The character of Christ Church parish made it an interesting experiment. It is the second oldest parish in the diocese, with many extremely conservative elements. At the same time it is the largest parish in the diocese, with many newer elements and many varying types of church workers. It has not only maintained its own work, but has borne a large share of diocesan expenses; it has also given, though insufficiently, to the general missionary work of the Church. So while far from being a valley of dry bones, it did need the breath of a new missionary spirit; and that spirit Mr. Patton's zeal and vigor breathed into it most successfully.

In the campaign the stress was largely laid on the missionary side, comparatively little being said or done toward increased parochial pledging. This "Mission for Missions" was conducted for a week, Mr. Patton speaking effectively twice on the two Sundays of the campaign, and holding every afternoon and night for several days,

missionary conferences. These conferences were well-attended, and it was interesting to see men prominent in the business and intellectual life of the city, who before had given little consecutive thought to missions, or who had been opposed to the missionary idea, come to the conferences, grow enthusiastic, and finally offer for the canvass. On Thursday night a dinner was held in the parish house, and more than a hundred men were present. An address was made by the rector and by Mr. Patton, and then the men, in short talks, told how they had been impressed, how much the campaign had meant to them, and pledged themselves to increased missionary zeal, and larger missionary interest and offerings.

On the Sunday of the canvass Mr. Patton spoke at the morning service in a most convincing way of the Christian's duty in regard to money. Two o'clock in the afternoon was the hour set for the canvassers to meet in the parish house, and when, promptly at that appointed hour Mr. Patton and the rector arrived, they found that the eager canvassers had arrived before the time, and—like Louis XIV, on a famous occasion when a courtier kept an appointment with him on the stroke of the hour—had been "almost obliged to wait." The thousand communicants of the parish had been divided into sections, eighty canvassers offered themselves for the visiting, and more automobiles were placed at

his disposal than the rector could use. Brief talks were made to the canvassers, prayers were said, and they set out enthusiastically.

All the afternoon they were bringing back their reports to a tabulating committee which sat in the parish house to receive them, and while the numbers they had seen and the amounts they had secured varied, they were unanimous in saying that what they feared was going to be a disagreeable duty had been positively a pleasure.

After a short missionary service that night the committee made their report to a large congregation assembled in the church, and while not all the members of the parish had been seen on that one afternoon, enough was reported to show that the campaign and canvass had been a complete success.

Through the next week the canvassers worked, and by the next Sunday final results could be arrived at, though pledge cards are still from time to time coming in. The pledges vary in amounts from one of five dollars a week to both parish and missions to one of three cents a week to the parish. Two persons were found in the parish who declined to give to anything. Only ten persons were found who pledged themselves for the parish support but declined to pledge themselves for missions. Seven persons pledged themselves for missions, but pledged nothing for the parish, feeling unable to give to both. Nearly three hundred persons who never gave systematically to anything before have now pledged themselves for both the parish and missions.

The most important task of the canvass, from a financial standpoint, was to persuade the pew-renters, who give the bulk of the parish support, to take and use the weekly envelope in addition to what they give by renting a pew. This was successful in all but

five cases, though some still prefer to give monthly or yearly to missions instead of every week.

The general results of the canvass are:

Former receipts for Parish support, not including pew rent	\$2,670.56
Former receipts for missions	1,325.96
Amount now pledged for parish support, not including pew rent.....	4,281.80
Amount now pledged for missions	2,730.12

In neither case does this include other amounts which will be contributed to diocesan purposes.

Besides this, the spiritual and social value of the canvass has been immense. Many an individual has caught a new vision of his responsibility for the extension work of the Kingdom of God. Two convictions have been borne in on us: First, that this campaign and canvass is a thoroughly efficient and businesslike method of dealing with missionary support and interest. In the Church of England, before any change can be made in doctrine or worship, convocation has to have what they call "Letters of Business from the King." So we have letters of business from our King. He calls us to scheme and plan and work. He tells us to set the biggest brains we have to devise the best methods to carry out the biggest work He has ever given men to do; to carry it out with the least waste, and to go into such detail about it that every man, woman and child shall have a share in it, and feel responsibility for it. All this the "Mission for Missions" and the every-member canvass does. Secondly, this work, as Mr. Patton does it, answers the complaints which we have been lately hearing that provincial missionary secretaries are an unnecessary part of the Church's missionary organization.



THE CANVASSERS OF ST. JOHN'S, JERSEY CITY, GATHERED IN FRONT OF THEIR BURNED BUILDING

TESTED BY FIRE

ON Saturday, October 24th, St. John's Church, Jersey City Heights, N. J., was destroyed by fire. On the following morning the rector, Rev. George D. Hadley, announced the organization of a committee to canvass the parish, having at its head ex-Judge Robert Carey. In this committee 193 callers were enlisted to visit the entire communicant list. They were to secure support:

"1. For missions and charities so that our own trouble might make us think first of others worse off.

2. For the support of this parish so its great work need not be crippled by debt and deficiencies, even though the building be in ruins.

3. For a Restoration Fund so that we may rebuild our beautiful church home and equip it for worship and work, for services and for service."

This was the order in which this congregation that had been "tested by fire" rated its own responsibilities. The picture accompanying this article shows them on the porch of their burned building, gathered for the campaign of visitation. They canvassed the entire communicant list of 2,020 in less than a week, with the assistance of a large "fleet" of automobiles, calling in the interest of the duplex envelope system, and placing missions first, current expenses second, and the restoration of their burned church home last.

As a result they secured pledges for nearly \$33,000. Of this was pledged for Missions, \$4,854,—an increase of \$2,901 over the preceding year; for current expenses, \$13,785,—an increase of \$2,180; and for the Restoration Fund, over \$14,000,—no subscription being over \$500. The score of guilds and the Church School have not yet been heard from, and it is believed that they will materially add

to the amount. All of the guilds work only for missions and charities, and they have not abated any of their usual work during the period of parish distress. Indeed, one guild raised \$1,750 for missions, and for Christ Hospital the very week the canvass was in progress, and at the same time the rector gave two lectures for the benefit of the Belgian Relief Fund. The Thanksgiving service and the offering for the poor of the parish were the largest the church has known. The duplex envelopes were inaugurated on November 29.

When asked how the parish did this in spite of the bad times, Mr. Hadley said: "We did it *because* of the bad times. We know no better way to make bad times good than by strengthening the Church of Christ." Beginning with the early Communion the morning after the fire all services have been held in the parish house.

WE have received from the Rev. Howard Melish, of Holy Trinity Church, Brooklyn, N. Y., a message which he sent to every member of his parish. It was printed in type-written form on a Day Letter blank of the Western Union Telegraph Company, which blanks were generously furnished by the company for the purpose. The message was as follows:

DAY LETTER

Dear Friend: I am pleading in this message for the men and women at the front. You and I sent them out to the exposed position; can we, with any self-respect, desert them now? They are binding up the wounded in hospitals, gathering in children who are forsaken, teaching principles of social order and bringing the peace of God. Truly we must not recall them even though we find ourselves hard pressed financially at home; we must maintain our advanced lines by making greater sacrifices. On Sunday next will be our offering for those at the Church's front—for nurses, doctors, teachers, ministers in the mission field.

A PROTEST FROM JAPAN

At considerable length in our last issue we presented some considerations bearing upon the relations of Japan and the United States. That there is urgent need for attention to this matter is evidenced by the series of resolutions which we here publish. They were passed at a conference of our missions in Japan, held on October 22nd, including the districts of Tokyo and Kyoto, and are accompanied by a letter to the President of the United States. They have also been sent to the Missions House with the request that they be given as wide publicity as possible. THE SPIRIT OF MISSIONS is glad to publish both the letter and the accompanying resolutions, and we urge Church people to consider whether they may not be instrumental in forming a more enlightened public opinion in our nation.

LETTER TO THE PRESIDENT

Mr. President:

I have the honor to present to you, through our Ambassador, the enclosed preamble and resolutions passed by the American Episcopal Missionaries in Japan at a conference held in Tokyo, October 22, 1914.

The friendly and sympathetic relations which bound together so closely the peoples of Japan and America for more than fifty years have been strained and weakened by anti-Japanese agitation and legislation which seems to us discriminatory and unjust.

As Christian teachers and leaders we feel it our duty solemnly to protest against action which is prejudicial to the honor and good name of the Christian people of America, and which is opposed to that righteousness that exalteth a nation.

We believe that a responsibility is laid upon us to urge the Christians of America to oppose in every legitimate way all legislation which makes for enmity and strife between nations.

We are confident, Mr. President, that you as a God-fearing Christian man will use in this instance, as you have in others, the influence of your high office in the cause of international justice and peace.

I am, with deep respect,

JOHN MCKIM,
Bishop of Tokyo.

The Resolutions

WHEREAS, the friendly relations between the United States of America and Japan are endangered by repeated reports of the intentions of the United States Government towards Far-Eastern questions, and, in some instances, of actual preparations for war with Japan; and

WHEREAS, it has been reported to us on reliable authority that in the coming elections in the State of California candidates for election to the Legislature have been asked to pledge support to a bill or bills deliberately depriving Japanese residents in that state of their rights to lease land for any purpose whatever; and

WHEREAS, in our opinion, such legislation would be in direct contravention of the purpose of the treaties between the two countries, and would offend a truly friendly and intensely patriotic people because of the discrimination not only implied but deliberately intended by those engaged in the anti-Japanese propaganda;

Therefore, be it resolved, that as such action would appear an act of manifest injustice, especially at a time when Japan has been magnanimous enough to ignore this attitude towards her people, and has decided, in spite of strong opposition, to keep her promises and take her part in the Panama-Pacific Exposition; we appeal, in the strongest terms possible, to the bishops and fellow members of our American church to do their utmost, by all legitimate means, to dis-

courage such action until the diplomatic authorities of the two countries shall have had time to solve, by peaceful means, the problem; and

Resolved, that copies of these resolutions be forwarded at the earliest possible moment to the bishops; to

the President of the United States of America; to the Governor of the State of California, and, through the American Ambassador in Tokyo, to the Secretary of State.

(Signed) JOHN MCKIM,
Bishop of Tokyo.

THE CHINESE ATTITUDE TOWARDS RELIGION

*By the Rt. Rev. D. T. Huntington,
Bishop of Anking.*

WE held a series of evangelistic services on Sunday nights during Lent in the Cathedral of the Holy Saviour. The services have been attended by from one hundred and fifty to five hundred men and boys, the difference depending mainly on the weather. On two of the Sunday evenings there was very heavy rain, which cut down the attendance considerably. We advertised these meetings both by distributing notices of them in the shops and putting notices in the papers. On Saturday, March 21, immediately after our notice, which was in the most prominent place in the paper, there appeared an editorial on religion. It seemed to me so characteristic of the thought of the Chinese at the present time, and of Chinese way of looking at things in general, that I thought it might be interesting to readers of *THE SPIRIT OF MISSIONS*, and send herewith a translation.

There is nothing really Christian in it, but a good deal of Buddhistic phraseology, which the Chinese naturally use to express ideas other than those of time and sense, for which they have no adequate terminology provided by Confucianism. The style of the editorial is typically Chinese. An essay usually begins by the enunciation of some general statement, which may or may not have any immediate bearing on the subject in

hand, and then proceeds to deduce from it the ideas which the writer wishes to express. This is so absolutely contrary to our present modes of thinking that it seems quite absurd to us, but of course if you can start from a proposition that is accepted it is a thoroughly convincing method of reasoning.

The admixture of modern philosophy is also thoroughly characteristic of the present time. The names of the great philosophers and scientists of the West are familiar to all the educated youth of China; they have also at least some verbal idea of the work which they did, and are more than a little inclined to display their knowledge on all possible occasions. The pragmatist position toward religion adopted by the writer is also very marked. This, however, is no result of reading of books of Western philosophy, but is the common Chinese attitude on all subjects, especially religion.

"Concerning Religion"

"The assembling of molecules forms matter and the assembling of men forms kingdoms. Without molecules there would be no matter and without men no kingdoms. Therefore there is no country, east or west, which does not regard people as of great importance. Taking a glance over a history

of a thousand years and the geography of the myriad countries, it is impossible to mention them all severally, for many which formerly existed have ceased to exist, and many which are now strong were formerly weak.

"Now what is the reason for all this? The unity of a kingdom consists in the unity of the organization of its people, and the unity of the organization in the unity of their viewpoint, and is therefore a matter of idea. For the decline of countries and the extinction of families has its beginning in the hearts of the people. If the hearts of the people are not one they will move in different directions. If they move in different directions their strength cannot be united, and with a people whose strength is not united, forming a disunited country, it is impossible that they should hold a foremost place on the stage. Now what country is there which does not desire to endure? But the only method of gaining permanence is by having the heart of the people at one. And whence can the heart of the people be made one save by the power of religion, which is, therefore, the unifying force of the people?

"Hope is a thing common to all men. The present world and the future world are also common to all men. The future world is the subject of hope. Hope is established in the thoughts, the heart and the eyes, in the brain, the spirit and the soul, and afterwards it can create a spirit double its strength and give courage to its actions. This all comes from hope even before it reaches to the age of the world to come. If once a man has lost hope his courage and power of action will no longer remain. Therefore hope in temporal things is the most dangerous of all hope; but religious hope is not temporal, nor is it bound up with the floating life of seven feet of earth, which amounts to no more than a grain of sand, and is not worthy to be mentioned. The great

work and the great inheritance of the ego is not in this, but in the soul. Therefore my bitterness is for an hour, joy for eternal kalpas. My bitterness is of the illusory body, my joy for the spiritual body [literally legal body—a Buddhist term]. If I have this hope then I am at rest in my lot, and no distress nor trouble can touch me. Alas! what then could accomplish this? Religion can accomplish it.

"How may one establish great merit, set up a great inheritance, leave a great name which shall not perish through thousands of years and over ten thousands of miles? That which hinders us from these things is the love of beauty, and wealth, and wife, and children, and reputation; for all these may be tarnished, and if they are once tarnished, although one have offices too great to be refused he shrinks from going ahead and winning for himself gain or loss, saying 'This line of action will not be good for my reputation, or for my family, or for my life,' and in a moment he is afraid, and finds that which is not really dangerous to be dangerous. But religion says this (body) is but an earthly implement for that which it may accomplish. This is a mere body which brings us into contact with the world. The body is not my possession; how much less all vain forms [Buddhist term] which are beyond the body! Having gained this gate we can then walk at ease without cares or doubts, giving ourselves up for the salvation of the world.

"Mencius said that the nature of man was good; Hsueh Tze said that the nature of man was evil. I dare not decide whether it be good or evil, but this I know, among those whom we meet the evil far outnumber the good. The luxuriousness of women, the violence and deceit of men, although we establish most severe laws and most strict magistrates, what can we do against them? But during these few

thousand years, the good men who remain are mostly to be attributed to the work of religion. Buddha said: 'That which we now do we will afterwards certainly receive. Each cause produces its effect, as echo answers sound, and a shadow follows form, and may not vary by a hair's breadth.' When the good hear these words they go forward in virtue. When the evil hear them, perchance they may put down the knife and do not dare to act violently, laying up an evil inheritance, knowing that the evil deeds of to-day will have their reward on the morrow. This then is the fruit of religion.

"Alas! we say that the profit of religion is so great. Is it then possible that religion be destroyed? No. Religion cannot be destroyed, but as we look into the doctrine of evolution, we see that the influence of science is daily increasing, and the influence of superstition daily decreasing. The influence of liberty is daily growing and the power of the gods daily diminishing. When the astronomy of Copernicus arose, the power of religion was broken. When Darwin's doctrine of evolution arose the power of religion was again broken. At the rise of each new learning, the power of religion is broken again and again, so that the religion of the future cannot again be the same as that of the past."

LETTER TO THE EDITOR

To the Editor:

MENTION in the last number of *THE SPIRIT OF MISSIONS* of the "worship" of Confucius, which Yuan Shih Kai declares has nothing to do with religion, brings up a continually recurring verbal ambiguity which leads to all sorts of misunderstandings.

By "worship" in English we now mean some act of reverence towards God. But this restricted sense is quite modern. "His worship," applied to an official, and "the worshipful" so-and-so, were in use until quite recently. The ordinary word for worship, common to both China and Japan, has a similar or greater wealth of application. The ideograph used for it is the same in both, and the sound *hai*, used in Japan, is only a varied pronounciation of the Chinese word. This word is used in reference to religion. *Reihaido* is the word used for a Christian place of worship, *haiden* for a hall for worship before a temple.

But it is also used in numerous compounds to express respect, even between equals. In this way *hai* is prefixed to words meaning read, hear, meet, congratulate, see, open or receive a letter, write, thank, visit and remember (advice of a superior).

Our worst misconception of non-Christian religions and peoples come from words misunderstood. Even the word for God is used in many languages by people who believe in one supreme God for beings to whom they, no more than we, attribute divine attributes.

Sincerely yours,

THEODOSIUS S. TYNG.

Ashland, N. H.

NEWS AND NOTES

THE income of the Church Missionary Society increased during the Crimean War, and the number of missionaries on the staff from 195 to 224. England is now engaged in the greatest war in her history, but there is no thought of doing less than in the years of peace. The Archbishop of Canterbury wrote: "We must relax no ounce of effort because of the great strain of a different sort which is upon

us. If the solemnities of such a time lead us to pray better, the gifts will, I think, be forthcoming, however severe the trial."

Deaconess Affleck, who had gone from Mexico to take up work in Utah just before the death of Bishop Spalding, writes:

WE had just begun the necessary repairs on the house when the bishop's tragic death checked our plans and for a time took all the inspiration

out of the work. It was splendid to see how soon the workers put aside their grief, in the endeavor to keep the bishop's work going, as they said, "the bishop's work *must* go on, and *we* must make it go."

The election of Archdeacon Jones to succeed Bishop Spalding is the best thing for Utah; he has been nearer the bishop than any of the men, and is very much liked by all who know him.



IN our issue of September, 1914, Dr. Jefferys told the story of Happy Heart, the little Chinese boy, in memory of whom it is proposed that the bed which he occupied in St. Luke's Hospital, Shanghai, shall be endowed entirely by children, and in small sums. In response to inquiries, Dr. Jefferys states that the amount in hand at the date of writing was \$160.53.



THE Student Volunteer Conference held at Geneva, December 4-6, at Hobart and William Smith Colleges, proved a great success in every way. About two hundred and fifty delegates were present from twenty-five out-of-town institutions, and with the delegations representing Hobart and William Smith Colleges the number attending amounted to about four hundred. Particularly success was met in obtaining new volunteers, several signing the declaration of the purpose to become missionaries in foreign fields.

The meetings were addressed by men famous in their departments of missionary work. Bishop Lloyd, President of the Board of Missions, spoke very ably and authoritatively on the subject of foreign missions in the opening session of the conference Friday evening. The Rev. Samuel Higginbottom, leper worker in India, addressed the meetings Saturday afternoon and evening, giving a most graphic and impressive account of his chosen

line of work. Sunday's principal addresses were given by H. F. Laflamme, of the Laymen's Missionary Movement; Rev. W. I. Chamberlain, Foreign Secretary of the Reformed Church Board and Rev. Mr. Vanderbilt, of the American Presbyterian Mission, Mexico City.

The next annual conference of the Student Volunteer Union of Central New York will be held at Rochester under the auspices of the Rochester branch, which is made up of the student volunteers of Rochester University, Rochester Seminary, and the Mechanics' Institute.



IT is a bitter cry that comes forth from the Philadelphia Yearly Meeting of Friends. They call upon all Christian men to unite and banish the war spirit from the world. They declare that our country is at this hour facing both a serious responsibility and a glorious privilege, and that it is in our power to turn back the tide of militarism and to set an example from which the rest of the world cannot turn away. They assert that battleships and armies and forts have proved beyond doubt that they cannot keep the peace, and that the capital invested in the making of them becomes in itself a menace to the nation, and they close with the words:

"Fellow citizens, we entreat you to pause and consider these things,—to discern the signs of the times,—to seek the path of duty by that pure light of the Spirit of Christ which enlightens every man.

"The Christian disciple serves a Master who 'shall not fail nor be discouraged.' 'The field is the world'; we stand 'for no one generation, for no single land'—the boundaries of nations are broken down in this awful time, and for the sake of our common humanity, in the name of Him who gave Himself for the life of the world, we make this solemn appeal."

OUR LETTER BOX

Intimate and Informal Messages from the Field

A letter from Archdeacon Russell, the Principal of St. Paul's Normal and Industrial School, Lawrenceville, Va., contains the following information:

OWING to the unsettled conditions caused by the great war in Europe, our ordinary income has been greatly curtailed. The shrinking of values and the general business depression has affected incomes of all kinds. Everybody is economizing and cutting expenses.

Our contributions began to fall off from the first outbreak of the war, and there has been a steady recession ever since, until now the income from donations amounts to scarcely one-fourth of the normal receipt. It takes \$40,000 to carry on the work of the school. The assured income is only \$23,000—leaving \$17,000 to be raised each year by voluntary contributions and annual donations in order to carry on the work. It can easily be seen what any appreciable reduction in this source means.

In times past the school was able to negotiate local loans to meet the urgent needs of the work, but now the local banks have used their resources so heavily to help the farmers and to relieve business depression that they are not lending money, rather collecting and trying to curtail their loans and discount as much as possible. If the school had the endowment, \$500,000, for which it has been pleading many years, it would not be forced to make this *very special and urgent appeal*. The income from the endowment, with its present assured income, would enable it to tide over this period of depression, but as the endowment is only \$56,439.50, instead of \$500,000, it has no resources in this hour of its extreme need other than its friends, and if these fail us now—well, no prophet's vision is required to forecast the result.

Depending upon the friends of the school and believing that God will suffer no good work to fail or suffer, the school has mapped out its work for the present year, engaged its teachers, instructors and others, taken the necessary precautions for the winter, arranged with merchants to supply the school with the necessary provisions, etc.

Surely our great and rich church,—many of whose members are able to give the entire amount needed for the endowment, \$500,000, and then be able to do more for others,—will not suffer the largest missionary and educational work of the Church among the colored people to limit its field of usefulness on account of the lack of funds to carry on its great and effective work. The Church prides itself, and justly too, on the interest it takes in the education and evangelization of the negro, and it is making a splendid effort to demonstrate this to the world. Surely it cannot afford to lose such an opportunity to do its part in solving this problem here in America.



Letter from the Rev. A. L. Burleson, Mexico City, written under date of December 7, 1914:

ALL the Carrancistas, except those under General Blanco, had left here for Puebla, Orizaba, etc., between November 11th and the 18th. They carried off everything—pictures, carpets, curtains, furniture from the palace and the public offices, presidential chairs and all. They did not bother to take curtains and things down, just ripped them down and left the rags hanging. They took all the stamps from the post-office, the presses to print stamps and money on, the machinery from the offices of *La*

Tribuna and *El Diario*, stripped the treasury of every centavo; made a clean sweep of everything.

Blanco was to stay here and defend the city against the coming in of the Zapatistas. But on the 24th he issued a manifesto saying that his force was decimated and he was out of ammunition. That morning they began to steal horses everywhere,—cab horses and all. Soldiers with guns and lassoes stopped cabs and teams on the streets everywhere, taking the horses and sometimes the harnesses, and leaving the man to push his cab or wagon home. Then Blanco's men left by way of Atzacapatzalco, stealing horses and wagons and looting houses on the way.

Meanwhile the Zapatistas had taken San Angel and Tacubaya, and we of course expected the city to be looted and burned. The mob broke into a gun store and stole all the arms and ammunition. The looters were not peons, but middle-class people. Word was sent to the Zapatistas in Tacubaya that the mob was looting, and automobiles full of soldiers came in and stopped the fun. It was rather a nervous night, as you can imagine, for everybody expected the Zapatistas would do the awful things we have always supposed they would.

They were in absolute control here for nine days and I have not heard of *one single instance* of robbery of any kind,—any disorder, any political arrest, any occupation of a house, even of those the Carrancistas had been living in. It seems unreal, but it is a fact.

One amusing and tragic event did happen. A couple of days after they came in there was a fire call and the fire department turned out. As they rushed through the streets the poor Zapatistas, who had never seen a fire department before, thought they were about to be attacked by some war engine, and opened fire on the advancing demon, killing twelve firemen and wounding four others. Instead of

robbing and looting it was decreed that all property-owners must pay one month's extra tax so that the Zapatista soldiers could have something to eat; for they have never received any pay. Many of the soldiers were begging for money on the streets, saying they were hungry, but there was not one robbery. One soldier asked Mr. H—— for some money to get something to eat, and when H—— gave him a peso (fifty cents) the man handed it back saying: "No señor, un carton," and when H—— gave him twenty cents, went off content. The military authorities borrowed \$50,000 pesos from the banks to pay the men, and from the first receipts of the extra tax *paid it back*. Does not that establish an *unapproachable* record for Mexico? And these were the dreaded Zapatistas! Nothing but good words were said of them and people gladly and eagerly paid the extra tax. The amount for the Hooker School was 75 cents; we had to go three times and then wait for hours, the crowds waiting to pay were so great.

Then on November 28th Villa and his troops arrived on forty-eight military trains at Atzacapatzalco and Tacubaya. They were held there for a week, not allowed to enter town, but kept camped by their trains. No disorder or trouble of any sort; all supplies, forage, etc., paid for in cash. Except for the garrison troops brought in here last Saturday when Zapata turned over the government of the city to the convention forces, all Villa's men, fifty or sixty thousand of them, they say, are still out there. Fine looking policemen are in charge of the city, and there is absolute quiet; no shooting at night, or disorder of any kind. It is a marvel! With all the thousands of soldiers all around there, not one person has come to the Hooker School. The only executions I have heard of are two peons for robbing and killing a woman, and five men caught in the act of counterfeiting Chihuahua money.



BISHOPS OF THE ANGLICAN COMMUNION IN CHINA, 1912

From left to right: Bishops Bonister of Kwangsi-Hunan, White of Honan, Groves of Shanghai, Iliff of Shantung, Scott of North China, Roots of Hankow, Cassels of West China, Moloney of Chekiang, Price of Fuh-Kien and Huntington of Anking. Bishop Lander of Victoria (Hong Kong) is absent. Bishop Scott has been succeeded by Bishop Norris.

LIVES THAT HAVE HELPED

IV. MAIN OF HANGCHOW

By W. H. Jefferys

1. *The English Church in China*

MAY it not be that Christ's promise to be there where two or three are gathered together in His name may hold good for the branches of His Church as well as for its individual members?

Just as there is always an immense loss and waste of time and brain and power in dwelling on doubts, destructive questions, and murmurings, so there is the same tremendous loss in failing to appreciate and use the power of fellowship and union. We lose so very much, for instance, in our own Christian life by failing to know the strength and fellowship of other Christians and of the Church. How many of us realize, for instance, that what our own American Church is achieving in China, is not single-handed as repre-

senting our Communion, but that we are actually one incorporated body with the Church of England, represented by her great missionary societies—the Church Missionary Society and the Society for the Propagation of the Gospel—and that this body is one with the Church of China?

We at home also have missed very much of inspiration in not cultivating a more intimate knowledge and fellowship with the workings and workers of the English Church.

The English bishops in China and Japan should be almost as familiar figures to us as our own, yet how many of our communicants could name, for instance, the Bishop of Shantung, or of Korea.

The American Church Mission entered China in 1842. A few years later the Church of England began work, followed recently by the Church of

England in Canada. In 1912 the eleven dioceses established by these churches united in forming the Church in China—the Chung Hua Sheng Kung Hui. This united Church has fourteen hundred Chinese helpers at work and hundreds more in training.

The eight British dioceses are North China, Korea, Shantung, West China, Mid-China, Fuh-kien, Victoria, and the new Canadian Diocese, Honan, to the north of our district of Hankow. All of China is covered by this distribution of spheres of work, the responsibility shared and accurately defined. The entire Church meets in regular general convention and is a self-governing Church in China.

With this matter in my heart, and particularly at a time when all this glorious English Church work is actually in peril, and certainly in very special need, I am minded to avail myself of the courtesy of the editor to introduce to you, beloved in the great Fellowship, a very dear friend and a very wonderful person—Dr. D. Duncan Main, of Hangchow, the foremost medical missionary, representing the Church of England, in the whole East, and the senior member of that missionary group whose work is so extensive, so many-sided, and so well-organized as absolutely to astound every visitor to the Fu city of Hangchow. It includes men's and women's hospitals, convalescent home, nurses' training-school, medical school, leper asylum, industrial school, social service organization, and a large number of collateral enterprises in and about that great city at the head of Hangchow Bay, in the province of Chekiang. You will remember Hangchow Bay as the place of the extraordinary tidal wave, or bore, we sort of half believed our geographies about.

2. *Dr. Main, the Physician*

It has been my unmitigated delight to have been placed on Dr. Main's

mailing-list, so that about twice a month I receive his two or three-page, typewritten letters to his friends at home. I keep them on file, and read and reread them. There is a wealth of wisdom on each page, and the good humor is so refreshing that my children grab the letters out of the mail and devour them. Some day I trust Dr. Main's letters will be published for a wide circle to enjoy at least half as much as I have. Here is one on the top of which he has written in pencil, "Keep smiling." And on a later one, "Your last was good. Do it again."

Dr. Main has two chief characteristics which make him great in his life's work—his splendid professional ability, and his thorough *missionarability*. *Professionally* he is a splendid, practical man with a very large and a very loving heart, and then he is a really great teacher and knows well the value of careful and devoted service of teaching in the making of the China that is to be.

In a letter dated January 24, 1914, Dr. Main says:

All medical mission work now done in the name of Christianity must be second to none. If the hospital in the past has done good work, with the means we have had at our command,—and they have been very limited and inefficient,—surely it would be able to do better and more extensive work with greater facilities, and efficient and up-to-date equipment. I am sure you will agree with me that there is no grander work on earth than following in the footsteps of the Great Physician, ministering to the diseases of the sick and suffering with skill and patience, with sympathy and tenderness, born of Christian love; and, while tending the body, not forgetting the soul.

And again. This is on the work of the medical missionary:

There can be no doubt that the most important work to be done at present by us medical missionaries, is teaching, and teaching thoroughly, our Chinese brethren medicine and surgery—under Christian supervision and high ideals, so that in due time they may carry on the work which we have begun, and to which we have given our lives. Our aim is one, so let us all be united about it and spare no time, no money,



THE HANGCHOW BORE

The Tsientang River is remarkable for a tidal wave, or "bore," at the full and change of the moon.

and count no sacrifice too great, to accomplish this great and blessed task of teaching that healing is divine, and that Jesus Christ provided a complete salvation for body and soul. The thoroughness of our professional teaching must aid, and in no way interfere with, our efforts to bring our students to Christ.

This subject interests me a great deal, but I must not make my letter any longer, so keep smiling till you hear again.

And again:

To get the Chinese to "join the religion," as they call it, is not the whole work of the missionary or the Church. To heal the sick; to feed the hungry; and wash the dirty, and wash them clean, and then keep them clean; to comfort the broken-hearted and soothe and sympathize; to make people happy and help them to keep smiling, by forgetting themselves and elevating their thoughts and leading them into higher aims and on to higher things—these to my mind are some of the real objects of the Gospel, and should never be neglected by us, who are here on earth to represent Him Who came to seek and to save completely the body as well as the soul.

I like the way Dr. Main puts things. There is no nonsense about it. There is no cant. Christianity with Dr. Main is "no argument, it's a life."

Dr. Main is at the present time

president of the Medical Missionary Association of China, which shows the esteem in which we, his colleagues, hold him professionally and as a missionary.

3. *Dr. Main, the Missionary*

If there is one thing that Dr. Main is more entirely fitted for than a physician and teacher, it is a constructive missionary. Abounding in energy and internal resources, with simple but deep spirituality, with imagination and breadth of vision, and with a splendidly cheerful faith—he embodies in himself about every qualification of an ideal missionary. He both is himself, and knows, an able man.

I don't know exactly what an epigram is, but the doctor is supposed to have an epigrammatic way of saying things. It is certainly a very forcible way, and yet an extraordinarily kind way. In appealing for volunteers, he expresses the kind of men wanted as follows:

Those you send out must be men of "ability".

1. *Adaptability*.—Able to accommodate themselves to circumstances and environment, smells included, and "all 'round" enough to fit into a square hole; and fair and square enough to do "all 'round work."

2. *Getonability*.—A good mixer, as our American friends say, able to get on with the other fellow, even if he does not get on. With a fair supply of common sense, and of the spirit "in love preferring one another"—and chiefly the other.

3. *Constructability*.—Not a tearer-to-pieces, but a builder-up, not a sayer but a doer, not a gas-bag who says he can do everything, but a handy man who can put his hand to anything, and is willing to help and do his best, whenever and wherever he can.

4. *Amiability*.—Able to aim high and strike it; the chief aim being the salvation of soul and body; and to love the people and seek out the good in them—and to find it.

5. *Linguisticability*.—Without this it is no use coming to China. Not a Sinologist, but with enough common sense and "savay" to pick up Chinese.

6. *Respectability*.—Not with a pedigree, but with sufficient respect for oneself, and more than sufficient for the other fellow, and still more for the Chinese.

7. *Spiritualability*.—Most important; and that kind of it which is sane and healthy and creates force of character, and elevates and stimulates others; not the goody-goody, milk-and-water stuff, that is willing to shed the last drop of blood for the Cause, but that takes good care that the first drop is not shed. Practical holiness is what I mean.

8. *Stickability*.—With good staying powers; able to "Come to stay, and able to stick at it, and all at it, and always at it, and never give in; no, not even in the hot weather." Not a "stick-it" but a "stick-at-it" missionary is what is needed.

4. Dr. Main, the Man

Dr. Main is all of that himself—strong, resolute, daring and very loveable in his intense humanity.

In all his letters and in his daily life—and in the case of a missionary it is of no little importance—we find unfailing good cheer. I believe it is actually true that his motto in life is, "Keep smiling." If not, it is certainly one of his most constant expressions in word and deed, and one which he lives up to himself in letter and spirit.

Dr. Main's sense of humor, British in nature, is very keen. As a matter of fact, and as the name Duncan implies, the doctor is Scotch. Speaking of a recent visitor to his work, Dr. Main says of himself:

You know Scotch people, as a rule, do not take to strange persons quickly. We don't make friends in a hurry; we look all around and think twice, sometimes thrice, before we commit ourselves; but when we do, we mean it, and stick to our friends through thick and thin—and whether they are thick or thin. I had great sympathy with him in this tour of inspection, as I had lately visited some of the same places myself, and you know a *fellow-feeling* makes us wondrous kind; unless when it is a *fellow feeling* in your coat-pocket for something that is not his—when we are apt to appear as if a little unkind.

Dr. Main has always been a warm friend and a loyal one to the Chinese. He is a splendid citizen of China, and as often is the case with great missionaries his advice and help are sought by all classes of Chinese, from the lowest to the highest. Here are a few reflections on his city of Hangchow:

I think I told you of some of the improvements that have taken place lately in this ancient city. We have a few splendid new wide and well-macadamized roads, in the Tartar City, leading to and from nowhere at present. Although the city is lighted by electricity there are some places where you have to strike a match to see where the light is. However, we must be patient. The work of reform cannot be done perfectly, till Chinese official human nature undergoes a change, which does not appear, so far as we can see, to be at hand just yet. I am one of those who believe that apart from Christianity and righteous governing, no real and enduring improvement can take place. The present problem of the Church here is to bring Hangchow to Christ by preaching the Gospel, living the Gospel, and advocating legislation on Gospel principles—that is, Christian legislation. A new conception of the mind of Christ, I am happy to say, is breaking in upon the lives of the Christians.

His estimate of the Chinese character is to be seen in the following, where he speaks of an office boy in his employ:

A year ago, this boy did not even know the A. B. C., but he has taught himself, and is improving all the time, and is a very good



DR. MAIN'S HOSPITAL IN HANGCHOW

illustration of what can be done in China with very ordinary material. I have heard that one of the finest diamonds in Europe which is now, I believe, a central adornment of a sovereign's crown, lay for months on a street stall in Rome. It had the label, "Rock Crystal: Price, one franc." Then came along an expert who realized its worth, and rescued the jewel from its ignominious surroundings and sold it for a great sum. I am perfectly sure that there are, all around us, men and women with gifts and virtues that only need discovering; we have to seek the good till we find it. As regards many it may seem to be at first "Rock Crystal," but in some cases it will turn out to be afterwards sparkling diamonds. Some rough stones are worth polishing.

Hangchow is a terribly hot place in summer, and the summer is about eight months long. Here are some of the doctor's reflection during the hot weather:

We are still amongst the hotbeds of disease and they are very hot these days, I assure you. Everywhere the desperately insanitary conditions amidst which the people live breed loathsome diseases, and the ignorance of many as regards hygiene and sanitation is appalling, as is also their ignorance in regard to food and to child life, and motherhood, which mean almost universal suffering, much of which is quite remediable. There is the prospect of a big soap factory being built soon in Shanghai,

so let us keep smiling. We are ever trying to rouse the conscience of the people and stimulate them into action, and to light the flame that will burn up corruption, of which there is much within, without; and burn up also some of the dirt which is the cause of much disease. To do this faithfully we need to have our faith, fresh, and fearless, and courage to face the difficulties and problems which we meet. There are, of course, lights as well as shadows, drawing and binding the hearts of the people to us by cords of love and bringing many into the Church; but, oh me! there is so much to be done, and nobody to do it. Every missionary is overburdened with work, and no one ever gets his task finished or nearly finished. The cry for help is very real, very loud, and very urgent. Won't you come over and help us, and if you cannot come yourself, can you not send some one to represent? And if you cannot come, and cannot send, surely you can pray out help to us.

And later on, again:

I should love just now to be among the heather hills, breathing the pure ozone of Bonnie Scotland, and free to do as I please; and is it not what a man does when he is free to do as he pleases, that shows what kind of man he is? I want to get away from the cries of the sick and dying, away from the smells and the dirt and their trials, away from this busy life, where I could be better able to hold communion with Him Who speaks to the heart most clearly when

other voices and sounds are silenced, and heart-rending distractions are in abeyance; and I could then realize the recreative and rejuvenating power of fellowship with God. The exhaustion of strength due to the heat and the burden of the day, makes long continuance on the highest level, top-line-copper-plate Christianity almost impossible. In the hurry-scurry of the life here, and in the throng and press, we are in danger of falling below our high ideals and becoming mechanical in our piety as well as in our work.

Thus do we look, through his letters, into the heart and life of a noble man who is doing, as best he can, the thing he can do best; who, like the Master

Whom he serves, "pleases not himself." And, through it all, the secret which keeps him going and enables him to be to others the tower of strength which he is, may be found in these words with which we close our sketch of this "life that has helped."

The perils which beset a busy life are no doubt very great, but they can be avoided and overcome by allowing the Master to keep our minds open, clear, and calm, and let Him correct our mistaken estimates of ourselves, and others, and wind up from time to time our rundown and discouraged hearts and keep us in the love of God.

"MAIN OF HANGCHOW" IN CLASS WORK

PREPARATION OF THE LESSON

HERE is an opportunity to give an impression of the united work of the Anglican Communion in China. Material may be found in Leaflet No. 200: "The Chung Hua Sheng Kung Hui, or Holy Catholic Church in China."

For the special work of the English Church, see "China," by the Rev. Frank L. Norris, now bishop of North China. This book should be found in any missionary library. It is important to have your class clearly understand that the Chinese Church now has a national existence like our own, but still has to receive help.

You will also find an opportunity in this lesson to speak of the disastrous effect which the war is likely to have on the work of the English Church, and the opportunity we shall doubtless have to help them with our gifts and prayers.

With regard to medical missions in particular, see Leaflet No. 247, "Practical Ideals in Medical Missions," by Dr. Jefferys. This pamphlet, though sold for ten cents, will be forwarded free to any teacher of a class who uses these lessons. For this, and for Leaflet No. 200, apply to Literature Department, 281 4th Avenue, New York.

THE FIRST FIVE MINUTES

Try to construct for yourself and for your children a picture of Dr. Main, the sturdy, cheery Scotchman, who is carrying such a tremendous burden with such simple faith, and achieving such splendid results. Ask your boys especially if such a life is not worth while, and direct their attention to the call which Dr. Main makes for helpers.

TEACHING THE LESSON

The story is given under four divisions:

I. The English Church in China.

1. What do you mean by the Anglican Communion?
2. How are the English and American Churches united in China?
3. Tell something of the different dioceses—English, Canadian, American.

II. Main, the Physician.

1. What do we usually mean by "medical missionary"?
2. Look up on the map Dr. Main's location.
3. What does he regard as the chief work of a missionary physician?

III. Main, the Missionary.

1. Why should a missionary be cheerful?
2. Describe some of the different kinds of ability which Dr. Main thinks a missionary should have.

IV. Main, the Man.

1. If you were in China would you want to identify yourself with it and its people?
2. What would be some of the difficulties?
3. Is the work of a medical missionary easy and pleasant?
4. What is the secret of Dr. Main's success?

The following prayer which might be used at the close of the lesson:

"Almighty God, our Heavenly Father, our only help in time of need, we implore Thy protection and care for all foreigners who are now in danger, and for all missionaries, especially our brethren of the Church of England; through Christ our Lord. Amen."

LITERATURE OF MISSIONS

BOOK REVIEWS

Students and the World-Wide Expansion of Christianity. Edited by Fennell P. Turner. New York: Student Volunteer Movement. Cloth, \$1.85, prepaid.

This volume contains the addresses given before the Seventh International Convention of the Student Volunteer Movement held in Kansas City. Taken as a whole, the volume is much more than a cyclopedia of missions brought down to date—the amount of information packed into its pages will justify the use of that term; it is a series of interesting discussions of the most vital questions before Christians of the present day.

Added to the volume is a carefully prepared Index, which makes the contents of the large book easily available for the busy worker. A selected list of the latest missionary books adds greatly to the usefulness of the volume for those who are in places of leadership in missionary work of the Church.

Thy Kingdom Come. Social prayers for public and private worship. R. E. Diffendorfer. Missionary Education Movement, 156 Fifth Avenue, New York.

This little book contains about sixty forms of intercession, directed mainly toward the social mission of the Church. It incorporates prayers by native Christians of many nations. The wide scope of these devotions and the diversified authorship make the collection suggestive and helpful.

A Missionary's Life in The Land of the Gods. By Rev. Isaac Dooman. Richard G. Badger, Boston, Mass. Price, \$2.00; postage, 15 cts.

Mr. Dooman is one of our own missionaries and has been serving for over twenty-five years in Japan. In this volume of 400 pages he sets down his experiences and observations. It gives a picture of Japan and the Japanese through interested and sympathetic eyes. Perhaps the fact that Mr. Dooman is himself a man of the East, having been born in Persia, makes him better able to interpret the East to the West. At any rate, there is much that is unusual and suggestive in such chapters as that on "The Outline of Japanese Character" and the "Future of Christianity in Japan."

The Truth of Christianity. By W. H. Turton. G. P. Putnam's Sons, 2-6 West 45th Street, New York. Price, \$1.25.

Few books on religion have held their own so remarkably as this one written by a layman and military man. Lieutenant-Colonel Turton published this volume many years ago. It has since passed through several editions. The best testimony to its value lies in the fact that publishers as discriminating as Messrs. G. P. Putnam's Sons consider it worth while to produce yet another edition.

PUBLICATION NOTES

A NEW edition of the Mission Hymnal has just been published containing thirty pages of additional hymns and chants. It was authorized by the General Convention of 1913. This will make a hymnal sufficient in scope for use in mission stations. It also gives opportunity for the insertion of additional special hymns, two of which were written by the late Bishop Spalding. Already the Mission Hymnal has sold to the number of 80,000 copies.

* *

The Diocesan Missionary Committee of New York, on account of the demand, has been compelled to issue a new edition of the excellent little volume "The Cross; the Plus Sign in Our Minus Lives." A review of this handbook appears in our July issue. It is, as we then stated, an effective summary for laymen of important facts concerning the history and organization of the Church, its missionary opportunity, and the way in which laymen may contribute to church extension. The new edition is bound in paper, and may be had at 10c. a copy, or \$7.00 for 100, by addressing Mr. Samuel Thorne, Jr., 19 Cedar street, New York.

* *

The Living Church Annual and Churchman's Almanac for 1913, published by The Young Churchman Company, Milwaukee, Wis., well sustains its reputation as a Church Handbook, and should be regarded as indispensable by every well-instructed Churchman. Price 75c., cloth; 50c. paper; additional postage, east of the Rocky Mountains, 10c.; west, 15c.

EDUCATIONAL MATTERS

New Stereopticon Lectures

A stereopticon lecture entitled "Then and Now" has been prepared in connection with this year's course on "The Social Results of Missions." It contains about fifty slides illustrating the Church's work for social betterment all over the world. Requests for its use should be sent to the Lantern-Slide Department.

For the sake of the Sunday-Schools, we have developed something new in the stereopticon lecture line. By the first of February we hope to have ready six short and specially attractive lectures for children. They are planned in a way that should make them most valuable for Sundays during Lent. Each lecture of fifteen slides can be given in approximately fifteen minutes. Orders for them are being booked already.

Another new lecture is in preparation for the young people. It is based on the last book for Juniors "Building the City." Its twenty-five slides will occupy about thirty-five minutes in presentation.

Plays

So numerous are the inquiries as to what plays the Educational Department has to recommend, that we here publish a list of those that have been found specially satisfactory.

Albee: Conquerors of the Continent, (10c.); Barney: The Star of Bethlehem, (2 for 5c.); Hobart: The Great Trail, (25c.); Lady: Catechism and the Child, (35c.); The Little Pilgrims and the Book Beloved, (\$1.00); The Sunset Hour, (10c.); The Vision of St. Agnes' Eve, (\$1.00); Jacobs: A Choice of Evils, (10c.); Jarrett: The Cross Goes Westward, (10c.); Osgood: The Gift of Self, (10c.); Tyng: The Brightness of His Rising, (10c.).

Write to the librarian for suggestions in regard to scenery, costumes and properties.

Exhibit Department

Articles made by native Christians in mission schools are now on sale. We hope to create a market for the products of our mission stations, and thereby enable them—in time—to become self-supporting. At the same time we desire to draw attention to the important industrial work done by the Church. Lists and prices will be gladly furnished, and articles will be sent on approval.

We have been receiving no end of testimony as to the educational value of the exhibits which we lend out. As an illustration, take the case of one set up in a western Michigan parish where, as a re-

sult of skilful handling and attractive arrangement it took the town by storm. Letters tell us that everybody went to see it: that the superintendent of the public schools made arrangements so that all the children should visit it during school hours. But publicity was not the only result: The parish Sunday School was almost doubled in size, and every other organization took on new life.

We have just shipped to California the material to be used in setting up our exhibit in the Palace of Education at the Panama-Pacific Exposition. We have been granted over 1100 square feet of space at the corner of First Street and Avenue D, right near the main entrance to the building. We hope that Church people will make a point of visiting it when in San Francisco.

Text-books:

An important change has been made in regard to the mission study course for 1915-16. Announcement of the new plans will appear on the Educational page in the next number of THE SPIRIT OF MISSIONS.

REFERENCE MATERIAL FOR CLASSES

The following articles in THE SPIRIT OF MISSIONS for the last year and a half would be useful in studying the "Social Aspects of Foreign Missions":

Medical:

Medical Number, September, 1914.

Wusih's First Church Hospital, p. 530, August, 1913.

Among the Lepers of Japan, p. 595, September, 1913.

Inside of a Chinese Hospital, p. 701, October, 1913.

St. Luke's Hospital, Tokyo, p. 36, January, 1914.

A Missionary Nurse, p. 39, January, 1914.

St. Luke's Hospital, Tokyo, p. 161, March, 1914.

American Hospitals in Japan, p. 180, March, 1914.

New Hospital at Zamboanga, p. 274, April, 1914.

An Anglican Father Damien, p. 540, August, 1914.

Medical Work in the Philippines, p. 768, November, 1914.

Educational:

St. Margaret's School, Tokyo, p. 465, July, 1913.

Frontispiece, St. Agnes' School, Kyoto, July, 1913.

MEETING OF THE BOARD OF MISSIONS

December 9, 1914

THE meeting of the Board began as usual with a celebration of the Holy Communion in the chapel of the Mission House at 9:30 a. m., on Wednesday, December 9. The president was celebrant, assisted by the Rev. Dr. Gray. Thirty-three members were present, representing every province except the Eighth. The secretary announced changes in the membership as follows: Dean Delaney, of Milwaukee, elected by the Province of the Middle West to succeed Dr. Faber, now Bishop-coadjutor of Montana; Bishop Perry, of Rhode Island, elected by the Province of New England to succeed Bishop Lawrence of Massachusetts, resigned. The treasurer read his monthly report, which contained the cheering statement that in spite of the adverse conditions existing, the contributions of the Church, up to December 1, were slightly in excess of the same date last year. There has been a decrease in the offerings of parishes and Sunday Schools, but an increase from individuals and auxiliaries, so that the net increase amounted to \$1,045.

The reports of action taken by the Council of Advice and the Executive Committee since the last meeting of the Board were presented and approved, after which matters of business requiring the action of the whole Board were taken up. The first was a report from the Executive Committee with regard to the policy inaugurated in February of the present year, whereby ten per cent. of the undesignated legacies was to be set aside for missionary equipment in the continental domestic field. It had been suggested that in view of the present conditions this be deferred, but it was finally decided for the present to adhere to the plan as originally

made and retain the amount for the purpose designated. This means that something over \$10,000 will be available.

A proposal was brought before the Board which looked toward coordinating the interests of the "apportionment" and of "specials," and a committee was appointed to consider the matter with a view to discovering whether a plan might not be reached which would conserve the personal appeal and at the same time coordinate it with the whole range of the Church's activity. It was especially desired that it be made clear to the Church that the Board does not discourage "specials" but that, properly regulated and promoted, they are necessary and helpful to missionary advance.

The election by the Synod of New England, of the Rev. George W. Davenport as provincial secretary was then reported, and on motion the Board confirmed the election.

The appropriations to the District of Liberia, originally made for six months only, in the expectation that a commission would by this time have visited the field and be prepared with a report, were extended for another six months.

It was moved to send delegates to the Foreign Missions Conference to be held in January, in Garden City, Long Island, and the Council of Advice was given power to choose them.

Archdeacon Mellen of Mexico was then introduced to the Board and gave a brief and interesting account of the situation in that distracted land. He threw such light upon the situation as is possible, and voiced the earnest intention of the missionaries to remain at their posts and to be prepared for strong advance as soon as conditions become settled.

At 1 o'clock the Board adjourned and enjoyed the cordial hospitality of Mr. and Mrs. George Zabriskie at their home on Gramercy Park. After re-assembling, the elections of the Standing Committees for the ensuing year took place with the following result:

Executive Committee: Right Rev. Dr. Lloyd, Right Rev. Dr. Francis, Right Rev. Dr. Greer, Right Rev. Dr. C. K. Nelson, Right Rev. Dr. Edsall, Right Rev. Dr. Lines, Rev. Dr. Alsop, Rev. Dr. Stires, Rev. Mr. Sedgwick, Rev. Mr. Davis, Rev. Mr. Emery, Mr. King, Mr. Mansfield, Mr. Morris, Mr. Cochran, Mr. Newbold, Dr. Dillard.

Trust Funds Committee: Mr. Morris, Mr. Chauncey, Mr. King, Mr. Pruyn, Mr. Saunders.

Audit and Finance Committee: Rev. Dr. Mann, Mr. Low, Mr. Stirling.

Unfinished Business Committee: Right Rev. Dr. R. H. Nelson, Rev. Dr. McIlvaine, Mr. Reynolds.

The Council of Advice, under the authorization of the Executive Committee, then presented to the Board a statement to be issued to the Church with regard to aiding other Missionary Societies that are suffering disaster because of the war, which was adopted. This statement appears on page 15.

The Bishop of Newark spoke briefly on the splendid work done by those in charge of the American churches on the continent of Europe. A resolution expressing the sentiment of the Board appears on page 11.

On the motion of the Rev. Dr. Freeman, a Publicity Committee of three was appointed to bring before the Church such important matters connected with the work of the Board as might seem from time to time desirable. The membership of the Committee is as follows: Right Rev. P. M. Rhineland, D.D., Rev. J. E. Freeman, D.D., Mr. George Wharton Pepper.

The Board then adjourned to meet on Wednesday, February 10.

PUBLICATION NOTES

Commenting upon the article "The Other Side of Chinatown," which appeared in our November issue, the author writes:

SINCE the article was written there has been a great increase in the Sunday-school attendance in both missions, and the night and day-schools are taxing the teaching forces. Recently there were fifty-two young men and children in Sunday-school in San Francisco, and in Oakland there are between thirty-five and forty every Sunday. Seven baptisms last month and five more this month bring our baptized adherents to sixty-three, and the confirmation of these twelve next Sunday will give us fifty confirmed persons.

WORLD OUTLOOK, a monthly illustrated magazine, published by the Board of Foreign Missions of the Methodist Episcopal Church, begins its existence with the January number. It is quite unlike any other present missionary publication, being of quarto size, 32 pages, and placing particular emphasis on extensive illustrations. The subscription price is \$1.50, single copies, 15c. According to the prospectus it is the intention of the editors that, while missionary in character, the magazine shall "stand not only for the mission propaganda of all denominations but for every movement of religion, commerce and politics which means sane Christian progress."

The first issue creates a most favorable impression. The articles are interesting, the general make-up is well conceived, and the pictorial work exceedingly well done. *World Outlook*, if it can carry the necessary burden of expense, may easily demonstrate to the general reader what has been so often alleged—that absorbing interest and fascination may be found in the missionary enterprise.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Brazil

Bishop and Mrs. L. L. Kinsolving, who sailed from New York on the S.S. *Valtaire*, on November 8th, arrived in Rio de Janeiro on November 23rd.

Hankow

Deaconess E. W. Riebe and Miss Elise G. Dexter sailed from San Francisco on the S.S. *Manchuria* on December 12th.

Liberia

Miss E. deW. Seaman arrived in Cape Mount on December 7th.

Miss Sarah E. Conway sailed from Monrovia on the S.S. *Tameli* on December 11th.

Mexico

Archdeacon A. H. Mellen, who left Mexico City on November 11th, arrived in New York City on November 21st.

Philippines

The Rev. S. S. Thompson, who reached San Francisco on November 2nd, arrived in Chicago on November 7th.

Miss Henderson, on sick leave, sailed from Manila on October 29th.

Shanghai

The Rev. J. M. B. Gill, returning after furlough, sailed from San Francisco on the S.S. *Manchuria* on December 12th.

Dr. Ellen C. Fullerton, on regular furlough, sailed from Shanghai October 10th.

Tokyo

Dr. Theodore Bliss, on regular furlough, sailed from Yokohama on October 4th, arrived in San Francisco on October 15th, and in Swampscott, Mass., October 29th.

The Rev. J. H. Lloyd, returning after furlough, with his mother, sailed from San Francisco on the S.S. *Siberia* on November 21st, and arrived in Tokyo on December 8th.

Miss Louisa H. Boyd, returning after furlough, sailed from San Francisco on the S.S. *Siberia*, November 21st, arrived in Tokyo December 8th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and so far as possible to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N.W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. ———

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, 903½ Charles Street, St. Joseph, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

Alaska

Rev. C. E. Betticher, Jr.

Miss O. D. Clark.

Rev. J. W. Chapman.

China

Rev. Arthur M. Sherman.

HANKOW:

Dr. Mary V. Glenton.

Miss S. H. Higgins.

SHANGHAI:

Dr. W. H. Jefferys.

Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and 37th Streets, Philadelphia.

Work Among Mountain People

Rev. W. B. Allen, of the District of Asheville (available in the North after February 1st).

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter, Raleigh, N. C.

A LIST OF LEAFLETS

The leaflets noted herein may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.
- Alaska**
- 805 The Borderland of the Pole.
- Brazil**
- 1402 Our Farthest South.
- China**
- 200 The Chung Hua Sheng Kung Hui (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!" (St. Mary's Hall, Shanghai.)
- 202 New China and the Church.
- 204 For the Girls of China. (St. Mary's Hall.)
- 205 Why? (The Needs of St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions. Jefferys.
- 268 "Boone"—the Christian University of Mid-China.
- 271 A Year at St. John's University, Shanghai.
- Cuba, Porto Rico and Haiti**
- 500 In the Greater Antilles.
- Honolulu**
- 1007 The Cross Roads of the Pacific.
- Indians**
- 606 *The First Americans.
- Japan**
- 324 The Nippon Sei Ko Kwal. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. (Christ Church, Osaka.)
- Liberia**
- 100 Our Foothold in Africa.
- A Sojourner in Liberia.
- Negroes**
- 700 The Church Among the Negroes.
- The Philippines**
- 407 The Cross, The Flag and The Church.
- United States**
- 1208 Wyoming: The Last of the West.
- 1250 The Church and the Swedish-Americans.

The Forward Movement

- 1105 How Shall I Vote?
- 1107 Diocesan Committee on General Missions.
- 1108 A Congregational Missionary Committee.
- 1109 The Forward Movement.
- 1110 It Won't Work With Us. 2c. each.
- 1112 Is There Any Substitute for the Organized Canvass?
- 1114 The Forward Movement in a City Parish.
- 1115 Suggestions to Leaders in Every-Member Canvass. 3c. each.
- 1117-19 Pledge Cards.
- 1120 Duplex Order Blank.
- 1122 System in Church Extension.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library and the Museum.

The Sunday School

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 4 Talking to Children About Missions.
- 5 Two Experiments with the Lenten Offering.

Miscellaneous

- A Message. Bishop Lloyd.
- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 981 The Apportionment: How to Treat It and How to Meet It. Bishop Rhineland.
- 1301 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 3. Some Plain Facts.
- W.A. 4. Collects for Daily Use.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 15. "Sweet Amy."
- W.A. 16. A Bit of History. 5c. each.
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- W.A. 21. *A War Message.
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- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 105. The Mighty Cent.
- W.A. 106. Giving Like a Little Child.
- W.A. 107. The Churchwoman's Offering of Romance.
- Lantern Lectures on the U. O.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What It Is: Where It Should Be: How to Organize It.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card. 1 cent each.
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- W.A. 205. Section II. The J. D. Helps by Prayer, Study, Work.
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- W.A. 251. Section III. Your Part in the United Offering Service of 1916.
- W.A. 225. The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen.
- The Little Helpers**
- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.: Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card. 1 cent each.
- W.A. 308. *More Little Helpers for 1914-1915.
- W.A. 309. *Where the L. H.'s Pennies Go.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE STORY OF AN AUXILIARY OFFICER IN JAPAN

Told by Miss Utako Hayashi, Vice-President of the Woman's Auxiliary to the Missionary Society of the Sei Ko Kwai



MRS. CHICKO OGATA

I AM very sorry to tell you that our dear treasurer of the Kyoto Branch of the Woman's Auxiliary, Mrs. Chicko Ogata, has passed away from us.

Mrs. Chicko Ogata was the wife of one of the most famous surgeons in Osaka. He has his own private hospital. Eleven years ago Mrs. Chicko Ogata was very ill, far away from home, in Kyre Shu in the western part of Japan. Her condition was so dangerous after an operation that every one thought the patient's life could not be saved. Her mother was taking care of her. The mother had only recently become a Christian. She prayed with tears that God would

have mercy on her daughter, and her prayer was answered by the recovery of the loved one to health again.

Just ten years ago, at her summer residence, a talk on Christianity made a deep impression upon her. God opened her spiritual eyes, the Holy Spirit taught her. She continued to study, and was baptized by the Rev. Mr. Hayakawa and became a member of St. John's Church, Osaka.

Mrs. Ogata's family is famous for its learned men. Many years ago her grandfather opened a small school for Dutch learning in Osaka. The famous teacher and founder of Keio University, Mr. Tukasawa, and many other noted men, were among his pupils. Mrs. Ogata was a wise woman by inheritance, but after she was born again in Christ, she became very noble and earnest in personal character. She worked earnestly for Jesus' sake. She has done many beautiful deeds, and how earnestly she prayed for the erection of the new building for St. John's Church, and not only prayed, but worked with the other ladies of St. John's, for this object, in making *shibori kimono* for sale. They gave one to Miss Bull when she went home for her furlough last year. Miss Bull showed it to the American ladies, and many ordered them through Miss Bull.

Mrs. Ogata was a very skilful treasurer. We can never forget her reports at the annual meetings of the Kyoto Branch.

She was a superintendent of the Flower Department of the Osaka City Branch of the W. C. T. U., and visited the poor, sick people in all the hospi-

tals, even that for lepers, and comforted them by sending flowers, cakes and beautiful Scripture cards. She worked so busily as even strong people cannot do, but she determined always to walk in the Father's way.

She had many sleepless nights and passed them in prayer, her faith suggesting, "If God does not give me sleep, I will talk with Him about everything." Besides her physical weakness, she had many sorrows and perplexities, but she prayed to be enabled to take up the Cross and follow after Jesus. She trusted all and found peace in faith. She found pleasure in doing good works. She suffered fifty days from the end of July, and died on the 14th of September. She closed her forty-seven years of life in this world with the one word, "Thanks," to God. During her illness Rev. Mr. Hayakawa called upon her many times, and Miss Bull visited her to say "Good by." On the seventeenth the funeral was held in a great tent erected for that purpose, at Abeno Cemetery. About two thousand people attended it. Bishop Tucker, Rev. Mepes, Naida, Hayakawa and Kitagawa, of our Osaka

Church, and many clergymen and catechists, some from Kyoto and Kobe, joined in the service. After it was finished, Mrs. Naide, representing the Kyoto Branch of the Woman's Auxiliary and the Osaka Branch of the W. C. T. U., read a beautiful appreciation of Mrs. Ogata's life and work among us. Other papers were read by representatives of medical or nurses' societies, etc.

To my great sorrow, I was not able to be near this dear, kind friend during her last days in this life. I was in Korea, trying to find work for some of our graduates from the Widely Loving Society, and could not come back when the news of her dangerous illness reached me, because I, too, was ill, for many days, in the hospital at Seoul. Mrs. Ogata was waiting to see me, and I, too, longing to meet her once more on earth. But, although we can never more commune together in this life, we are not separated forever. The communion of Saints and the blessed hope of reunion at the feet of our Lord in His Paradise unite us still.

How terrible war on earth! We must pray to God, bring to us soon peace, every day, every night.

"HELP WANTED"

St. Margaret's School, Tokyo

By C. Gertrude Heywood

"THE excellence of the government schools, their high standards and expensive equipment compel the missionaries either to keep the pace set by the government or abandon all attempts at education."*

This alternative confronted St. Margaret's School, Tokyo, Japan, five or six years ago, and the reason that it was not necessary to abandon

the school was that the people in Japan had faith in the generosity of the people at home and the women at home responded liberally to the appeal that was made. At a critical time, when attendance at the school was falling off rapidly, the government license, essential to the life of the school, was obtained by promising to put up a new building for classrooms. The gifts from American women and from the Jubilee meet-

*Dr. Faunce.

ings made it possible to redeem this promise.

As a consequence, St. Margaret's enrolls to-day two hundred and fifty students, about double the number of six years ago, and more than any other mission school, but one, recorded in the "Christian Movement in Japan" for 1914. Also, St. Margaret's possesses a fine plant—a classroom building with about twenty-five rooms capable of accommodating four hundred students, an assembly hall seating five hundred, a gymnasium, a splendid dormitory holding fifty students, two separate Japanese houses for teachers, or to be used for dormitory purposes when needed, and a playground with both tennis and basketball courts. The assembly hall and gymnasium are the gifts of the Philadelphia Women's Jubilee, and are so named.

The work that is being done may be divided into the more purely scholastic and the directly religious, although the whole school is permeated with the Christian atmosphere and the aim of all the work is the development of Christian character. The school is a secondary school, the girls entering from the six year primary school. The studies are much the same as those in an American High School—mathematics, history, literature, modern languages (English), science and arts (writing, drawing, etiquette, singing, sewing). The teaching in all these subjects, except English, is done by Japanese.

The directly religious work may be subdivided—that done for the whole school, and the more intricate work done among the boarders. Every Tuesday the whole school gathers in the Philadelphia Jubilee Hall. Following an opening hymn and prayer, a talk is given by some Christian leader on Christian truth or work, and the appeal is made to the girls to consider the step of embracing the truth and acknowledging their faith.

During the week of examinations at the end of the term, there may be a few who absent themselves from these gatherings, sometimes one, sometimes a dozen. At other times every student of the school is present *voluntarily*. On Thursdays, at noon, the student body is divided into as many classes as there are teachers available, and regular Bible study is pursued. The youngest class are told Old Testament stories illustrating the fundamental truths of Christianity; one true God, the Creator who is spirit and who loves mankind as a father his children. The second year girls, using Bibles most of them for the first time, study a simple outline of the Life of Christ. The third year girls study the teachings of Christ as found in the parables, beatitudes, etc. The fourth year class usually study the beginnings of Christianity as seen in the life and works of St. Paul, and the fifth year, the oldest girls, are given a summary of the teachings and principles of Christianity. This work is supplemented among the dormitory girls by attendance at morning prayers daily in the cathedral, at the services on Sunday and Bible classes and Junior Auxiliary work on Friday evenings.

But this bare outline of the actual classes held does not give an idea of the truly Christian atmosphere that surrounds the girls in St. Margaret's. Many who have come from other schools have noticed and spoken of it. Some of them designate it as an atmosphere of kindness, others as happiness, but at any rate they feel it, and when they go away they miss it, and if they seek it again, they look for it among Christians and they attribute its cause to Christianity.

This is the way the work at St. Margaret's is being carried on, and it is being done with two main purposes. One is to set an example to the Japanese educators and people of a school second to none in its educa-

tional quality, which recognizes the imperative necessity and unavoidable responsibility of including religious training in the all-round development of womanhood. The second aim is to win to Christ as many as possible of those who attend the school and to influence to an intelligent appreciation of the teachings of Christianity those who do not openly accept Him. The fact that the government authorities have given up the idea which they had some years ago, of putting up in the same district a school of the same grade as St. Margaret's, proves that they have faith in its educational value. It will never be known how much influence any one Christian school has had in modifying the views of the educators or people of Japan in regard to the religious teaching in the schools, but the respect in which St. Margaret's is held and the increasing number of applicants for entrance show that it is doing its part.

The other purpose of St. Margaret's is also being fulfilled, but to what extent it is impossible to say exactly. A year or two ago, the statistics showed that over half its graduates were Christians, that of twenty-two Bible women employed in the Tokyo District, nineteen were graduates of St. Margaret's, that about twenty clergymen and catechists had St. Margaret's graduates for wives, and that there were a number of Christian kindergartners, trained nurses and school teachers among the graduates.

But even more convincing than these statistics are the constantly recurring incidents which show the widespread influence of the school on all the girls and their parents. A girl of fourteen who had been attending the school for one year as a day student applied for admission to the dormitory. Her mother explained, with tears in her eyes, that, although their house was near and they wanted to keep her, their only girl, with them,

the girl herself insisted upon entering the dormitory. Her parents kept a "tea-house" (*machi-ai*) which, although it is not a regular house of prostitution, is a place of rendezvous for men and their favorite *geisha*. The girl, herself, through the teachings of the school, had come to realize the moral wrong of this business, and wanted to break away from it and enter the dormitory where she could learn more fully about Christianity. The mother said that she had never before realized the immorality of her husband's business, and although she could not make him change, she could insist upon the girl's being allowed her wish.

There are three sisters, day pupils in successive classes, who are related to one of the recent premiers of Japan. Their mother makes periodic visits to the school, and asks for an interview with one of the teachers for the sole purpose of expressing her appreciation of the teaching the girls are receiving in their Bible classes. She says that they always relate at home what they have learned in these classes, and that it has made a marked difference in their conduct and in the atmosphere of their home.

A very pretty and frivolous girl went out from St. Margaret's apparently not affected at all by the religious teachings and influence. In a year or two she married and moved to a country town. Almost immediately she sought out the clergyman, asked for instruction, was baptized and confirmed, has become one of the most active workers in the Church and constantly writes to tell of her joy and gratitude to the school that started her in the right way.

These are instances that might be multiplied almost indefinitely, and there is no reason to feel any discouragement over the present work at St. Margaret's. But there is a possibility of doing more. The day pupils, who number over two hun-

dred, are in the school only from 8.15 A. M. to 2 or 3 P. M., and that time is fully occupied with recitations, study, etc. Other opportunities for personal intercourse and influence should be made. This could be done, and has been done to a certain extent, by missionaries who, in addition to their school teaching, could be "at home" to the girls on certain days, who could organize clubs—English clubs, walking clubs, or clubs for pure pleasure—could be ready to call at the homes of the girls, when invited, etc. Such work as this can be done better by a foreign missionary in co-operation with the Japanese, than by Japanese alone. At present there is only one foreign missionary connected with St. Margaret's. Outsiders have to be procured to do part of the English teaching. There is great need for two more women missionaries, to be teachers and, as indicated above, social workers among the girls.

The women of Japan are waking up. The applicants at the few advanced schools for women are increasing, women have been admitted to one of the Imperial universities, there is a "New Woman" movement of the most extreme type, a "True New Woman" movement more conservative, started to counteract the former, and the leaders and people of Japan are beginning to recognize the higher position of women. Undoubtedly there will soon be a demand for higher education. It is the duty of Christian educators to try to infuse into this "new woman," Christian ideals and principles. It would be the privilege of missionaries connecting themselves with St. Margaret's at this time to have a share in this great work of training the women of Japan from the lower ideals of materialism to the higher spiritual ideals of Jesus Christ.

THE DECEMBER CONFERENCE

THE branches represented at the conference held Thursday, December 17, were Connecticut, 1; East Carolina, 1; Newark, 1; Long Island, 2; Los Angeles, 2; New York, 8; Pennsylvania, 3; Tokyo, 1.

After reports upon their recent visits in the West and South from Miss Lindley and Miss Tillotson, and on the Auxiliary branch in St. James' Parish, Wilmington, East Carolina, Dr. Gray took up the subject of the day, and addressed the conference upon

JAPAN

The first thing I saw in Japan was symbolic of the whole country. We saw Fuji on our approach. It was beautiful, of course, but ever since I have kept thinking of Fuji as symbolic of Japan:—beautiful, but absolutely cold; with its beauty entirely on the surface,—a volcano within. Who was it that wrote of the impotent splendor of the Venus of Milo,—beautiful but without arms. That always occurs to me when

I think of the beauty, the charm and loveliness of Japan. If I were doing what I used to do for ten years, lecturing on religious philosophy, I would say with a noted writer that religion is poetry. This is true, but there is all the difference in the world between religion and Christianity. Religion touches only the surface, brings up the emotions; Christianity touches and vitalizes the whole man. I think when people talk about religion being poetry we get the same point of view that I got when I saw the wonderful religious services in a Buddhist temple in Japan. It was a new sect—only some four or five hundred years old. But it was most gorgeous in its ritual. There were some one hundred and sixty priests, and each wore a different colored robe and a different sort of so called mitre. And the service was marked by the utmost reverence, and at a certain part of the service where the high priest left his place and approached the high altar with the offering, the reverence and dignity with which the offering was made were most wonderful.

Now there is a great problem which the Church has to meet here, and the way in

which it is to be met is by keeping on the brakes and going slowly. We do not want any Constantine with his "*In hoc signo vinces.*" Constantine did not mean what he said. His was the patronage of the thing which looked politically good. This is what we have got to guard against in Japan, for we do not want the Church there to mean what it means to many people here,—a mere formal expression of an approved custom. In automobile parlance, there is a speed limit which must be observed by the Church in bringing her teaching to Japan. It is going to be a slow process,—otherwise we shall have exactly the kind of Christians that we have here in America. If a person really wants to know what the Gospel means, go to Japan or China, and see what it means to those people. We here have never had the well run dry, and we cannot appreciate what it means to them. Even the majority of them are willing to give up everything for it. It recalls the days of the persecutions in the early Church. And then there is a small minority, about whom you hear them worrying in Yangchow or Osaka, who are like Americans,—whose religion has been made so easy that they have to struggle if it is to mean anything to them at all.

Then there is the similarity in social and economic problems, which the Church must help to solve. There is a book on this subject by Dr. Gulick, soon to be published (which, by the way, is so interesting that I actually enjoyed the editorial work which I had to do on it), wherein is shown how the very same sort of problems are developing in Japan that we have developed here. There is the problem, for instance, of the downtown church,—for in Tokyo the cathedral has become a downtown church—which will be even more of a problem if Tokyo becomes a seaport of importance and the whole of the downtown district is turned into a warehouse district. In Kyoto there is great need of help. They have been short-handed there for a long time. The girls' high school is terribly down at the heel. It cannot be placed on a sound basis for less than \$30,000 or \$40,000 in gold. They must have more land to comply with the government requirements. St. Margaret's, Tokyo, is in very fine shape; I don't think there is a more finely equipped school anywhere in the United States. St. Paul's is in wretched condition. The buildings are very old, and are fearfully overcrowded. Plans for new buildings have been drawn, but at present the place is in a sorry state. And only by thoroughness can we instil the same spirit into the people. That, as I see it, is the object of education. We do not study just to acquire facts. We do not de-

sire merely to accumulate things. Almost every graduating class is told that study develops character—thoroughness is the same as character, and if you are going to build up character, to develop thoroughness, you can do it only through the sort of education which Christian schools,—not utilitarian religious schools,—give.

Bishop McKim and I were out walking one day, and we passed some one he knew, and stopped and had a word or two. After he had left us, the Bishop told me that soon after his arrival that man had come to him and told him that the Episcopal Church could have no place in the life of the Japanese. "I like you personally, Bishop," he had said, "but the Japanese do not like the way the Episcopal Church does things. Almost any of the other denominations would meet their needs better, but the Episcopal Church is built on just the wrong lines for the Japanese." That happened a long time ago, but recently, the Bishop said that his Protestant brother had come to him and had told him that he was beginning to believe that the Episcopal Church was the only church for the Japanese.

The conference was most fortunate in having present Mrs. Pancoast of Philadelphia, the treasurer of the fund for the rebuilding of St. Luke's Hospital, Tokyo, recently returned from a visit to the East, and also Miss Up-ton, one of our United Offering missionaries, serving under Bishop McKim, in the district of Tokyo.

Mrs. Pancoast spoke of the great need of women workers in St. Margaret's, and of the wonderful devotion of all the women workers who have devoted their lives to Japan, and who are in sore need of relief and rest. She and her husband had traveled about three thousand miles and had visited about seventy-five per cent. of the mission stations and had found the most beautiful devotion among the people. She instanced the consecration of the little church at Aomori, and the fact that the service had to be held at half past six in the morning in order that the people might attend it and yet reach their work in time; also the general custom among the people of following the Lessons from their own Bibles as the priest reads

them. She told of a boy graduated from St. Paul's, who came back to Tokyo to fill a position there, and who immediately identified himself with the cathedral. On the second Sunday of his attendance, he brought another boy with him, on the third two more, and so on, until recently he came with a group of fourteen others.

The wonderful generosity of the Japanese Government and of the Mikado toward St. Luke's is, of course, appreciated by all, but she urged the contribution of the remaining money with all speed; for Japan has done her part, she has kept her promise, and now she waits for the Church to complete the work begun. She dwelt upon the inestimable benefit to the doctors and nurses who shall be trained there, the best of all Japanese young men and women, who almost invariably go out Churchmen and Churchwomen. She had occasion to look up the later records of the hospital, and she learned from them that every nurse who in recent years has graduated from St. Luke's, having taken a four years' course of training, has gone out from the hospital a Christian. What this means to the Church in Japan is easily conceivable when we learn that there are at present between thirty and forty nurses in the training-school, and that upon the completion of the new buildings and the further equipment of the hospital there will be at least seventy-five nurses.

Miss Upton spoke especially of her work north of Tokyo. She told of the important work among the young children, and its influence upon the homes in which they belong. Of course most of the parents are non-Christian, and where their religion has failed to satisfy them they are strongly inclined toward atheism. The younger the children, the more impressionable they are, and by teaching and enforcing the observance of the Church's moral code while they are

little more than infants a mighty influence may be exerted. And if only the kindergartens are kept up these little ones may be under the care of the Church for five days a week and three hours a day. And with this great chance to influence the next generation in the *ken* in which Miss Upton is stationed, we have one foreign worker among one and a quarter millions of people!

THE JANUARY CONFERENCE

THE January Conference will be held Thursday, the 21st. Holy Communion at 10 A. M. Reports and conference, 10.30. At 11 Mr. John W. Wood will speak on Missions in the Islands and among the Latin peoples. Closing half-hour for questions and discussion. Prayers in the chapel at noon.

IN his last address to an English audience Wilmot Brooke, a man who gave his life for Africa, said: "You ask me to tell you some of the things I saw in Africa which led me to become a missionary. You don't want to hear them. It is not that you want. I told you all that some years ago, and I understand that since then your contributions have not increased, and no one from this town has gone out to the mission field; what you really want is to get into sympathy with Christ."

THE Missionary Society of the Western Theological Seminary in Chicago, has established regular noon-day intercessions for missions, and is using the leaflet sent out for this purpose by the Board of Missions. It is hoped that this example will be followed by other theological seminaries. The Board will be glad to supply information and leaflets to any persons on request to the Literature Department, 281 Fourth Avenue, New York City.

THE JUNIOR PAGE

CHRISTMAS AT ST. ELIZABETH'S

A Story of 1913

WE had a very joyful Christmas at St. Elizabeth's; I wish you might have been with us to have enjoyed the day and several that preceded it.

For two years I have been saving books, and early in December I decided I had enough to give a suitable book to each girl and boy. That made one good present for each.

When the splendid box came from the Juniors, I wrapped enough dolls for every girl and for six of the boys who wanted them. Then Mary Shell, one of my large girls, placed a marked card on each package, and tried to guess what was inside.

When all the other gifts were marked and all the candy boxes and stockings were filled, we carried everything to the new laundry where our tree was to shine so brightly in its tinsel and glittering crown, and by Tuesday night all was in readiness for our first festival.

Last October we opened a Sunday-school at Wakpala for white people, and these people all came up to the tree and joined in a carol service. After the service we gave a short mystery play in which we saw shepherds coming to the manger to worship the Child-King. When the play was over, while three girls were singing "Noël," five boys took their places quietly around the manger. These boys represented the five races of people and gave us a vision of what missions really mean. William Flying Horse, with his hat, stick and gloves, was the white man; Andrew Kills Crow, the black man, was almost vicious looking, in his black mask, black sweater, stockings, gloves, and raffia skirt; Herbert Welsh, Jr., repre-

sented the island peoples, and Henry Goodhouse, in his queue made of shoe-thread and his fancy kimono, was a good Oriental. Every one recognized the Indian when Narcisse Martin appeared in a rose-colored blanket. We sang "Jesus shall reign where'er the sun," and then the boys took their places with the school.

Twenty-five little children with Christmas garlands sang "Deck the halls with boughs of holly," and then we all went to the room where our tree awaited us.

On Christmas Eve this program was repeated, and we had a large audience of appreciative mothers, fathers and friends. At this time our Little Helpers brought their offerings to the manger, and it was very sweet to see the little Indians dropping their mite boxes there.

Just before bedtime Christmas Eve I stepped into the girls' sitting-room and every girl was playing "going home." Her doll was most carefully protected from wind and cold, and each one was making believe drive home. Some children they took to the station, bought their tickets, said good-bye, and wished all a "Merry Christmas." When I appeared there was a general cry of "Thank you, thank you for everything."

Very early in the morning I was awakened by carollers singing "Oh come all ye faithful." We all went to church where Mr. Deloria celebrated in English. Then the boys and girls made ready to go home for a two weeks' stay with their parents.

We have added one more page to our book of Christmas remembrance, and we thank you for all the joy your gifts and your prayers have brought us, wishing you a Happy New Year.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given: Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1914, to December 1st, 1914.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Dec. 1st, 1914	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Dec. 1st, 1914
PROVINCE I.			PROVINCE IV.		
Connecticut	\$54,570	\$3,868.87	Alabama	\$ 7,269	\$ 108.10
Maine	4,752	262.85	Atlanta	5,205	1,053.97
Massachusetts	71,874	4,206.26	East Carolina.....	3,711	839.44
New Hampshire	5,736	426.15	Florida	4,545	300.89
Rhode Island	21,580	1,804.89	Georgia	4,416	94.40
Vermont	4,955	153.04	Kentucky	7,899	420.50
W. Massachusetts....	14,192	458.30	Lexington	2,410	165.50
	\$177,659	\$11,180.36	Louisiana	8,226	262.54
PROVINCE II.			Mississippi	5,007	84.65
Albany	\$25,920	\$1,244.20	North Carolina.....	6,181	127.54
Central New York...	22,902	1,357.30	South Carolina.....	8,098	390.54
Long Island.....	62,169	1,082.82	Tennessee	7,155	191.75
Newark	41,696	3,465.94	Asheville	2,906	425.27
New Jersey	28,853	2,175.76	Southern Florida....	1,934	17.00
New York.....	253,744	12,903.64		\$74,962	\$4,542.09
W. New York.....	27,521	1,177.47			
Porto Rico.....	150	.....		
	\$462,945	\$23,407.13			
PROVINCE III.			PROVINCE V		
Bethlehem	\$17,353	\$1,275.23	Chicago	\$44,427	\$2,441.55
Delaware	4,807	784.06	Fond du Lac.....	8,574	138.39
Easton	2,605	180.59	Indianapolis	4,315	180.68
Erie	6,122	217.01	Marquette	2,374	60.00
Harrisburg	10,987	699.31	Michigan	16,091	881.28
Maryland	30,263	1,879.33	Michigan City.....	2,444	85.25
Pennsylvania	144,503	7,340.18	Milwaukee	10,574	683.41
Pittsburg	22,027	5,013.27	Ohio	25,081	705.45
Southern Virginia...	14,949	1,021.56	Quincy	2,737	52.70
Virginia	14,089	1,569.57	Southern Ohio.....	14,469	1,500.70
Washington	22,644	654.58	Springfield	3,509	12.25
W. Virginia	6,212	1,105.73	W. Michigan.....	6,455	216.64
	\$296,561	\$21,740.42		\$136,050	\$6,958.30

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions September 1st, 1914-15	Amount received from September 1st, 1914, to Dec. 1st, 1914	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Dec. 1st, 1914
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$ 8,935	\$ 297.58	California	\$ 12,630	.....
Duluth	3,287	349.55	Los Angeles	13,456	\$266.77
Iowa	8,343	265.71	Olympia	4,580	158.00
Minnesota	13,532	83.96	Oregon	3,947	204.83
Montana	4,532	296.00	Sacramento	2,302	50.40
Nebraska	4,109	50.29	Alaska	960	82.92
North Dakota	1,706	5.60	Arizona	958	33.70
South Dakota	3,300	106.28	Eastern Oregon	673	.....
Western Colorado	608	6.25	Honolulu	2,083	.....
Western Nebraska	1,416	57.90	Idaho	1,841	28.41
Wyoming	1,805	22.25	Nevada	781	.....
	\$51,294	\$1,541.37	San Joaquin	1,169	.....
			Spokane	2,112	73.00
			Philippines	480	.....
			Utah	952	.....
				\$48,924	\$898.03
PROVINCE VII.					
Arkansas	\$ 3,349	\$ 37.60	Anking	\$ 192	.....
Dallas	2,969	5.00	Brazil	240	\$ 4.71
Kansas	4,245	133.79	Canal Zone	192	3.90
Missouri	13,562	950.00	Cuba	807	.....
Texas	6,190	613.13	Haiti .....	.....	12.00
West Missouri	5,635	130.66	Hankow	240	.....
West Texas	3,390	167.00	Kyoto	154	12.50
Eastern Oklahoma	1,200	109.86	Liberia	403	112.50
New Mexico	981	132.44	Mexico	403	.....
Oklahoma	492	83.00	Shanghai	240	.....
Salina	812	22.05	Tokyo	317	12.50
			European Ch.'s	1,612	.....
			Foreign Miscell. ....	.....	9.74
	\$43,743	\$2,426.33		\$4,800	\$167.85
			Total	\$1,296,938	\$72,861.88

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1914 TO DECEMBER 1,	1913 TO DECEMBER 1,	INCREASE	DECREASE
1. From congregations	\$49,156.09	\$52,892.75	.....	\$3,736.66
2. From individuals	12,505.91	8,093.25	\$4,412.66	.....
3. From Sunday-schools	2,091.35	2,255.48	.....	164.13
4. From Woman's Auxiliary	9,108.53	6,024.56	3,083.97	.....
5. From interest	18,515.63	20,057.15	.....	1,541.52
6. Miscellaneous items	1,382.64	2,391.94	.....	1,009.30
Total	\$92,760.15	\$91,715.13	\$1,045.02	.....
7. Woman's Auxiliary United Offering	18,000.00	18,000.00	.....	.....
Total	\$110,760.15	\$109,715.13	\$1,045.02	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1914, TO AUGUST 31ST, 1915

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	\$1,428,865.78
2. To replace Reserve Fund temporarily used for the current work	254,244.86
Total	\$1,683,110.64
Total receipts to date applicable on appropriations	110,760.15
Amount needed before August 31st, 1914	\$1,572,350.49

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

Alaska: Rt. Rev. Dr. Peter T. Rowe.	Porto Rico: Rt. Rev. Dr. Charles B. Colmore.
Arizona: Rt. Rev. Dr. Julius W. Atwood.	Philippine Islands: Rt. Rev. Dr. Charles H. Brent.
Asheville: Rt. Rev. Dr. Junius M. Horner.	Salina: Rt. Rev. Dr. Sheldon M. Griswold.
Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.	San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.
Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.	South Dakota: Rt. Rev. Dr. George Biller, Jr.
Honolulu: Rt. Rev. Dr. Henry B. Restarick.	Southern Florida: Rt. Rev. Dr. Cameron Mann.
Idaho: Rt. Rev. Dr. James B. Funsten.	Spokane: Rev. Dr. Herman Page, Bishop-elect.
Nevada: Rt. Rev. Dr. George C. Hunting.	Utah: Rt. Rev. Dr. Paul Jones.
New Mexico: Rt. Rev. Dr. Frederick B. Howden.	Western Colorado: Rt. Rev. Dr. Benjamin Brewster.
North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.	Western Nebraska: Rt. Rev. Dr. George A. Beecher.
North Texas: Rt. Rev. Dr. Edward A. Temple.	Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.
Oklahoma: Rt. Rev. Dr. Francis K. Brooke.	

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

II. ABROAD

Anking: Rt. Rev. Dr. D. Trumbull Huntington.	Kyoto: Rt. Rev. Dr. H. St. George Tucker.
Brazil: Rt. Rev. Dr. Lucien L. Kinsolving.	Liberia: Rt. Rev. Dr. Samuel D. Ferguson.
Cuba: Rt. Rev. Dr. Hiram R. Hulse.	Mexico: Rt. Rev. Dr. Henry D. Aves.
Hankow: Rt. Rev. Dr. Logan H. Roots.	Shanghai: Rt. Rev. Dr. Frederick R. Graves.
Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.	Tokyo: Rt. Rev. Dr. John McKim.

IMPORTANT NOTES

SUBSCRIBERS TO THE SPIRIT OF MISSIONS

IN order to give our subscribers efficient service, it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



Photo, Underground of Underground

SHRINE IN A DEVASTATED CHURCH IN RAMSCAPELLE, BELGIUM

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

February, 1915

No. 2

Out of the Deep

The Priest Speaks:

I

THEY have not spared their Master's holy place!
Where old-world sculptor carved the silent form
Laid in its winding sheet by loving hands.
They have not spared the Church which braved the storm
Of restless centuries—*Thy* Church, which stands
'Twixt human weakness and our God's good grace.
The bolts of war smote on the ancient fane,
And blasting fire has made the wreck complete;
A headless form, a heap of dust remain
Of sculptured saints who held the sacred feet.
O silent Christ! O stricken Church! What way
Remains for me? Where shall I kneel to pray?
Home of my soul, where desolations reign,
How may I set Thine altar up again?

The Christ Speaks:

II

WHY dost thou stand with bitter grief oppress?
I tarry not within the ancient shrine.
If thou wouldst heal thy spirit's great unrest
Come with Me to the far-flung battle-line.
My Church, though smitten, sits not down beside
Her ashes. Deep though wounds may be,
She seeks my brethren who are crucified;
For, seeking them, she shall draw night to Me.
The flask upon thy shoulder is the sign
Of loving sacraments thou shalt dispense
Where temples of my spirit, more divine
Than this, lie rent and torn by war's offense.
Where cannon roar and dying thousands groan
Help thou the living Christ to find His own.

H. L. B.

THE PROGRESS OF THE KINGDOM

THE report of the treasurer up to January 1st proves the determination of the Church to stand back

The Gifts of the Church

of the work which she has undertaken. There is, from all sources, a slight increase over the giving of last year. The amount (some \$1,500) is of course negligible, but the fact that there is an increase, however slight, is important.

Beyond doubt there are deep searchings of heart among Christian people to-day. Never has there been a more honest desire to see the right and to do it, and a greater willingness to make sacrifices for what is right. With relief and thanksgiving the mission boards of this country and of Great Britain are acknowledging the faithful backing which they are receiving from their several constituencies. There is hope that it will continue, and increase, as it must certainly do if the interests of the Kingdom are not to suffer amid the clash of arms.

THE Lenten Offering Number of THE SPIRIT OF MISSIONS, commonly known as the Children's Number, is not primarily

This Special Issue

intended to be a piece of literature for children. In other words, it is not a juvenile edition of THE SPIRIT OF MISSIONS. The desire is to make it a strongly representative issue, and to have it show what the Church is doing throughout the world for the betterment of the conditions surrounding childhood and youth. It is placed on sale and distributed largely by the children of the Sunday-schools, and thus they have a deep interest in it. This particular issue is the fourteenth in annual succession, and will, we trust, be thought to maintain the excellent rec-

ord made by former Children's Number.

The Lenten Offering

The Children's Lenten Offering Number serves a double purpose: it

enlists the interest of the children of the Sunday-schools in the promotion and sale of this magazine; and by this means also makes it possible for them to increase very considerably their gifts to the Lenten offering fund. This offering has become one of the significant missionary features in the life of the Church. No other Christian body has such systematic and generous giving on the part of its children. Words in praise of the achievement have been spoken by observers of all Christian bodies, including the Roman Catholic. It is indeed true that the children have set an inspiring example to the Church. Year by year the volume of gifts has grown. In 1878 it was \$7,000; last Lent \$181,183.67; while for the thirty-six years, it lacks only a little of being three millions of dollars!

The gifts producing this result have come from all quarters of the earth and from all sorts and conditions of children; and, best of all, most of the money has been definitely earned for the purpose,—representing Christian service and sacrifice on the part of the donors. Eskimos and Indians in Alaska, children in Southern California and Florida, have worked to swell the amount. The negroes of Africa, the peons in Mexico, the Igorots of the Philippines, and the brown and yellow children of China and Japan, have gathered the strange coins of their various countries in common with our own white boys and girls of the mountains and prairies, the small towns and great cities of the United States.

Not always has there been uniform progress in the giving. Occasionally,

for one reason or another, there was a slight recession in the tide; but the general movement has been strongly onward and upward. For the last six years the yearly increase has been continuous and considerable, as the following table will show:

1907-08	.....\$135,277.61
1909-10	..... 144,483.42
1910-11	..... 151,392.84
1911-12	..... 167,250.36
1912-13	..... 175,734.71
1913-14	..... 181,183.67

The Possibilities of the Offering

There seems to be no reason why, with a little extra effort, the offering of 1915 should not reach the \$200,000 mark. As a matter of fact, the children's offering has almost unlimited possibilities, and in many dioceses and parishes it is as yet an unworked factor in missionary achievement. Either from failure to realize its possibilities, or inertia of some other sort, it is allowed to take its own course without direction or stimulus, and the sums sent are not representative of what might be done. In contrast to this are the instances where earnest effort is made and astonishing results achieved. It is suggestive, for example, that for many years a Western missionary district and not a diocese has stood at the head of the list, so far beyond all others in its per capita offering that there has never been even a close rivalry in the race for the top. Next to it, however, has uniformly stood one of the wealthiest of the Eastern dioceses, where the offering originated, and where thorough work is done. These two instances prove the possibilities which exist.

The finest feature of the Lenten Offering, however, is not the amount of money contributed, splendid as that is, but the educational effect upon the children of the Church. There is

no other opening more effective for giving a training in Christian activity and inculcating a view of service which includes the whole world. From the very beginning this has been the high purpose of its promoters, who have always asked the Church to consider it from this point of view. The offering is urged and stimulated, not for the purpose of exploiting the Sunday-schools and thereby producing additional missionary funds, but in order that the Church's children may come to understand her Mission in the world, and the part they have in it.

The Record of Last Year

North Dakota, as usual, remains in first place, with the unapproachable record of \$1.40 per capita.

Next comes Pennsylvania, which has easily held the first place among the dioceses, and which has a record of 84 cents. In the third and fourth places are Pittsburgh with 67 cents, and Dallas with 63 cents. These percentages and the others which follow are computed by dividing the total offering by the total number of teachers and scholars in the diocese. The number preceding each name indicates the rank which the diocese or district holds in the matter of the Lenten Offering. A fine offering of \$725.16 was also received from Alaska, but as we have not exact information concerning the number of teachers and scholars in that district we are unable to place it in the list given below. It ought to be said, however, that Alaska would undoubtedly rank very high.

Above Sixty Cents:

(1) North Dakota, (2) Pennsylvania, (3) Pittsburgh, (4) Dallas.

Sixty to Fifty Cents:

(5) Honolulu, (6) Western Michigan, (7) Missouri, (8) Montana, (9) North Texas, (10) Kentucky.

Fifty to Forty Cents:

(11) Vermont, (12) West Texas, (13) Bethlehem, (14) Minnesota, (15) Quincy, (16) West Virginia, (17) South Dakota, (18) Texas, (19) Los Angeles, (20) New Hampshire, (21) Indiana, (22) Kansas.

Forty to Thirty Cents:

(23) Western Massachusetts, (24) Colorado, (25) Erie, (26) Arkansas, (27) Delaware, (28) Duluth, (29) Salina, (30) Arizona, (31) New Mexico, (32) East Carolina, (33) Alabama, (34) Connecticut, (35) New Jersey, (36) Eastern Oregon, (37) Rhode Island, (38) Central New York, (39) New York, (40) Albany, (41) Georgia, (42) North Carolina, (43) Easton, (44) Milwaukee, (45) West Missouri, (46) Newark, (47) Atlanta, (48) Olympia.

Thirty to Twenty Cents:

(49) Oregon, (50) Nevada, (51) Southern Florida, (52) Maryland, (53) Michigan City, (54) Southern Ohio, (55) San Joaquin, (56) Nebraska, (57) Mississippi, (58) Harrisburgh, (59) Lexington, (60) Massachusetts, (61) Ohio, (62) Western Nebraska, (63) Springfield, (64) Maine, (65) Sacramento, (66) Western New York, (67) Southern Virginia, (68) Spokane, (69) Washington, (70) South Carolina, (71) Western Colorado, (72) Oklahoma, (73) Chicago, (74) Fond du Lac, (75) Louisiana, (76) Iowa.

Twenty to Ten Cents:

(77) Michigan, (78) Marquette, (79) Tennessee, (80) Wyoming, (81) Long Island, (82) Eastern Oklahoma, (83) Florida, (84) California, (85) Utah, (86) Porto Rico, (87) Idaho, (88) Asheville, (89) Virginia.

AT the Foreign Missions Conference held in Garden City, L. I., on January 13-14, the statistics for the foreign mission work of North America during the calendar year 1914 were announced.

**The Year's
Record
Abroad**

The total income of the American foreign mission boards was \$17,168,611.18. This amount has only once before been equalled—in the year 1912,—and it is \$1,100,000 greater than the sum given last year. It is also interesting to note that in addition to the above amount \$4,243,967.60 was contributed towards self-support by the natives among whom American missionaries are working. The personnel of the foreign mission staff numbers 9,969. Last year 159,286 persons were baptized as compared with 121,811 the year before. There are 9,946 churches,—a gain of 510; there are 606 colleges, theological seminaries and training-schools, and 12,969 other schools, with a total attendance of 547,730. The above figures do not include the work of certain home mission boards (which last year expended over \$770,000) in Cuba, Mexico, Porto Rico, Hawaii and Alaska. In some cases, as in our own, the last three are counted as domestic missions.

This may be considered a truly remarkable showing under the circumstances. It gives an indication of what a tremendous enterprise the work of foreign missions has become. When we add to the work of our American missionaries that of the English and Continental societies the sums given are doubled. The grand total for Christendom in 1913 was \$32,131,234. We must also remember that in many—probably the majority of cases—these figures do not include the extensive enterprises of the Roman Catholic Church.

WRITING on a Yangtze River boat while on his way to West China, Bishop Roots calls attention to a recent significant

With the act of the Chinese
Other Government. "This
Great Neutral year," he says, "for
the second time in

the history of the young republic, the government has shown its respect for, if not active sympathy with, religious forces, by fixing a Day of Prayer. This year the date was in October and the object was the peace of the world, as last year in April the object was the welfare of China. The similarities and the contrasts in the nearly simultaneous action of President Yuan Shih-kai and President Wilson are most striking. China and America are the two greatest republics, and while both are neutral in the present war, both are vitally affected by the dislocation of trade, and bound to be still more affected by the issue of the strife. The American President acts in accordance with well-established precedents, and from deepest personal conviction addresses his countrymen, who are conscious of security and power, are keenly alive to the issues involved, and whole-heartedly recognize the leadership of their chief executive. The Chinese President is hewing out a new path, unknown to his ancestors; both he and his people are conscious of national danger and weakness, and it is for the most part only the numerically small Christian community who have any idea of how to respond to the government's call. Yet the most striking thing is the fundamental parallel of two great nations, whose convictions and ideals are those of peace and popular government, both turning in prayer, at the call of their chosen rulers, to the Power above nations Who alone can order the unruly wills and affections of mankind. In many places the Chinese officials responded, if at all, in a purely perfunctory way, but

it is noteworthy that in many instances, as in Wuchang and Changsha, the governors sent not simply official representatives, but men known for their warm Christian faith, to attend and participate in the Christian meetings for prayer which were held in response to the government's call. The effect of all this in banishing prejudice and naturalizing Christian ideas among the Chinese people, must be more far-reaching than we can now calculate.

How China Views the War

"Well-nigh every interest of mankind is affected by the war. The Chinese government needed funds to preserve peace and reorganize both her government and her industries. The war has cut off the supply of loan funds from abroad, and this it was thought would not only prevent internal development but tend to produce trouble by leaving the soldiers unpaid. In the face of these difficulties and the withdrawing of most foreign naval military forces, the Chinese have thus far again surprised their timid friends, at the same time disappointing their detractors; and the indications are that, along with the rest of the world, they have been sobered by this world-wide catastrophe and are consequently resolved more firmly than ever to keep the peace. It may be that this recrudescence of barbarism in Europe has not only put the Chinese on their mettle to show that they can keep peace and protect foreign life and property without being watched, but that the war furnishes the touch of nature which makes China feel her kinship with mankind in general. Possibly it even makes her dream that she has something to contribute, having suffered such terrible things from war in the course of her age-long history, to the universal requirement of a determination to settle differences between nations, as between individuals, by resort to reason and fair dealing rather than to force of

arms. At any rate, there seems little doubt that the war has made the Chinese realize, as perhaps they never have before, the need for friendly relations with foreign powers as well as for maintaining peace at home. This, if so, is no small gain.

"In another respect also the effect of the war on the Chinese is not what has been generally anticipated. Many have thought that the spectacle of so-called Christian nations engaged in such fratricidal strife would turn the Chinese away from Christianity. The war has undoubtedly puzzled thoughtful Chinese, both Christians and non-Christians. How could even nominal followers of Christ so fight and destroy one another? But it has not made the appeal of the Cross less powerful. Even the great nations of the West have not found in their might the key to peace. They are like China in this, that they too need a Saviour not themselves. In the midst of such thoughts, the appeal of the Cross comes with fresh force, and is less confused by its supposed foreign origin. Perhaps China may learn its great lessons as soon as the rest of the world, and take her place among the first really Christian nations."

SOMEWHAT over a year ago a number of the Blackfoot Indians, whose home is in the neighborhood of

the Glacier National Park, Montana, came to New York City to take part in

The White Man's City

an exhibition. Rooms were secured for them in the new Hotel McAlpin, which is set in the very heart of Broadway. They refused, however, to occupy these rooms and begged the privilege of pitching their tents upon the roof, where they could be assured of fresh air and could overlook the white man's city.

Our cover design shows them eagerly drinking in the wonders that lie about them. It seems a sort of parable

of the Indian, hedged about by the aggressive, pulsing civilization of the white man—though the parallel fails at one particular, since the universal tendency has been to crowd the Indian downward, not upward. It is at the sacrifice of many of the things which the Indian loves best that the white man has been able to build his city, and the wondering red brother still looks from afar upon the stupendous, confining, unwholesome civilization in which he scarcely desires to have a part. Even to-day he prefers a tepee in the fresh air to the confining walls of a room in one of the most pretentious of New York's caravansaries!

FOR eleven years Miss Ida M. Keicher was the girls' matron at St. Mary's School, Rosebud Agency,

"Of Good Courage"

South Dakota. On December 21st she died at the home of her brother, the

Rev. R. F. Keicher at Momence, Ill. Of her Bishop Biller says: "I am convinced that she contracted tuberculosis from the Indians, and that her life might have been spared had she earlier been willing to spare herself." Her brother writes concerning her last days: "She was happy and contented through all her affliction, though to those of us who looked on, it was, exceedingly pathetic. She was confined to her bed most of the time, yet remained bright and cheerful. The allowance given from the United-Offering enabled her to have many things that she needed, and made her really happy."

This is one of those simple stories that might be multiplied. Faithful service cheerfully rendered; the martyrdom of suffering and weakness cheerfully borne, and the summons to the Master's presence cheerfully answered. So goes many a missionary, leaving the world better because one who reckoned life in terms of service has passed this way.

THE photograph reproduced on this page shows the consecration, at St. Mark's Cathedral, Salt Lake

City, on December 16th, of the Bishops-elect of Nevada and Utah. It is rare that two missionary bishops are consecrated simultaneously, and still more unusual for it to occur within the boundaries of a domestic missionary district.

In contrast with this consecration in distant Salt Lake was that of the Venerable Hiram Hulse to be Bishop of

Cuba, which took place in the Cathedral of St. John the Divine on Morningside Heights, New York City, on the morning of January 12th. In spite of the inclement weather the congregation filled the great cathedral and joined in the uplifting and inspiring service. The consecrators were the bishops of New York, Newark and the Rt. Rev. A. W. Knight, who was Bishop Hulse's predecessor in Cuba. The Bishop of South Carolina preached the sermon. Bishop Hulse expects to sail for Havana to take up his work in the near future.



THE CONSECRATION GROUP AT THE DOOR OF ST. MARK'S CATHEDRAL, SALT LAKE CITY

The bishops in line from left to right are: 1.—Rt. Rev. George C. Hunting, newly consecrated Bishop of Nevada; 2.—Bishop Tuttle, Presiding Bishop; 3—(in the doorway) the Rt. Rev. Paul Jones, newly consecrated Bishop of San Joaquin; 4—Bishop Paddock, of Eastern Oregon; 5—Bishop Nichols of California; 6—Bishop Sanford of San Joaquin; 7—(in the doorway) Bishop Thomas of Wyoming; 8—Bishop Funsten of Idaho; 9—Bishop Benjamin Brewster of Western Colorado; 10—Bishop Moreland of Sacramento; 11—Bishop Johnson of Los Angeles.

THE SANCTUARY OF MISSIONS

"THE MAN OF THE HOUSE"

JOSEPH, honored from sea to sea,
This is your name that pleases me,
"Man of the House."
I see you rise at the dawn, and light
The fire, and blow till the flame is
bright.
I see you take the pitcher and carry
The deep well-water for Jesus and
Mary.

* * * * *

There are little feet that are soft and
slow,
Follow you whithersoever you go.
There's a little face at the workshop
door,
A little One sits down on your floor;
Holds His hands for the shavings
curled,
The soft little hands that have made the
world.
Mary calls you; the meal is ready;
You swing the Child to your shoulder
steady.
I see your quiet smile as you sit
And watch the little Son thrive and eat.

* * * * *

Joseph, honored from sea to sea,
Guard me mine own, and my own roof-
tree,
Man of the House!

—Katharine Tynan.



THANKSGIVINGS

WE thank Thee—
For the Babe of Bethlehem in
the manger and the Christ-Child
in the carpenter shop.

For the part the children of the
Church have had in carrying the good
news of the Kingdom of Christ to a
waiting world. (Page 80.)

For the influence of Christian homes
in lands where Thou art as yet known
only to few. (Page 91.)

For the loving service of those de-
voted men and women who in all the
world are saving children from cruelty,
ignorance, and suffering. (Pages 87,
105, 109 and 125.)

For Thine assurance that inasmuch
as we have done it unto the least of
Thy little ones, we have done it unto
Thee.

INTERCESSIONS

WE pray Thee—
To guard and protect children
everywhere, especially those
whose homes are in danger through the
clash of warring nations.

To bless all Christian schools and
make them fruitful nurseries of noble
lives. (Pages 91, 111 and 125.)

To help the children of Thy Church
in this coming Lent in their self-sac-
rificing endeavor to bring Thee a
worthy offering at Easter.

To look with pity on all Thy little
ones who are suffering; grant them
relief and bear up the hearts of those
who are trying to lighten that great
sorrow of the world, the pain of chil-
dren. (Page 87.)

To be with the men "that go down
to the sea in ships," and to further
the efforts of those who are trying to
safeguard them from the temptations
by which they are beset. (Page 97.)



A Child's Prayer

DEAR Heavenly Father, accept our
prayers, and grant all that we
have asked according to Thy will.
May we help to answer them ourselves
by studying more faithfully, praying
more earnestly and giving more gener-
ously, that Thy Kingdom may come
and Thy will be done in all the earth;
so that every child may be Thy child,
and every heart Thy home. We ask
it in Jesus's name. *Amen.*



For the Protection of Children

OLORD Jesus Christ, we beseech
Thee by the innocence and obedi-
ence of Thy holy childhood, to
guard the children of all lands, especi-
ally in this time of peril. Preserve
their innocence; sustain them when
they are weak; remove all that may
hinder them from coming to Thee, and
show Thyself to them that they may
learn to be like Thee; who livest and
reignest with the Father and the Holy
Ghost ever one God, world without
end. *Amen.*

"THERE WAS NO ROOM"

A Christmas Talk

By W. H. Jefferys

ONCE upon a time I asked a Mission Study Class of men and women what, in their opinion, was the most supremely beautiful thing that Jesus ever said or did, and the two answers that were given were: one, *The words from the cross*, especially "Son, behold Thy mother"; and the other, *"Whosoever shall receive one such little child in my name, receiveth Me."* The large class seemed to be agreed upon either one or the other of these two, and I think that had any other suggestions been made, they would have included the hospitality of Jesus to the thief on the cross, His comment on Mary and the ointment poured out, His yearning over the widow and her mite, and the "Inasmuch" proclamation—all being examples of His outgoing tenderness, or of His active substitution of Himself for all the feeblest and most helpless of His fellow-men.

The fact is, that these are all endowed with the same kind of beauty. It is a sort of unearthly beauty that belongs peculiarly to Jesus, and in a measure to some who know and love Him. It is probably true that that hate-stormed cross on Calvary, of which the words from the cross are but a part, is the supremely beautiful thing in all the world's history, but until we meet Christ face to face, and realize what the condescension of God actually was, the beauty of the cross will be veiled by its tragedy.

One of the most fascinating sights I know, one that has this very kind of beauty in good measure, is the Church in China receiving, in Jesus' name, a little heathen child who has never even heard of Him, and making, out of

this lump of yellow clay, a splendid Christian man or woman.

Here is one of them, eight years old—timid, silent, stolid, grimy.

"Noong Sing Sa?" (What is your name?) No answer.

"What is your name?"

Very softly: "My name is Pau." (Precious.)

"Sa di-fong le Kuh?" (Where do you come from?)

"From the North Gate bridge."

"Kyi-sz zing-yok tse?" (How long since you had a bath?)

Indignantly: "I didn't have a bath."

"Have you known any foreigners before?"

"I do not know any foreign devils."

"Did you ever hear the name Jesus Christ?"

Waving his hand in scornful protest: "No, never."



MISS BENDER

"The place is radiant with her presence."

The years go by. The little unwashed son of the Chinese compradore or merchant passes from the day school to the middle school. From the middle school to St. John's University, and after a time it is a Sunday morning in the Chinese settlement outside the North Gate bridge. We are taken by a missionary to see a Chinese congregation at worship. The church is packed from door to door. The men and boys on one side, the women and girls on the other. The large boy choir is singing the last verse of a familiar hymn. One feels at home in the atmosphere of Christian fellowship. The priest in charge, clean in body and soul, looks out over his flock with gentle yearning, and from the text, "I was a stranger," he pours out the sacramental message of divine substitution. We learn that he is in full charge of the self-supporting congregation; that his family has to the last one followed him into the faith, and we ask his name. It is Pau (Precious), who once had never heard the name of Jesus, now standing before a nation in darkness, proclaiming the Light of the World.

Or, we are standing in the lobby of St. Luke's Hospital, Shanghai, and I am making known to you the hospital staff. We are interrupted by "Old Dog," the doorkeeper.

"Si-Sang. Yeu nyung yau pa-wo." (There is a man to speak to you, Doctor.)

"Good morning! What do you want?"

"Si-Sang, yi kuh nyi-too wa-tse." (Master, her ear is spoiled.)

He points to a girl-child of five years, who is hiding behind his ample, but shabby, blue silk gown. We look at the child's ear. Not so bad. A too heavy ear-ring has gradually pulled itself through and the lobe of the ear is split, but healed.

"Veh yau kyung. Hau la tse."

(That is of no consequence. It is healed.)

"But, Master, it will affect the price."

We do not seem to understand this remark.

"There is no price. We are not in China to run a beauty parlor for Chinese girls. This is a very-heavy-disease-healing-place, not a place to make children's faces pretty."

"Old Dog" leads the pair gently but positively toward the door.

We stand a moment reflecting and unsatisfied. Then it dawns upon us. We call:

"Old Dog, bring him back!"

Doctor: "You are going to sell the child?"

Man: "Yes." A little embarrassed—very little.

Doctor: "Your own child?"

Man: "Oh, no! Only my brother's child. He is dead. I have three of my own. Three hawks are enough. I cannot support more."

Doctor: "I see, so you will sell her as a slave?"

Man: "Why, yes, if I can."

Doctor: "How much do you want for her?"

Man: "Ve zung ding-dong tse." (I have made no bargain as yet.)

Doctor: "How much do you want for her?"

Man: "I want to get rid of her chiefly."

Doctor: "How much will you sell her to me for?"

Man: "Oh, um! Well, for a nominal figure. One dollar." (Forty-five cents in American money.)

And so the bargain and the deed are signed and sealed, and we remember the "thirty pieces of silver"; and we remember "Receive one such little child in my name." For forty-five cents, *one such child!* We are still buying and selling the Master for a price.

Years roll by and the slave child has entered upon the perfect freedom of



DR. TYAU AND FAMILY

Christian fellowship. Wedding bells are heard across the Mission compound, and we know that a Christian family is born in China.

Or again, we are in the clinic of the hospital, and Miss Bender is letting her light so shine that the place is radiant with her presence. It is the room devoted to women and children, packed full of all manner of God's sick children, who know Him not. The foreign doctor is there, and his friend, Dr. Tyau, as pure and sweet and true a Christian physician as ever lived. (We remember that he, too, came as a child to the Church's schools in China.) The next patient is a boy of eight, although he looks eighteen with his thin face, grown old in pain. A wretched little hunchback, consumptive all through. His mother asks that he be admitted to the hospital, because he suffers greatly, and she cannot care for him at home. "I love him"; that is her plea. He is incurable, and it is against the hospital rules to take in incurables. "We are

sorry." The case is dismissed. A half hour later we turn to find the woman and child there once more. The request is repeated, but to take the child in for months, perhaps for years, would keep dozens of other children out who could be cured, and again she is dismissed. A third time she comes back, and because of her importunity we break the hospital rules to see if for a little while we can relieve the child's sufferings. For eight years he occupies bed No. 1, in Ward F, in St. Luke's Hospital. The eight years have passed. The boy of sixteen is thinner and paler than he was. His sweet voice has grown feeble indeed, and he is humming softly, "Now the Day Is Over." His name is "Happy Heart."

THROUGH THE NIGHT

Thro' the night, thro' the night.

Bethlehem's plain in starlight slumbers;

Silver light, silver light,

Crowns the brow of the new-born King.

Shadows fall, shadows fall,

O'er a manger poor and lowly;

Night-winds call, night-winds call.

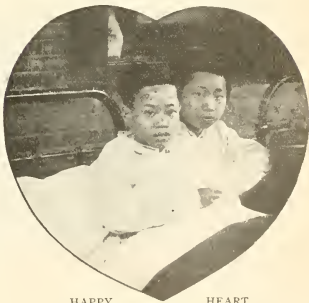
Lull the rest of the New-born King.

Angel throng, angel throng,

Seek the silent, sleeping city:

Sweet your song, sweet your son

Heaven is near to the new-born King



HAPPY

HEART

"There Was No Room"

There was a baby born in Bethlehem many years ago, and He was wrapped in swaddling clothes, and laid in a manger, because *there was no room*; and later, many little helpless ones were murdered in the desperate effort to destroy the Christmas child; and when the Christmas child grew up to manhood, He made a picture of Life and a picture of Death. Life was power to love the feeble and the helpless. Death was powerless to love either God or fellowmen. This was Jesus of the Children, in Whose outstretched love no one is too small or too feeble to be welcomed; into Whose arms the most timid may come without fear; Who said that in His Kingdom of everlasting love, to be worthy one must come in as a little child; and again He said, not that it would be unprofitable to cause one of these little ones to stumble; but—strange expression—that it would be *profitable*, actually profitable, for him that a great mill stone be hanged about his neck, and that he should be sunk in the depths of the sea.

Then shall the King say unto these, "How much have ye of love, which is life Eternal?"

"But, Master, we never saw you. How could we know you by faith only?"

"Do you remember that little longing face outside the toy-shop window on Christmas Eve?"

"Why, yes, we remember."

"It only wanted a doll, and you refused it."

"Yes, but——"

"It was I. You did not know me. Neither do I know you. In my Kingdom only love lives. There is no room for unlove here."

"And, ye, how much have ye of love?"

"So little, Master! There was only our part in the endowment of Happy Heart's bed, and there was something for starving children in Belgium. Those were our Christmas presents to you."

"It is enough. Look up and behold the glory round about Me; angel faces, by countless thousands, radiant with the light and gladness of Eternal love. Those are the children the Church has received in My Name. Blessed are ye, whose love reached unto the world's end. Come ye!"



CHAPEL OF ST. LUKE'S HOSPITAL



THE HOME OF THE HOMEMAKER

A CHRISTIAN HOMEMAKER IN JAPAN

By H. TAMURA

Principal of St. Agnes's School, Kyoto, Japan

We have to thank Professor Tamura for this intimate sketch of the home life of one of our Japanese Christians, a product of our mission school. Both the article and the photographs have a delightful Japanese atmosphere which we have endeavored to retain.

ST. AGNES'S SCHOOL is going to celebrate its twentieth anniversary next March. The total number of its graduates now exceeds four hundred. These graduates belong to different classes of people and are in different conditions of life. What kind of women the school has produced during these two decades, what influence has been given them in regard to religion, what has been accomplished by the school in mental culture, etc., are questions which those interested in our school work would like to ask. Our school does not, like some mission schools, expect to

make all of its graduates perfect gems. Some girls receive Christian influence more gladly than others. Some rise to be excellent women, while others do not, though educated in the same school and under the same teachers; as "the same sun melts wax and hardens clay." Among our graduates we do not find a Joan d'Arc, a Florence Nightingale, a Mary Lyon, or any great notable heroine, but we flatter ourselves that a large number of them are of good Christian character, and that such women can seldom be found among the graduates of Government schools.

As an example of such excellent women, I have the pleasure of introducing Mrs. M. Miyoshi to the readers of THE SPIRIT OF MISSIONS. Mrs. Miyoshi was born in October, 1886. When she was 6 years old, her father, Mr. Ueda, died, leaving five little children. So Mrs. Ueda had to bear the burden of supporting the bereaved family by herself. After finishing a primary school, Miss Ueda wished to pursue a higher course of study, but her mother could not afford to educate her further. Yet Miss Ueda was not discouraged. To fight against her hard circumstances, she applied for a scholarship of St. Agnes' School which was readily granted. How

grateful she felt at that time was not much expressed in words, but in truth her sense of gratitude proved to be an important element in building up her character; for, after that, in her daily life, she faithfully obeyed a divine law:—"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." From this single instance we can realize how useful and valuable the scholarships offered by our American friends are in a school like ours. She entered our school in April, 1896, and graduated in 1902. As a scholar, she was tolerably good, but not so extraordinarily superior as to soar alone very high above the rest of the class. After graduation, she went to Minakuchi, a small town near Lake Biwa, and there taught a primary school for one year. She was quite successful as a teacher, but what made her much respected by the town people was not her ability of teaching, but her firm Christian character.

In the next year, she went to Osaka and was employed by a business firm as a typewriter. She had no previous experience in this kind of business, but her natural ingenuity and cleverness soon made her master of the art. Among many typists employed by the firm she was second to none. It was at this time, while she was connected with the firm, that her real, intrinsic worth was fully brought to light. She proved to be an honest, diligent worker for her employer; a filial, affectionate daughter for her parent; an affable, trustworthy woman for her friends, and above all, a faithful, zealous servant for her Saviour. While on one hand she was very busy as a typist, she was an active worker for her church on the other, showing that to work for daily bread and to engage in Christian cause can go together, and that the favorite excuse of idle Christians for their neglect, "because they are too busy," is not admissible in most cases.



MR. AND MRS. MIYOSHI



THE HOMEMAKER AT HOME

She was married in 1911 to Mr. Hikoichi Janome, who afterwards resumed his former family name, Mi-yoshi. In 1912, she got a daughter, and two years later a son. Three days after the latter child-birth she was taken sick and died in a week. Early in the morning of April 22, 1914, when she felt that her death was approaching, she called her husband to her side, and grasping his hand spoke thus:

"I feel most reluctant to separate from you and two children who have a long future in front, but I am conscious that I can not recover from my present illness. I ask you to ascribe this and all other things like this to the providence of God, and pardon me for my going to Him before you do. After I die, take good care of your health. Give our daughter, Tae, to an aunt of mine now living at

Port Arthur. This aunt, I am sure, will have pity on the child and nurture her with a mother's love. As to our little son, Takehiko, give him to whomever you chose to give, but only remember that he should have a prosperous future. I also ask you to take care of my true mother and grandmother, who will, no doubt, suffer hereafter from the loss of their only domestic helper. It is not at all my wish to die, leaving you and other dear ones behind, but as I said before, this is God's will, and I must submit to it.

"I know that as you are not a strong-minded man, you will feel much disappointed at my death. So I ask you to keep your mind always firm, for though my body die, my spirit will remain with you and comfort you in loneliness. Get at once a suitable substitute in my place. Who-

ever she may be, I will pray God that she be a good wife to you, and that she and my spirit unite in helping you. Give thanks on my behalf to my schoolmates for their kindness to me during my life-time.

"Do not forget my Alma Mater. I feel very anxious to help the school in raising an endowment. What success I have had in my social as well as domestic life is the gift of my Alma Mater. Tell my schoolmates that I have an earnest desire to benefit my school even at my deathbed, and ask them to make effort to carry out my wish.

"You seem to entertain resentment towards my nurse. Natural enough, but please stop your anger; for though my illness was no doubt caused by her neglect, yet it would be useless to complain about it. Such complaints would not a bit improve my health. Forgive her fault, but tell her to be wiser and more careful hereafter when she attends other women. Then my death would not be without benefit to others. I shall be a valuable sacrifice to save other women. Banish entirely your ill-feeling towards that woman."

When she finished her speaking, she bade farewell to all her relatives and friends who were beside her; meanwhile not a drop of tears fell from her eyes, and every word she uttered was audible and distinct. Then turning once more to her husband she said: "You and I have led a happy life, mutually trusting and mutually loving with all our hearts. Storms of trouble may have raged outside our home, but we have had a cheerful, tranquil time all through. We have had no single occasion to shed tears at home; but as to-day is the first and last day for us to weep, let us weep freely as much as we want." Thus saying, she cried loudly, and so did her husband. Fervent prayers of many relatives and friends for her recovery, an earnest prayer of her hus-

band asking God to take his own life and save hers, kind treatment of doctors and nurses—all were in vain. At half past four in the morning of April 26, she suddenly exclaimed with a faint but clear voice, "O Father, take me to thy eternal kingdom," and then quietly breathed her last, as if she were going to sleep.

As a wife, a mother, and a housekeeper, she was an exemplary woman. She was kind to her husband in every respect. When a woman gets children, she is apt to neglect her husband, her love and attention being absorbed by the children, but the love of Mrs. Miyoshi was inexhaustible. When she got little dear ones, she seemed to love her husband all the more, and her attention was extended even to every minute domestic affair. She was also economical. Every waste substance was preserved and converted by her hand for some useful purpose. The whole family lived on plain food, wore plain clothes, and occupied a plain house. She was not, however, stingy at all. What had been saved through her simple life was generously spent to do others good. Especially she was glad to help the poor and needy. Once she made a present to a medical student with a suit of foreign clothes costing about eighty yen. Again, she used to give daily a quantity of milk to a poor orphan who was sick and needed a sufficient nourishment. Many other charitable deeds of hers might be mentioned if space allowed it. When she was a little girl and lived in a school dormitory, her manners and habits were found different from those of ordinary girls. Everything in her room was arranged in its proper order; all the dresses not in use were carefully folded and laid in bureau drawers; books were placed on shelves with their backs turned to the front and every leaf perfectly clean and smooth; not a scrap of waste paper, not an inch of waste thread, not a pencil, not a pin was

found lying on the floor. Slovenly girls of the present day would be put to shame if they looked at her neat room. This natural love for good order in her childhood was further developed after she was married and became the foundation of her future usefulness and success.

Finally, she was a great friend of our school. In spite of her daily busy work in the firm office, she was not indifferent towards our school. A few years ago she succeeded in organizing a club called Shoyei-Kwai in Osaka, which is identical with a branch office of the Alumnae Association, and by which the graduates living in Osaka are in constant communication with one another and held together to aid our school in Kyoto. She was a very active worker in her church, as was stated before, taught Bible classes, went out on visiting those women who needed comfort and encouragement, and especially she was so enthusiastic in helping the poor that she would almost forget herself and her family when she was engaged in charity work.

Her mother belongs to a Congregational church. It has been the rule of the committee on scholarships not to extend their help to other denominations, but Miss Ueda obtained a scholarship in some way. This help, which she regarded as a special favor, made a strong impression on her tender heart and determined her future course of life to work in connection with our Seikokwai. As orphans who have been supported by some philanthropic friends would feel

more obliged than those who have been brought up by their own parents do, so Miss Ueda felt very grateful for the assistance offered by a Mission with which her mother had no connection.

Wonderful as Mrs. Miyoshi was, she was not so widely known among Christian women as she deserved. Her social position, perhaps, was not favorable to make her more conspicuous. She was a gem hidden in an ocean cave, or a flower blooming in a desert land. A life of twenty-seven years was not very long for a woman, but the good she has done in her lifetime will survive her forever. All her friends heartily regret that she is no more.

As her teacher I feel it a sad privilege thus to tell her story to those who support the school which so blest her life.



MR. MIYOSHI AND HIS ORPHAN CHILDREN



1. The Institute yacht. 2. Group of sailors in the assembly room. 3. The new building of the New York Seamen's Institute on South Street. The tower is a memorial to those who were lost on the Titanic.

THE HOME OF THE SEAMEN'S INSTITUTE IN NEW YORK CITY

SAILOR JACK

By Ezra Everett

This treatment, in story form, depicting the temptations and difficulties of seamen, serves to emphasize the importance and value of the work which the Church is doing in her Seamen's Institutes in New York, Philadelphia, San Francisco, and other places.

WHEN Sailor Jack came into the little California town where I lived, and opened a candy store and soda fountain, it was really quite exciting, for the place was none too lively.

He was rather a small man, with grizzled hair, probably not much over forty, as I recall now, though he had the look of an old man, and to me, at ten, he seemed very old indeed. He had a very peculiar gait; at times he walked as though he were keeping one foot behind the other. My father found me practicing the walk in the backyard, and reproved me quite severely for mocking a person's peculiarities.

I asked him whether Sailor Jack learned to walk that way on ship-board and I remember that he looked a little queer and replied that he should suppose that keeping one's footing on a rolling ship in a storm would give one rather a peculiar gait. But he suggested that I had better not discuss Sailor Jack with the other boys, because when the people of a little town like ours got to talking about any one, especially a stranger, they often said things that were unkind. He said he believed Sailor Jack was a good man; at any rate it would do me no harm to be kind to him. He had been about the world some and could probably tell me interesting things about different countries.

My mother was less cordial about Jack, but as she and my father never let their instructions to me contradict each other, I did not know the grounds of her disapproval. I think I was not particularly anxious to know them, since I had my father's con-

sent to be friends with Sailor Jack. He was the most compelling interest in my life about that time. Attached to his little stand he had a room about ten by twelve where he lived, and he kept it as clean as a woman would, and always in exact order. There was a hammock at one side like a sailor's berth; beside it he kept a bag for his clothes, and his ditty-box. On the other side of the room he had a little stove and a tiny cupboard, and a little table which was really a folding shelf fastened against the wall. But he served delicious meals on that swinging table; I think I have never tasted better, and the occasions when I was permitted to take dinner with him were red-letter days to me. Perhaps they were to him, too, though that did not occur to me at the time. There were several years that Sailor Jack was quite my ideal. I remember at one time my mother let me swing a hammock in my room, instead of my bed, even though I had to screw the hooks into the window casings. She was always very good about humoring my whims. Perhaps she gained by encouraging me, for I kept all my belongings in a ditty-box and became very neat and orderly in the arrangement of my room. I wanted to wear a handkerchief knotted around my neck, but she objected to that.

I was as full of questions as any small boy, and Jack was very patient about answering them. I was greatly delighted when he said "Aye, aye, sir!" to me, and I think I must have cudged my brain for questions that required an affirmative answer. Sometimes, however, I happened upon

questions that he did not care to answer, and he would puzzle me by replying: "Port your helm, my hearty," or by some of his other ship talk; or he would fold his arms and stare at me out of his wide blue eyes until I was covered with confusion. I learned to choose my questions carefully, for when this happened our talks were over for that day.

In spite of this dangerous reef along the coast of our conversation, I managed to learn a good deal of his sea life. He was born in Maine and had shipped as a cabin-boy when he was fifteen. He had been to England, twice to the West Indies, and once around the Horn to California.

"Did you go back around the Horn, or how?" I asked him.

"I never went back," he said, and stared at me, and he answered no more questions that day.

When our acquaintance commenced, I began by asking him about steamers and the big ocean liners, but I soon found that he had shipped only on sailing vessels and had never been on a steamer in his life, and I found that he had a profound contempt for the marine service on those ships, saying that they had no place for American seamen.

I learned, too, to my surprise, that he had not been to sea for a very long time.

"Why didn't you go?" I asked "Did you like the land better?"

"Do you always do the things you like best?" he said.

I said frankly, "No, my mother doesn't let me, now, but I'm going to when I get older."

"No," he said, "you won't. Life is harder than your mother. Learn to like the things you ought to; then perhaps you can do them." He sat and looked far away from me this time, but I asked no more questions.

He was full of interesting stories about the banana trees in Cuba, and the pigs and the children he saw in

the streets of Rio Janeiro when they touched there on the trip around the Horn. He had been in heavy gales, too, and the ship had been hemmed in by icebergs below Tierra del Fuego and becalmed for seventeen days in the Pacific, and all these things were wonderfully interesting to a boy full of curiosity for adventure. He had a good knowledge of all foreign countries from reading about them, so I learned more geography than the schools taught me.

Jack was very pleasant and kind with all the boys, though I felt that he was especially my friend. At first his neighbors looked upon him with considerable suspicion. We had one of the first dry towns in the state, and such a stand as he kept offered an excellent opportunity for a *blind pig*, where liquor could be sold secretly in defiance of the law. But they soon found that Sailor Jack was as earnest in upholding the law as any one. In fact, he proved better than the law, for although the state law forbade the sale of tobacco only to boys under sixteen, no one under twenty-one ever succeeded in buying any from him; those who tried only got a lecture for their pains.

The boys generally took his lectures in good part, too. I recall one occasion in particular when three other boys and I were drinking soda water at his stand. For want of something better to do, we played that we were drinking liquor and were intoxicated. When Jack discovered what we were doing he was very angry. He took our glasses away from us, saying he would have no bums or loafers around his place of business. He read us a lecture on drunkenness that I remember to this day, and sent us home, and it was the better part of a week before he would sell any of us four anything. I thought that was the end of our friendship and resented the fact that he seemed more severe with me than with the others. Gradually

we warmed toward each other, however, and a few days later he invited me in to mess quite as though nothing had happened.

Sailor Jack had been in our town about five years and was as much a part of the town life as the school or the church. I remember I was stretched out in the sitting-room reading one day in summer. I hadn't been paying any attention to what was going on in the adjoining room where Mother was entertaining a caller, until I heard the neighbor say excitedly in a high-pitched voice:

"Yes, there's no boy in this town good enough to associate with him, but he can hang around the den of that p——"

I don't know how my mother silenced her; I didn't hear anything said, but her voice stopped as if it had been cut off with a pair of scissors. I hoped Mother had forgotten I was there. I was just beginning to feel interested, but in a moment she spoke without raising her voice:

"Ezra, go and give your hens some water; it is a very warm day. While you are there put some fresh hay in their nests and gather the eggs; you want to get through before dark."

I knew those hens had water enough to swim in, if they had been ducks, and hay enough to eat, if they had been cows; and I knew that I had time to gather a whole crate of eggs before dark, but I understand Mother's subterfuges, and I translated her order to mean:

"We are talking about something I do not wish you to hear. Go out and stay until I call you."

So I went out and mended my bicycle, and didn't come in until supper time, though I was rather curious to know what it was all about.

At supper it was quite apparent that there had been some very earnest discussion between my parents. A family decision was always reached without consulting me, and announced

as an ultimatum; so I was not surprised when my father announced that evening that I was to go on a visit to my grandparents the next morning. I had known I was to go the next week, but I hadn't heard anything about the next morning. I really wanted to ask if I might go down and tell Jack good-bye, but it was later than I usually went out, and then, too, I had a feeling that Sailor Jack had something to do with the suddenness of my vacation.

On my return home three weeks later one of my first questions was about Sailor Jack. I tried to put it very indifferently, but my father seemed to understand and said kindly:

"We will go down and see Jack after lunch. He has asked about you. There is something in his life story which perhaps I had better tell you; he wanted you to hear it and it will make it easier for him if you know it already. You know about his life as a sailor, but you probably did not know that he served a number of years in the state prison for a crime committed in San Francisco. He was probably not guilty of it. His story sounds reasonable. The week you went away he went to Sacramento and secured a full pardon from the governor."

"But why did he have to have a pardon; he was out of prison already?" I cried, full of interest and wonder. My picture of a prison convict was of a dark, evil-looking man, with a stealthy tread, dressed in a striped suit, with a knife concealed in his sleeve or his boot. I could not all at once fit Sailor Jack's honest blue eyes and mild, kindly ways into the picture.

"He was only out on parole," replied my father. "The crime for which he was sentenced was committed while his ship was docked at San Francisco. Though the evidence against him was only circumstantial, he was given a very heavy sentence;

then his case was forgotten. Five years ago the chaplain of the prison heard his story and took an interest in him. The parole law had just gone into effect, and the chaplain, who was a friend of mine, wrote to me asking me to go on his parole."

"Then you knew it all the time," I cried. "Did Mother?"

"No," my father said. "I was not at liberty to tell any one. I went down and saw him and talked to him and looked up his record. I convinced myself that he was worthy of a chance and that he would not be a source of danger to the community. When I was satisfied, I agreed to go on his bond, to report to the prison board on his conduct, and to furnish him with money to start in business. He was to pay me back as he could."

"That's why he is so grateful to you and thinks you are such a wonderful man," I interrupted.

Father flushed. "Jack has been very grateful. It was that I depended upon to insure that he would teach you nothing harmful."

I went down to Jack's stand. He was very glad to see me. He had a new suit of clothes and he carried himself with a certain assurance and air of confidence that I had never seen in him before. I had expected to find him rather shame-faced and apologetic, to think that every one knew that he had been in prison. He showed me his pardon signed by the Governor. He had it framed and hanging on the wall in his room. He was evidently very proud of it.

"That makes me an American citizen again," he said, "under the proud-est flag that floats."

I didn't know exactly what to say, but he seemed to understand that I wanted to hear his story.

"I've told you about my years at sea; what I didn't tell you was that when our ship docked at San Francisco, after her trip around the Horn, I went on shore leave with the other

boys. There was one sailor that we called the Sydney Duck, because he came from Australia. He probably was what his name implied, a deported English prisoner. He was about as hard a case as I ever knew, but I was young and he appealed to my admiration, and gradually he came to have a great deal of influence over me. I had learned to do a good many things on shipboard that I did not do at home in Maine, and under the influence of the Sydney Duck I drank rum and gambled like the oldest hand on board. In San Francisco he took me and another young sailor, a boy from Halifax, out to see the sights of the town.

"He took us through the lowest dives of the city. In one of the lowest places along the Barbary Coast there was a quarrel in which a man was killed. My head was befuddled with the drinks we had taken and I do not know to this day who did the deed. I only know that I had no weapon in my hand and no murder in my heart, but we were arrested. We were brought up in court, and a lawyer was appointed to defend us, all three. We each told him our story, all that we knew, the boy from Halifax knew very little of what had occurred; he was not used to liquor either and we had all drunk heavily. Sidney Duck may have known more, though he did not seem to. And yet I never before that had seen him affected by rum, no matter how much he drank.

"Our lawyer and the District Attorney told us that we had no case and advised us to plead guilty and get a short sentence rather than stand trial. We were strangers in a strange land; we had no money and no friends and no knowledge of our just rights. So the boy and I plead guilty. It seemed there had been many such cases, and the authorities felt a good deal of exasperation, and had determined to give criminals a lesson. So when our case came up and we plead

guilty, we were each sentenced to thirty years in prison. The Sydney Duck stood trial, and after two juries had disagreed, the case was dismissed. We were kept in jail as witnesses until after the second trial; then they sent us to different prisons. I learned from another prisoner that the boy died of consumption after three years, but I stayed on.

"While we were in court, just before sentence was passed, I overheard some one in the crowd say:

"'What a pity to send them to prison, they are so young.' It was the first friendly word I had heard.

"Then some one answered, 'Oh, buried at sea—dropped into the deeps. They're as well off there as anywhere.'

"And that was the feeling I went to prison with; I was only a drunken sailor as well off there as anywhere. At first I felt as though I had been buried at sea, dropped into the deepest part of the ocean in a leaded shroud, as I had seen the mate buried; but after a while I began to take comfort out of those last words 'as well off there as anywhere.' Perhaps I might make myself as well off there as anywhere; life was more a matter of what a man made of himself and what he did than of what happened to him. So I set myself to do the things I would have done, if I could have chosen. I could do my work faithfully, I could keep my thoughts on good things, I could help others—and I probably will never find myself in a situation in which

there are more people around me who need help. Those are the things I've tried to do, and those are the things I kept on doing after I got out of prison."

I was full of interest and enthusiasm about it, but my ideas were considerably mixed and I was trying to get them adjusted.

"Did you really wear stripes?" I said. He looked at me a moment, something as he used to when I was small and he refused to answer. Then he said: "Yes, I wore them on my back and in my heart."

I was sorry I had said that, but the thought of the discovery, and the disgrace of it all being known, was still uppermost in my mind, so I asked another question just as bad:

"But why didn't you just wait until your term was over? Things would have gone on just the same and nobody would have known the difference."

He looked at me again and I wished I hadn't said it.

"My boy, it isn't what people know; it's what you do that counts, but we all want the respect of other men. You will find when you are old and look back over your life that you have only done a few things. You will probably have worked hard; I hope that you will have done some kind things and thought some kind thoughts. Well, those things I have done. And when you die men will speak your name without reproach. *So will they mine.*"



The Dreadnought, the fastest sailing ship ever built

FROM HEAD-AXE TO SCALPEL

By the Reverend Walter C. Clapp



Hilary and His Godfather

I AM asked to tell the story of Hilary Pit-a-pit, who now, according to the Spanish custom, adds to his baptismal name—which includes his native name—the name of his godfather, Clapp.

My first remembrance of Hilary is that of a singularly attractive and sprightly little fellow, quite innocent of clothing except a loin-cloth (American "G-string") and a little *soklong*, or cap, woven of fine rattan fibers, ornamented with dog-teeth and horse-hair plumes, on the back of his long, flowing black hair. He was one of perhaps forty boys sitting at rudely fashioned desks in the old dilapidated Augustinian church, which was used in the early days in Bontok to serve as a schoolhouse. The bishop and I were up there on a trip of exploration in January, 1903, and were visiting the school. Hilary was one of the bright stars of the school and we became acquainted with him. I remember that he walked, or rather danced, down the road with me after our visit that day, and I could not help thinking a prayer that God might have him for His child and servant.

When our mission was actually started in Bontok, some months later, Hilary was very close to us. Many other boys were too, but our initial interest, and the reasons for it, persisted. We soon learned that it was not so much that Hilary was brilliant in his abilities, as that he had a native faculty of perseverance, and a fund of elastic vitality which enabled him to confront problems and stick at the task of solving them when others would get discouraged, and to recover from falls and shocks which would have disabled most boys permanently. All of our first group of boys were a capable sort, full of native curiosity, anxious to learn. Only, when it came to asking questions, I think Hilary could ask more in a given time than any other boy. Have I sufficiently indicated what sort of brown-skinned, long-haired, smiling, bubbling, interrogating, primitive human material had come to us in Hilary? Perhaps so.

It was heathen human material, and remained so for fully a year after the mission opened; believed in Luma-wig, in the Anito; took part in the Mang-mang; thought it praiseworthy to take a head; had the same standards of morality that prevailed "up in town" — promiscuity among the young people and a system of trial marriage were traditions of the race. I hope that some day Hilary may be fitted, and may see fit, to put down on paper for our benefit something—as much as he can recall and formulate — of



Pit-a-pit

what went on in his mind during that year, each day of which found him squatting in the wide-open doorway of the room in which we improvised a chapel, where from the first we celebrated the Holy Mysteries and sang our Evensong. The children used to fill both that and the broad open windows two or three deep at every service; but none of them came within the room. In the absence of any such direct testimony, we can only believe that at those times, and in the daily intercourse with the mission family in and out of doors, he gradually absorbed something of our thought and intent. There were instructions, too, of the simplest sort in the basic truths of Christian Faith, and the gradual learning of the Chief Things in such translations as, with their help, we were able to make for the boys.

But finally a long-remembered day came when Hilary was observed to squat just within, instead of just without, the doorway. Then came some earnest talks with Hilary—of his own seeking. Showing a full grasp of the spiritual import of the things which he had been seeing all those months? By no means. Rather, showing a confused notion of religion and civilization, and full of solicitude regarding the outcome of an acceptance of the new religion. Would it debar him from marrying some day a girl whose inheritance of rice fields would mean that she was rich? All such girls were now heathen, and would there ever be any Christian ones? Many such questions were propounded and our answer was that if he were to enter the Christian Way all such things must be left to the good God who loved him and would take care of him if he gave himself without condition. Then a period of hesitation; then his assent; more instruction; and then the Laver of Regeneration.

With all his admirable and attractive

qualities, Hilary was not immediately a perfect Christian. Anybody could see that he was vain and proud. The only wonder is that he was not more so. American visitors to Bontok would quickly single him out from the throng of urchins and exclaim aloud at his physical grace. In the mission we never did that, of course.

He was accused of dishonesty. It was evident that he was selfish, and that he wanted not only to know about things, but to have the things themselves. I must be excused from speaking more particularly on this head. I was not only his godfather, but his priest and father-in-God. Suffice it to say that whatever his actual faults were, he tried with all his innate manliness to overcome them, and with the aid of sacramental grace; for in due time he and a dozen others came to confirmation—the first fruits of our systematic endeavor to plant the Seed among the Igorots.

It was a great thing for Hilary and the greater number of this first group when they went from Bontok to Baguio, where under Dr. Drury (now head-master of St. Paul's School, Concord) they enjoyed wise teaching and good discipline for about two years. Then the way was opened for Hilary to go to America and for about three years he was in Trinity College School at Port Hope, Ontario. There he developed wonderfully; studied hard; took prizes in Greek, French and Sacred Studies; attained some prowess as an athlete and football player. Had his troubles, too; faults cropping out in himself; and the penalty natural among boys for a too uncautious revelation of his antecedents. But all the time, I believe, progress in



*Hilary at
School*

the solid virtues which make Christian manhood.

The question of vocation naturally came up. We have never unduly urged upon him the Christian Ministry, and he has never yet quite aspired to it. Medicine rather attracted him, and he has gone forward on that line. The time came when the bishop thought it would be unwise for him to stay longer in America. If he were to be of use in the Philippines, it was important that he keep in touch with them. Accordingly, the last four—possibly more—years have been spent in Manila, at the Manila High School and in the Junior University, in courses preparatory to a full advanced medical course. In these studies I gather from his letters that he is as of old, not the brilliant student, but the persistent one, who sometimes fails and then buoyantly gets up and tries again. He sometimes gets "out" with his directing authorities, but always, thus far, sees things rightly after a time, and is not afraid to apologize.

In physical characteristics he has changed greatly from the early days. His grace of form has departed, and now he is a short, thick-set man, passing well as a Filipino among Filipinos, his eyes rather more Mongolian than the average. He would also pass muster as a Japanese. He has the student look, from which, of course, his spectacles do not detract. His manner is frank and cordial, and his manners those of a polished gentleman (I may mention that while traveling in the bishop's company and at other times he has seen the inside of some of the best houses, staying twice at Dorchester House in London).

To one like myself, who have known him from childhood, the transformation seems very wonderful. Words are hardly adequate to describe the primitiveness and dirt of the surroundings from which he sprang. A native hut among his people has no flooring, no pretense of a chimney.

Everything of its barbaric fittings is coated thick with soot from the pitch-pine fuel burned under the rice-pot. The only sleeping apartment is a nearly air-tight and quite pitch-dark hole where the sleeper reclines on a single rough-hewn plank. The pig is just outside, and the chickens roam and roost all over the place. His father is an old, ignorant, stupid, dirty, naked Igorot, whose dominant thought about Hilary is that his absence from Bontok deprives him of help in caring for the pig and guarding the chickens. Hilary could hardly have looked for a maturity of a different sort if he had not come under the Christian influences.

The last and best thing I can say about Hilary is that with all the advantages he has enjoyed, he does not despise his own people. Twice he has spent his Manila vacations in Bontok, and on both occasions he has shown a wonderful ability to fraternize with the Igorots, mingling in their talk and games, helping them in their harvesting, yet at the same time maintaining his status as a Christian and gentleman. The end is not yet, of course. But I cannot help hoping that by God's good grace and his own Christian manliness, his virtues, already severely tested, will carry him through, and that before many years he may be settled among his own people, healing their bodies—perhaps also their souls, as priest, in God's name—a living example of the higher things of which even so primitive a people are capable.



*The Hilary of
To-day*

CHILD LIFE IN MEXICO

By Sara B. Howland

Although Mrs. Howland is not one of our missionaries, this study of child life in Mexico, written by her and appearing in *Life and Light*, is so sympathetic and interesting that we have asked permission to reproduce it in this issue of THE SPIRIT OF MISSIONS.

AT a time when the political unrest in Mexico keeps before the world the saddest and most trying of conditions in that beautiful land, it is a relief to turn our thoughts toward one of the hopeful and inspiring problems of the future, the study of child life and its marvelous possibilities.

There is something appealing in childhood, seen in any land under the sun; and certainly it is true that no mission field presents a more beautiful type than that found in Mexico. And how many, many children there are! Snugly wrapped in the *rebozo* of the mother as she sweeps and cooks her dinner; smiling broadly from the old market basket on the floor; or rolling in the warm sunshine of the sidewalk, are dozens of the little creatures with great black eyes and hair enough to "do up," dressed or undressed, laughing or crying, but always objects of tender solicitude on the part of the family.

In the public gardens, driving in the family carriage or automobile, playing in the lovely flower-decked patios, are other groups of beautiful children, elegantly dressed in silks and laces, curled and combed according to the latest fashion. There is a separate nurse for each child, and sometimes two for one of an especially rich family, where one carries the child and the other bears the elaborate bonnet, the bottle of milk, and the immense doll, like that which delighted the heart of Jean Valjean's little Cosette. Some of these children are unusually beautiful, with large dark eyes shaded by long lashes, skin of a clear olive or fair and rosy as the case may be, chub-

by limbs and fine physical development.

The babies are usually very placid in disposition, and it is rare to see a screaming child on the street, for the Mexican is most indulgent as a parent, and the nurse is a real child-lover and thinks it impossible to do anything against the will of her little charge. "He did not wish it" is a sufficient



MAY I DO YOUR WASHING?

excuse for any failure to insist upon sleeping, eating or bathing at the expected time. It must be admitted, however, that in some way children are usually made to be obedient and respectful to their parents, for whom they are trained to have the highest consideration. The "obedient child" is always the model in song and story, and training in "manners" is considered even more important than the art of reading and writing. A "Treatise on Urbanity" was one of the first schoolbooks we saw upon entering the country, and these lessons formed a part of the daily exercises in every primary school. Indeed, it used to be our despair to see these tiny morsels of children rise and stand before the guest to deliver their sonorous names: "Juan Nepontoceno Rodriguez, at your service, Street of the Holy Spirit, number 1014," while our little ones would hasten to bury their faces in the maternal gown, having to be dragged forth, *vi et armis*, to salute the distinguished visitor, undergoing, meanwhile, a vigorous prompting in regard to their names, ages and residence. I well remember our amusement, upon returning from a walk, to find a two-year-old child seated in a large chair in the *sala*, having been brought to be presented to the family. As I entered the room, she gravely saluted me: "Good afternoon, Señorita Sara. Will you be seated?" waving her tiny hand in the direction of the sofa with as much grace as the Empress Josephine might use when inviting a court lady to share her divan. An American child of two years might have been found pounding upon the piano upon such an occasion, wholly oblivious to the claims of society.

The expression "correct behavior" is often upon Mexican lips, and indeed no people understand better how to teach and observe most graceful and charming customs. The daily life of a Mexican child is largely determined by the social position of its parents, not from

any forced distinction, but simply from the limitations of poverty or the privileges of the rich. The poorer children are early taught to do the work of the home, the endless sweeping of the house and the street, keeping the sparks alive in the small charcoal fire and picking over beans and corn. Dressed in a sack and long calico skirt tied tightly about the waist, with hair plaited in a network of tiny braids all over the head, the little mother carries about the heavy baby, clad in an abbreviated shirt, while the smaller brother, in once white cotton garments, follows the father in field or forest. What an impossible task for the mother to keep a family of eight or ten in clean clothing, on a wage of fifty cents a day, with all the cooking, sewing, washing and ironing to do! It is a marvel to see some of our families of children brought immaculate to Sunday-school, when they may not have more than one whole dress for each child, the garments having been washed and ironed on Saturday after the week's wear at school, the oldest of the girls helping to iron the clothes of the rest, with discretion beyond their years.

Mexican parents are usually very ambitious for the education of their children and are capable of great sacrifice for their welfare. With many little ones and hopeless poverty, it is very hard not to require the services of the oldest of the band to care for the "inexhaustible baby"; yet the mother patiently endures the long school hours until the happy day when her daughter shall be "received," that is, be graduated and, possibly, be able to take a school herself. With what joy does she wear her skirt of patchwork that she may buy a square of red satin for an embroidered sofa pillow, to be exhibited at the examination, or for chenille and ribbon to adorn the remarkable watch-cases and boxes of the kindergarten. In every home there are specimens of the handwork taught in the schools, the beautifully executed

maps, the dainty drawnwork so often delicately wrought on the coarsest cotton fabric, the crocheted table spreads and tidies, well known to our early days. How often have we accepted, with a lump in our throats, the gay pieces of fancy work brought as a gift of love by the fond mother, so glad to offer the only "bit of color" in her own bare room; and how often has the child gone without a garment to buy a square of fine linen to make a handkerchief for the teacher's birthday! The Mexican child loves to give, and the poorest home is often the most joyful in its sacrifice.

On the frequent feast days the Mexican family is in its glory. Every child is braided and combed and clothed, and starts forth with father, mother, grandmother and aunt to see the gaily decorated plaza, to buy long sugar canes and sticky cakes, to drink red lemonade and barley water galore. Never mind if there is no dinner to-morrow, for the memory of the happy yesterday will more than compensate, and if one were always "prudent," the children would pass a joyless existence with never a bit of *pan dulce* or molasses candy to be a milestone in a dreary path bordered with the daily ration of beans. Without the philosophy of a Thoreau to sustain, think of having always to make two beans growing where one grew before—and then eat them all!

In the zeal of a very early missionary I expected every penny earned by the people to be expended upon "nourishing diet," with the surplus of a few pennies to be strictly guarded for the purchase of possible flannel petticoats; so I paid the wages or gave the gift with the exhortation of Mark Twain's boy to the indigent old man upon whom he bestowed a penny: "Spend it wisely, but do not be extravagant!"

A New England conscience still demands that the Mexican youth be taught economy, but I own to a secret sympathy with the *fiesta*, and one of

the pleasantest uses of an occasional little gift, "to be spent as you think best," is to send off a happy little group with pennies in hand to buy toys or *dulces*. How many times have I been touched to the heart when the children returned joyfully bearing the best part of the treat for the "Señorita."

The little missionary children so keenly enjoyed the festival days that it helped us parents to understand the needs of others. How joyful was the morning of All Saints' Day, when one could buy the cutest little baskets and dishes that were ever made; and then there were the fascinating skeletons dancing upon wires and the candy skulls and crossbones. At Christmas what dear little figures of the Christ Child were laid in the manger with wax sheep and oxen standing about; and the Virgin in the sweetest kitchen you ever saw, with charming jars and dishes ranged upon the walls! Holy Week was a succession of delightful scenes, and the sixteenth of September a blaze of lights and flags and pretty dresses; and everywhere, upon a *fiesta*, there is music and color and the breath of roses and orange blossoms in the air.

As we read the exaggerated accounts of the conduct of Mexican soldiers, nearly always represented to be blood-thirsty villains, I am reminded of an exquisite touch of kindness in a Mexican officer that I shall always remember gratefully. Two small daughters with another child went forth to buy some toys, upon a feast day, and passed too near a vender of frail glassware whose goods were displayed upon the sidewalk. The baby "walked into" the collection, with disastrous re-



sults and the owner demanded payment for the broken bottles. It amounted to more than the children had together, so the wise elder sister left the two little ones as security and returned to the house for the money. The children were weeping copiously, with a crowd around them, when some soldiers passed. One of them stopped, asked the trouble, comforted the fair-haired little *Americanas*, paid the bill and had vanished before the sister returned. The Mexican soldier loves his own and everybody else's children, and we had another pleasant experience in traveling with two captains of Madero's army who were "armed to the teeth," but whose very peaceful occupation was that of drawing pictures for the small boy of the party; and a true little side light upon the hard character of General Huerta showed him riding with his automobile full of children, or stopping to pat the head of every boy he met. I do not believe that a Mexican "bandit" exists who would not care for a little child who ran to him for protection.

The love of children is one of the distinguishing traits of Mexican character, and if I were to mention the surest way to disarm prejudice and make friends, it would be to go accompanied by a baby or a group of children. The clerks in the stores always notice the little ones, and the favorite seat for them is upon the counter while an admiring group entertains the child during the time of the mother's stay in the store. Hygienic mothers might be shocked to see their offspring lifted high in the air or given a hearty kiss by a stranger; but no harm has ever resulted to our babies from the sincere admiration bestowed upon them, except, possibly an early knowledge of their infant charms. One tiny daughter turned to me, after an ardent expression on the part of a passing lady as to eyes and curls: "O mamma, what a nice lady! Didn't she talk beautifully?"

Here comes one of the great needs of the Mexican child,—careful, wise training during the formative years. Excessive attention makes the child of the poor woman beg to be carried in arms when the mother needs to be free to work, and it often makes the child of luxury helpless and autocratic. Injudicious feeding produces sickly children and the death-rate is far too large for a country of such ideal natural conditions; while unwise indulgence makes them capricious, and admiration engenders a love of flattery. Because Mexican parents love their children so devotedly, they do for them all that is in their power. Lack of wise education leads to ignorance and vice, and throughout the Mexican press of to-day, from the pen of their strongest thinkers, comes the demand for the best that can be given them to fit them for the mighty task of reorganizing a nation to meet the tremendous problems of to-day. Said a prominent Mexican lawyer, some months ago: "I did not understand what your schools were doing and I antagonized them; but now I see you were teaching what we all need to-day, the principles of true liberty."

In the reconstruction of Mexico, there has come an unprecedented opportunity for our Christian teachers and preachers. Doors have opened and new occasions have taught new duties. The onward march has begun and our work must be no longer spasmodic, unorganized and feeble; but stable, orderly and strong. We must be supported by the Church at home in a more fitting and adequate way for the great adventure in Mexico. If we unworthily let slip this present opportunity, we shall not find another; no, neither in this world nor in that to come!

The Child in Mexico appeals to us with outstretched arms that it may be restored to its birthright of happiness, of liberty in the truth, of love that shall lead it back to the Good Shepherd and to the joy of the eternal Home.

CHILDREN OF THE ARCTIC CIRCLE

By Clara M. Burke



KYAK OR OSCAR

His Indian name means "little boat"

THE old saying, "What a dreary place this world would be were there no little people in it," runs through my mind when I think of Alaska. Such a merry lot these children of the northland are! No matter if some of them have the burdens of grown people, you can always win a sweet smile when a kind word is spoken or when they are told to shut their eyes and open their mouths for a bit of candy. Of course this last smile is broader and shows a row of beautiful white teeth.

The child who has a father and mother is entirely unrestricted. They romp, they tumble, they play, and come home only when hungry or sleepy—oftentimes not even then. The only interference is school. The parent of a native child is most indulgent and the child rules the household. It is only when the parent is angry that the child is punished. Then a stick of wood or anything that is handy is thrown at the child, or it receives a good cuffing on the ears. It is not strange, there-

fore, that the natives have no control over their children.

What gay times the boys have playing dog-team! A few pieces of board are nailed together for a sled, a harness is made from bits of moose-skin, and from two to ten boys for dogs complete the team. The leader of the group is always the driver; if they are small boys, it is always Grafton Wallis, who, like his father, rules the village. Another winter game is football, and in this the girls join.



A YUKON MOTHER

She stands on the shore with the river behind her



GRAFTON WALLIS
The driver of dog teams and "gang leader"

Nothing do the children love more in the spring than to play at camping. A tent is made of anything that is handy, a fire is built in front, over which is hung a bucket of water for tea, and if the fish should be running, a fish stretched on a stick near the coals will be cooking.

But sad and dreary is the life led by the orphan or half-breed. For the girl it is even harder than for the boy; if she gets the chance to play at all, it must be done with a baby strapped to her back. I shall never forget how Deaconess Carter and I were impressed one evening on finding a little half-breed of nine years, named Eva, lying on the floor in Leon's cabin with rags for a covering. The door nearby was heavy with ice and the thermometer registered fifty below zero. Eva was expected to keep the family supplied with wood. To accomplish this she had to harness the dogs, go two or three miles and sometimes farther, to where there was dry timber, chop it into lengths for the sled, load it and return home, where it must be cut and split into stove lengths. The water had to be "packed," dishes

washed and if there was any of the day left there was always the baby to care for. And yet to the village people Eva was "lazy" and "no good." But with kindness, and the wise guidance of Deaconess Carter, this same child became a dear, sweet girl, and a satisfactory housekeeper. At this time she is still with our workers at St. John's-in-the-Wilderness.

I could tell the same story of little Moses, who was taken in by the Mission, barefoot and clad in a ragged pair of overalls, and a man's cotton shirt. He is now at Nenana.

Dear little Jacob did not have any happiness on this earth. Poor little man! We can't take them *all* in. His master was cruel, and though he was sick made him work. One day while hauling wood he had a hemorrhage, and if it had not been for his faithful dogs he never would have reached home. When found by one of the workers he was lying in a dark corner on a heap of rags, almost dead, with not a soul to care for him.

It is such cases as these that our two new hospitals at Tanana and Fort Yukon will help so much, for if Jacob could have been cared for two years ago it is very likely he would be living to-day.



JOHN
Who smiles with persistent regularity



A COMPANY OF ST. MARY'S GIRLS AT DRILL

FOR THE GIRLS OF CHINA

By Marion S. Mitchell

Tucked away in a corner of the compound of St. John's University stands St. Mary's Hall. When both institutions were younger and smaller the arrangement sufficed. Besides, women in China had long been accustomed to take a secondary place, out of sight, behind the men. But the Revolution changed all this, and reinforced, both among boys and girls, the demand for Western education. So we have just bought new land, at a distance from St. John's, to which St. Mary's will be transferred—as soon as money for the buildings can be obtained. That our readers may understand what it means to a girl born in heathenism, and, if deprived of help and training, facing a future as dark as that of her ancestors, to find entrance to a Christian home like St. Mary's, we print the following from one of our devoted teachers in that school:

OUR thirty-third year opened after a most anxious summer. The "Second Revolution" in China centered in Shanghai; and the fight between the armies of the South and North for possession of the arsenal kept us in suspense as to what would happen next. Fortunately, Jessfield was quite remote from the scene of battle, and except for the constant booming of cannon, we experienced no inconvenience.

The number of students was not affected by the disturbed summer, and we enrolled 207 students for the year—the largest number we have yet had. In order to make the admission of an additional number of girls possible, we built new dormitories over the kitchen-quarters which accommodate eight students. A new dining-room was also added, accommodating sixty girls.

These little additions are, however, only make-shifts to tide us over until the time when the new St. Mary's

land shall be an actual possession* and our castles in Spain shall materialize into suitable school buildings in China. At present, when we are daily hoping to start plans for the new school, any new buildings would be a foolish extravagance.

The spirit of the students has grown and developed in a most gratifying way. The girls show increasing initiative with each succeeding year. Since the Revolution, three years ago, they have been especially responsive in their attitude toward Christianity. This movement toward Christianity in the school, which had an extraordinary impetus a year ago, has gone on quietly and steadily, and proves to be a solid and healthy movement rather than an hysterical excitement. There were ten confirmations this year and three baptisms—the latter all girls from heathen families.

*This has now been bought.

The girls have kept up the various religious meetings and societies already started. The Tsing-sing-we, at Christmas, gave a tree to the little girls from the Zau-ka-doo day-school, and at Easter gave \$12 as the result of a "self-sacrifice" fund during the Lenten season. The Sung-e-we gave some Christmas plays for the poor children of the Gate Sunday-school and also contributed generously at the annual meeting of the Woman's Auxiliary. The girls showed their new spirit of thought for others by giving more largely than ever before at the Christmas and Easter collections, which were taken for the benefit of the sufferers at Nanking and for the "little St. Mary's" day school in Zau-ka-doo.

The girls are still interested in playing golf at Zau-fong when the college boys are not using the grounds for tennis; and the Misses Graves made

it possible for a larger number to enjoy the sport by presenting ten putters to classes two and three. Mrs. Ely gave a lovely silver cup to the winner of the golf tournament. We one and all rejoiced that Miss Bennyoh Tsen won it—she is so faithful and devoted in her teaching.

At Christmas we had a tree and a little play called "Christmas in Many Lands." The children found it inspiring to watch the little ones dressed in the costumes of various nations and to realize more vividly that the beloved festival is celebrated over all the world, wherever the name of Christ our Lord is known.

A most gratifying testimony to the scholarship of the school is the result of examinations given to candidates for scholarships in America on the Chinese Indemnity Fund. Heretofore 100 boys have been sent; but this year the United States demanded that ten of the number sent should be girls. Accordingly thirty-nine girls from various schools in China took the competitive examinations this spring, with the result that of the ten accepted one of our students, Vongling Li, stood first and another, Mai-yung Oen, stood sixth. It is such a step for Chinese girls to start out across the ocean to study in America, that we have much of the anxiety of the oft-quoted hen who sees her duckling brood sail out on the pond. Our hearts and prayers certainly follow these girls in their venture.

There have come all kinds of good reports from the last year's graduates. Sih-kyau Ting, for instance, has held a daily Bible class for her family and servants; Mai-pau Yang—a girl whose family has not allowed her to be baptized—opened a free day school for poor girls in her own home; Ang-pau Wang, who is also from a heathen family, came back at the close of her year of teaching to letter the St. Mary's diplomas.

We were able, during at least part of the year, to give the lowest classes



MISS DODSON, THE PRINCIPAL, AND MRS. TSANG, THE HOUSEMOTHER



THE TEACHERS AND STUDENTS OF ST. MARY'S

a certain amount of foreign instruction. This is very valuable, for when children at the outset have only Chinese teachers, they form ineradicable errors in pronunciation. The normal class studied Stevenson's "Treasure Island"—after completing the required work in Shakespeare—and it was amusing to see the enthusiasm with which they took it up. "Shiver my timbers!" seemed to fit their need for expression on many occasions; and I doubt not that they felt quite a naughty satisfaction in saying: "Yo, ho, ho! and a bottle of rum!" even though their ideas as to rum are quite vague.

We are using every opportunity to make the ideals of the school a motive power in the girls' lives. This year at the "Step singing"—when the seniors formally gave up their place to the junior class—a large brass shield, bearing the inscription: "Non ministrari sed ministrare," was presented. Each class hereafter will add to the wooden back of the shield a brass plate with its year inscribed;

and the shield will hang in the chapel—a symbol of the aims of the school.

Living in awakened China, and realizing the unique opportunity the Church has here to-day, we could not have the heart and courage to go on with our work, had we not faith that the Church at home would make possible the expansion demanded by the times. All around us are heathen schools, started by the Government or by private enterprise. These schools are constantly improving in their standards. Unless the Christian institutions can keep pace with such schools in the character and quality of courses offered, the coming Chinese student will prefer the heathen school for its superior advantages. Shall our girls be driven to accept the Western scholarship without Christianity—the empty shell without the kernel which is the *raison d'être* for our work in China? It rests with the Church at home to enable us to meet this wonderful opportunity and to teach the students to know and serve our Teacher and Master, Jesus Christ.



"NO BOUND FEET FOR US!"



CHRISTMAS IN THE FORT HALL MISSION HOUSE

By the Rev. S. W. Creasey

IT was the afternoon of the day before Christmas, and in the schoolhouse of the Mission at Fort Hall, Idaho, the Christmas exercises were taking place. "Christmas comes but once a year and when it comes it brings good cheer!" So shouted nine small Indian boys and girls as they stood on the platform, each with a card tightly held across the chest bearing a letter of the words "Good Cheer." To these little red people "Good Cheer" has a real meaning—much singing, fair-haired dolls (which they most devoutly hoped would have eyes that closed and opened), and lots to eat. Small wonder that these little ones become quite vociferous when they reach "Good Cheer." After much carol singing, and recitations by the older boys and girls, the three smallest boys (seven to nine years of age) sang "We Three Kings of Orient Are." They sang without accompaniment, for we have no organist here. The singing may not have been of the best, and doubtless the characterizations may have been awkward, but they were three little red men, unconsciously but earnestly following the same star, and as they made their simple offering one

hoped that some day their little lives, with all they contained, would be placed at their Redeemer's feet. Three little Indian boys impersonating "the three kings!" "Gentiles shall come to thy light, and kings to the brightness of thy rising."

In the mission schoolhouse these little Bannock and Shoshone Indians learn English slowly, make their first letters, add their first figures, learn to read, and get much of their religious teaching. For many years they will go to the schoolhouse (they live here, save for the summer vacation), until the pictures on the wall, the teacher at the desk, the lessons taught and the influences absorbed, will be indelibly impressed upon their minds. But the process is so gradual that only at certain times does one see the results. It is for this reason that—after they are over—one is glad that there are such things as Christian exercises. The naturally impassive faces relax and brighten as they sing their carols, "speak their pieces," and enter into the spirit of the occasion.

At 6:30 we had Evening Prayer and a carol service at the church. The children marched gaily through the crunching snow, and took their places

quietly in the little church, with eyes riveted on the big Christmas tree, with its garlands of tinsel, strung popcorn and candles. The service began and the children took part in it reverently, for the Christmas exercises here are of a truly religious character. The missionary, by questions, drew from the children the story of the shepherds. After this each Indian received a box of candy and a lighted candle, and they carefully wended their way back to the Mission. The last thing we saw was a string of candles lighting up a line of little red faces. Once more, after the service, we were glad at the way our children had comported themselves in church, and could any of our friends have been present I am sure they would have thanked God that He had put it into their hearts to help these people. To see these children in church is a sufficient vindication of Missions.

It was very dark at 6:30 on Christmas morning, when the missionary and his wife slipped out of bed as silently as possible and made their way to the dining-room. The house was fairly quiet; to be sure there was a creak here and a suppressed giggle there, followed by a whispered admonition which could easily have been heard by a person standing outside. The atmosphere was tense with expectation as the missionary and his wife, standing together in the darkness, awoke the supposedly sleeping household with the words of the old carol, "Christians, Awake, Salute the Happy Morn." Scarcely had they finished when a volley of "Merry Christmas!" made the old house shake. Never was there such haste to get down stairs; never did there seem to be so many buttons in such unexpected places! By 7:15 all were grouped about the Christmas tree. Prayers were first said, and then the presents were distributed. Every little face was radiant with happiness, and it seemed to the missionary that the happiness of

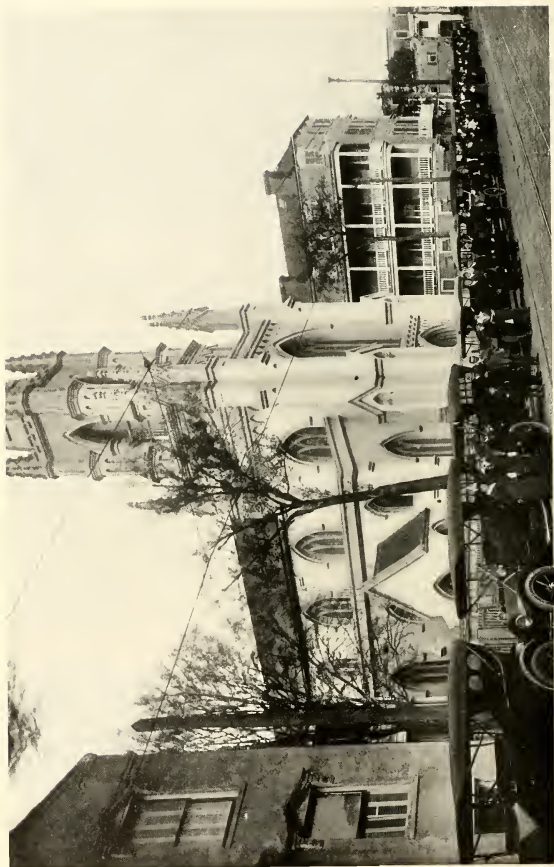
a child makes red and white faces quite similar. The dolls were a joy, and they did shut their eyes after all! Perhaps the girls love them even more than do their white sisters, because they have had to wait so long before possessing them—often seven years, the age at which they come to school.

Breakfast followed shortly, but most of us were too happy to eat much. After the things were put away the entire mission family went to church, where all took part in the service of the Holy Communion. Again I rejoiced at the reverent spirit of worship which seems so natural to the Indian child. For dinner we were more than ready; and that fine turkey, weighing fourteen pounds, which a friend of the mission had sent so that we might fare as well as the best—there was very little left of *him* when we had done with him.

The household tasks completed the children were sent out to play, and as the missionary and his wife sat down together to count over again the pleasures they had experienced, they found themselves glad that God had placed them in that corner of His vineyard where all the happiness seems to be kept. And they hoped that to the friends of the mission who had helped to make the day so wonderful for the little Indian lads and lassies there might be returned a large measure of the joy which they had given.



Part of our school on the church steps



"AUTOMOBILES AND CARRIAGES WERE LINED UP BEFORE THE CHURCH DOORS OF CHARLESTON"

THE FORWARD MOVEMENT

FIRST THINGS FIRST

By THE RT. REV. WM. A. GUERRY,
Bishop of South Carolina

TO stir an old conservative city to its center and to inaugurate a religious revival is what the Every Member Canvass and the Duplex Envelope have done for Charleston.

To those unacquainted with these methods of extending the Lord's Kingdom and with the Rev. Robert W. Patton's way of presenting them, it might seem, at first sight, as if we were unduly stressing the importance of business methods to the neglect of the more spiritual aspects of the Church's work, and putting machinery and the multiplication of organization above the conversion of souls and the administration of the Word and the Sacraments. But such is not the case. Mr. Patton began by setting before his hearers the vision of a world-wide Kingdom. The great theme which ran through all he said was: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." He placed the needs of the Kingdom and the claims of the Kingdom before the needs of the individual or of the parish. He showed that if we put "first things first" all that we needed for parish support or diocesan or general missions would be added.

His appeal from first to last was a spiritual appeal. The Every Member Canvass was only the expression of a quickened spiritual life; the sacramental form of doing the Lord's business; the outward and visible sign of an inward and spiritual grace. Arouse

the conscience, awaken a sense of responsibility for others, present Christ to men as the one Saviour of the world, plead for loyalty to Him and His great cause, and men and women would be quick to adopt that method of doing the Lord's work which experience has shown to be the most efficient and successful. No system, however excellent, is going to work itself; and one reason, perhaps the only reason, why the Every Member Canvass has failed in certain instances to achieve results is that the spiritual preparation was not what it should have been. You cannot galvanize a dead parish or an indifferent parish into life by new methods of raising money. You must first convert the men and the women of that parish to faith in the truth of our Lord's Great Commission, and then you will have generated enough spiritual energy in the parish to run any amount of machinery.

When Phillips Brooks first went to the Alexandria Seminary, he tells us that he attended a prayer-meeting of the students. He said he had never before heard men pray and exhort one another as those men did in that meeting, and he came out feeling discouraged and depressed over the condition of his own soul. But the next day when he attended the class in Greek Exegesis he discovered that some of the men who the night before had prayed loudest in the prayer meeting did not know their Greek lesson. He therefore came to the conclusion that

there was no connection between the boiler and the engine. It is hard to say which is the worse; to have a boiler full of steam and no engine with which to work; or to have too much engine and not sufficient power to operate it. Perhaps the Church has suffered in the past more from lack of system and business methods applied to the Church's work than she has from lack of faith or spiritual power to do the work. Of course, we need both—but it seems to me just now that our greatest need is for more faith, more vision, more consecration and a greater outpouring of the spirit of God to do the work we are sent to do.

The success of the Every Member Canvass in Charleston, under God, was due to the careful preparation which preceded the canvass. On his first visit to Charleston in October, Mr. Patton first secured the endorsement of the bishop and the full consent of the clergy of the city. For one month before his campaign opened, special prayers were offered in every church in Charleston. On Sunday, November 8th, when the movement was really inaugurated, we had in every pulpit a representative from some parish in the South where the plan had been successfully tried. The Rev. W. H. Milton, D.D., of Wilmington, N. C., the Rev. H. J. Mikell, D.D., Nashville, Tenn., the Rev. John D. Wing, of Anniston, Ala., the Rev. Walter Whitaker, D.D., of Knoxville, Tenn., the Rev. Kirkman G. Finlay of Trinity Church, Columbia, S. C. Mr. Patton and myself were among the speakers. In the afternoon of the same day we held a missionary mass meeting in the German Artillery Hall, and at night again the same message was delivered. During the week following Mr. Patton conducted meetings of instruction in the afternoon and at night in St. Michael's Parish House. These were really the most helpful and in-

spiring of all. The interest and the attendance grew with each address. On Thursday night the laymen of Charleston gave a men's dinner in the dining-room of the Porter Military Academy, at which Mr. John W. Wood of New York and Mr. Patton made addresses. Friday night preparatory work culminated in a service of special preparation and final instructions to those who expected to canvass their parishes. The following Sunday morning each rector in his own church made a stirring appeal, outlined the work to be done and called for more volunteers where volunteers were needed. At 3:30 o'clock in the afternoon automobiles and carriages were lined up before the church doors of Charleston and the work of canvassing began.

On that first Sunday afternoon it was impossible to see every one in the short time allowed, but the most wonderful sight of all was the numbers of those who volunteered to do this personal work, and the social and business standing of the people who undertook it. Many of the doubting Thomases fell into line at the last moment, and some of our most conservative laymen, who in the beginning were willing to endorse the movement, but who said "I cannot go personally to people's doors and ask them for money," carried away by the enthusiasm of the moment, inspired by the greatness of the cause they were representing, cast their conservatism aside and were seen running their own automobiles and actively taking part in the canvass.

To me this was one of the greatest results that the canvass achieved. Not the amount of money raised, but the witness of personal service for Christ by so many of the leading laymen and women of our city. I cannot praise too highly the spirit of unity and co-operation which prevailed between the clergy and the workers of all the

churches taking part. Without this spirit of brotherhood and fellowship,—in which the evils of parochialism were for the time being forgotten, and clergy and laity alike joined in one united effort to arouse the Church to a sense of her responsibility,—nothing could have been accomplished.

The next most remarkable feature of this campaign was that it was undertaken in the face of the greatest financial depression the South has seen in many years. But nothing is truer than that: "Man's extremity is God's opportunity." It certainly has proved so in our case. Offerings for missions, although returns are not yet all in, have been almost doubled, and those for parish support have shown a most gratifying increase.

Let no one henceforth plead hard times or peculiar local conditions as an excuse for not undertaking the Lord's work. Indeed, since this dreadful war began, so far as my experience goes, there has been no falling off in offerings to Church work. Our people feel that whatever else they may dispense with this year they cannot dispense with their religion, and whatever expense is to be cut, they are not going to begin at the House of the Lord.

Beginning with St. Philip's, the mother parish of the diocese, which has set all her sister parishes a splendid example of faith and zeal in this good work, the statistics to date show a remarkable increase for missions and parish support.

It has been impossible to get accurate figures because the canvass is still incomplete, but in round numbers, approximately, taking the city as a whole, while the offerings to missions last year, diocesan and general, amounted to only \$4,452.28, for the coming year there has been already pledged about \$7,000.00. This includes the weak missions as well as the strong parishes, and for an aver-

age increase for the whole city it is not bad. When all the returns are in at least a thousand dollars will be added to the above amount. Of course, this sum is far below what we ought to give, but it is so much better than we have been doing in the past that I find the results, so far reported, most encouraging.

After all, as I have said before, the spiritual results of this work are not to be measured by dollars and cents, but by a quickened sense of responsibility for the Church's work at home and abroad, a deepening of the religious life of the parish and of the individual communicant, and an enlarged vision and conception of the Church's great mission in the world.

What has been accomplished in Charleston can be done elsewhere, and already we have sent out one of our most devoted and enthusiastic workers, the Rev. Louis G. Wood, the efficient chairman of our local committee, as a missionary of the cause in other parishes and dioceses.

My aim now is to extend the movement over the entire diocese and to bring every parish and mission into line. The clergy of Charleston stand ready to go out and give of their experience to others. For myself, I cannot sufficiently thank Mr. Patton and those who came with him to deliver the message, for what they have done for me and my diocese. It has been a wonderful experience. I only wish that every bishop of the Church, and every clergyman who reads this article, could have been with me during that blessed week of prayer, preparation and service. I don't know what other secretaries of the board are doing to arouse the Church to her duty in other portions of the field, but I do know that the Church has no more efficient and consecrated man than the devoted and zealous priest of the Church who is the secretary of this Province.

OUR LETTER BOX

Intimate and Informal Messages from the Field

A personal letter from one of our missionary teachers in China contains the following:

I CANNOT go on single-handed much longer. We shall graduate our first class in June and after that shall not feel so much like a young school. It has been such a struggle to make ends meet since the school has grown, and this term I have had to give up several of my brightest girls because they could no longer pay full fees, times are so hard. It was very hard to lose them, but the school has no money. It was absolutely necessary to have another Chinese teacher this year and the only possible way was to pay her out of my own salary.

Under date of November 2, 1914, Bishop Graves writes:

THE congregation at St. Peter's, Sinza, has been paying the salary of its clergyman, Mr. K. C. Li. Mr. Li had only the usual Chinese education and was thus more easily supported than those who have received more thorough training and have a competent knowledge of the English language. On Mr. Li's resignation on account of ill health, of which I notified you a short time ago, the congregation made a special effort to put itself on a self-supporting basis. The foreign contributions to the support of the parish were excluded and the vestry began a systematic canvass of the parish. They succeeded in securing sufficient pledges to justify them in electing an English-speaking Chinese clergyman, and they have proceeded this week to elect the Reverend D. M. Koeh, at present stationed at Wusih. If Mr. Koeh accepts the election, I shall transfer him to St. Peter's, and

the Board will be relieved of his support. You will be pleased to know that this action has been taken on the fifteenth anniversary of the founding of this church. We are struggling very hard to bring about self-support, and to relieve the Board of Missions wherever it is possible, and the Chinese are taking up their responsibilities as well as could be expected.

The following information reached us on December 28th from Cuba:

EARLY on Sunday morning, December 20th, the Rev. G. B. Johnson was found dead in his bed in his new home at Columbia, on the Isle of Pines. For many years he had been the private secretary of the Bishop of Vermont, but about two years ago he resigned and took duty without compensation at Columbia. During this time he has been ministering most faithfully to the little congregation there, where he had recently built for himself a very comfortable home. On Thursday the 11th he came to Havana to meet his niece who was to live with him and keep his house. They went to the Isle of Pines on Friday night. On the following night she heard him breathing very heavily but thought nothing of it; but in the morning, when he did not appear at the usual time, she went into his room where she found that he had just passed away.

Mr. Johnson was a man of extensive and discriminating reading, of gentle and refined manners, a gentleman of the old school but fully abreast of the times and of modern thought; a loyal Churchman, giving himself freely to the work, and by his uniform

courtesy and self-denying labors endeavoring himself to all who knew him. His death will be severely felt on the Isle of Pines.

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The Rev. Dr. Pott, President of St. John's University, Shanghai, China, writing in December, speaks of his future plans and his need of American teachers. Are there not those who might respond?

THIS letter will reach you about January first, when you will be beginning the work of a new year. It seems to me to be a good time to let you know what some of the needs of St. John's will be in 1915. Three men will be going home in July. I do not know whether Mr. Putnam, the Physics teacher, will return or not, but we should supply his place. Mr. C. F. Remer will be going home to study for the ministry, and will be gone at least two years. He has had the department of Economics and Government. These are very important subjects, and I wish you could find a man who had done some special work on these lines to take his place. No one on the present staff is really qualified to do this work in the way in which it ought to be done.

Mr. H. F. MacNair goes home to study for a year. He has finished three years here and under the new ruling is eligible for a year's study at home at the expense of the Board. I shall ask the Bishop to recommend him for this privilege. He has done very good work in the History Department and is keenly interested in St. John's and its development. I think a further year's study would increase his value very much, and I am sure he would make good use of his opportunity.

Thus you see we need at least three men to keep our staff up to its present state of efficiency. This is not allowing for any expansion. I should be glad if there was a prospect of an actual increase in our forces, and I am still hoping that we may get someone competent to teach law.

The Rev. George D. Harris tells in the *Church Militant*, the diocesan journal of Massachusetts, of an interesting visit to a leper colony on Penikese Island in Buzzard's Bay. This work is so little known that a summary of his experience will interest our readers:

I FOUND a splendid plant, established by the government of the State, under the superintendency of Dr. Frank Parker and Mrs. Parker, worth some \$30,000, and costing thousands of dollars annually to run it; with educated, refined, Christian people isolating themselves to look after, care for, tend, nurse, instruct and inspire fourteen unfortunates, all foreigners, non-citizens, non-taxpayers, non-helpers—a financial burden—Japanese, Chinese, Portuguese, Russians, Italians, Germans, West Indians, but not one American—ten men and four women.

The patients do their own cooking, mending, washing, etc. Each has a little garden plot. As there is room for forty and only fourteen are there, they live for the most part alone. Their daily routine is much as other people's save that they all come to the dispensary for medicines and to have their wounds dressed by one of the two lady nurses. All who are able to do so work at something, in the house or garden.

They seemed happy and as contented as human beings can be under such circumstances. The awful conditions are well expressed by such terms as "a life in death" and "death in life."

We held a service in the large, well-lighted room in the hospital building, where nine of the patients sat in a semicircle about me. Mrs. Parker and the two nurses were also present. A big graphophone supplied the music. Scriptures were read, prayers were offered and an address of encouragement was made. They seemed greatly interested and were most devout, and expressed deep thanks for this—the first non-Roman service held for them by an ordained clergyman.

BEING A BISHOP IN MEXICO

It is frequently very exciting, and sometimes expensive, to be an American bishop in Mexico, as illustrated by the following experience through which Bishop Aves and his family recently passed in Guadalajara, as told in a letter dated Christmas eve.

ON December 17th, the night of Villa's entry (which was greeted with great demonstrations of rejoicing) at about 10:30, as I was sitting alone reading—the other members of the family having retired—I heard the chain on the front gate rattle and went to the door, turned on the light in the corridor and asked who was there. The reply came "Please come here." I thought it was the *mozo* (man-servant) from next door, where an old American lady was ill. I proceeded towards the gate, and when within ten feet I saw some ten or twelve men lined up with their rifles and pistols reaching through the iron pickets of the fence. I was "covered." "Soldiers," I thought, "after some enemy, who have mistaken the house." The leader demanded admission. I protested that I was an American and had no one in hiding. "Open or we shoot!" was the answer. "I will get the key," I said, and turned towards the house. "No! No! Stand, or we will shoot. Call your *mozo* for the key." I called Fidel, asleep at the rear of the house. The calling awakened the family. When the gate was unlocked the leader took his position behind me with his pistol pointed over my right shoulder and fifteen men followed to the front door. Eight bandits entered the house. Eight remained in the yard, and as many more kept guard outside, where they put Fidel on his knees and beat him with their guns to make him tell where his master had his money hidden. They also deprived him of his blanket and shirt.

I tried to reassure the family by saying that they were "soldiers, who had mistaken the house." But the light showed otherwise. They were bare-legged, wearing only breech-clouts,

blankets, sombreros and sandals. When the family and servants (and an Indian boy, who had come from the country to attend our St. Andres's School, and was passing the night with us) were assembled, and the chief had become assured that no other men were present, he ordered his men to point their guns at my head while he said: "We must have from you at once ten thousand pesos, or we will take you and your son (Henry) with us until it is paid." To this I replied, with a laugh (rather forced, it must have been), "I have no money for you. We are Americans, as you may see by the flag at the door. You have made a mistake." "We shall see," said the chief. "Show us the rooms. We must have your money." Four remained in the sitting-room and parlor to guard Mrs. Aves, Henry, little Mary, the servants and the Indian boy, and four followed me to search the rooms. Two held their guns at my head while I unlocked trunks, chests, wardrobes, etc., and the other two did the searching. After a few minutes a pistol shot rang through the house, and Mary, who had escaped from the guards during the confusion, joined me to say that the Indian standing guard over Mrs. Aves had accidentally shot himself in the leg. The eight men outside had rushed in, ordered the light out and locked the door.

During the next half hour little Mary was with me. She played a splendid and useful part—comedy with a tragic setting. As soon as she joined me I said to her (in English, of course), "We must play for time. Help will come." And we did. No key would readily fit though they were grunting "Pronto, pronto!" Mary kept up a constant stream of talk (in

Spanish). They demanded that she should show them at once the safe (*caja de fierre*). "Oh yes, the safe! Come this way!" And she led them into the butler's pantry and showed them the *ice-chest*. How greedily they pounced on it! And how the chunk of ice cooled their ardor with its disappointment! "No, no, *dinero puro!* *Dinero solo!* Pronto!" Next she led them into the storeroom, with its score of locked closets and drawers, which we proceeded (very slowly) to unlock. "You see, Captain, here is sugar only. And here is only flour. And here—is—coffee," etc. "No, no, money! Only money!" "Oh, yes! Well, we will now go to this next room." And we all filed into the kitchen. At this their patience, I felt, was nearly broken. Poking me with a pistol in the back of the neck and using some hard words, they followed us into Mrs. Aves' room. She had preceded us from another room under guard, and we found her trying to divide equally between her two escorts \$71.00 in U. S. bills. Then Henry came under guard and found for them his Christmas savings of \$50.00 in Mexican. Then in answer to Mrs. Aves' pleadings to give them all I had I produced from my pocket-book seventy-five dollars, Mexican. This only whetted their greed. I warned Mary to keep them away from the safe in which was a little jewelry, several hundred pesos and some American money. It was kept in a clothes press between her room and mine. And she did. After conducting them into a bathroom she led the way to my bedroom. "This, Captain, is my father's room. Here (opening bureau drawers) is where he keeps his clothes. (And they took nearly all.) And in this big chest he keeps his vestments. He is a bishop, you know—an American bishop. See! Here is his cope, and this his chasuble, and this his mitre." "No, no, shut the box! We want money. Show us the safe!" "Come this way, Captain." She tripped ahead

into her own room, turned up the light and called out, "This is my room, Captain. Come in." (We filed in—past *the safe*.) "Don't you think this is a pretty room, Captain? This is where I keep my little jewelry. No, Captain, that bracelet is not solid gold; but take it for your little girl. You have a little girl, Captain? Yes, that little watch is gold; take it. Yes, that little watch is silver. It will not run—but take it; it may please your little girl. No, there is not money in that purse, I am sorry—Oh, yes, fifty cents! No, the purse is not silver, but your wife might like it; take it," etc., etc. The five men helped themselves to everything that looked good, even to clothing. Then they took Mary aside, keeping me away with a pistol at my head, and with four pistols at her face and breast whispered to her. I soon heard her say, "No, Captain, you shall not take away my mother! I am an American; I do not lie. Captain, have you a mother? And would you like to have your mother carried off? No! My father and my brother and I will die, die for her." (You may imagine the desperation of my helpless rage.) Just then a low whistle sounded outside and the chief said "Vamonos!" We filed out into the parlor. Mrs. Aves was sitting where they had placed her (with Henry near) and her guard (who had shot himself) standing in his pool of blood. With the warning not to leave the house until morning, they stole away.

Fidel came in nearly naked and very cold. He said there were twenty-five, besides others surrounding the house. In a very few minutes, with the help of a ladder (the bandits had locked the gate and taken the key) and the Indian boy, we had warned the neighbors. Our material loss, including three gold watches, jewelry, silverware, clothing and money, was not as great as it might have been, and you may be sure we are thankful the affair was not more tragical.

Though I have written at too great

length, I must tell you of a pretty little sequel. When the family was about to retire the Indian boy said to me aside: "Now, my dear bishop, you have no more money. You are poor. I have a little and (here he reached in his bosom and drew out a cloth which he unknotted, revealing a few small silver coins) it is yours. And I will pray to God my thanks that your lives

are all spared." Of course I took it! So beautiful an act could not be marred and so fine a spirit wounded by a refusal. He had walked from home—thirty miles—to save that money, and he walked back feeling richer than he came. And I too am richer in heart, with the feeling that not a few of these Indians are good and true and Christ-like, and that all can be redeemed.

PRESIDENT PORRAS ON ST. PAUL

On the 29th of November at Panama City, on the Isthmus, was laid the corner-stone of our new St. Paul's Church. On this occasion the president of the Republic of Panama, Belisario Porras, was present and made an address, which the Rev. Mr. Carson, rector of the parish, has transmitted to us. That it is somewhat unique in its phraseology and Spanish in its coloring, only adds to the interest.

I ADDRESS myself to you on this solemn occasion in accordance with the desires of the rector of the Church of San Pablo, communicated to me in a courteous invitation sent me for the purpose.

Christianity does well in raising temples and dedicating festivities to the Great Apostle, to the first preachers of its doctrines.

History shows us the genteel soldier, Paul, coming out of the dense clouds of paganism, his head covered with a halo of resplendent light, well armed for defending the liberal doctrines which Christ had just proclaimed as dogmas of humanity. And his weapons were nothing more than his powerful brain, his unflinching character and his well-pointed stylus.

The story of his propaganda is without rival in history; his preaching and his letters gave to the Old World new ideas and new aspirations; his vibrating voice convinced all who heard him; and with untiring activity, when it was not possible for him to be present, he sent emissaries instructed in his theories to diffuse them in all parts of the inhabited earth; and at the same time he sent his marvelous

epistles to the cities, which are even to-day considered masterpieces in the art of expression.

By every possible means, the Sublime Apostle sought intimate relations with all countries; in society, in the family, in acts of conscience or in ceremonies, he applied in a marvelous way the teachings of the Master, clear, detailed, within the reach of all grades of intelligence, and without limits as to time or space. His success was complete. I repeat, well does Christianity raise temples to him and dedicate them with ceremony. His work is imperishable.

In this moment, across the centuries, we see his disciples gathered together in his honor to consecrate a temple to his memory. That temple signifies for Panama a material and moral progress. The first because of the superb building, which will remind us of the austere beauties of medieval shrines, and which will be a cause for pride to our capital; the second, because this ceremony signifies a new step in religious toleration, showing the elevated spirit of the inhabitants, and proclaims that all beliefs have a wide and free field of action in our freest of countries.

I conclude, tendering to the rector of the Church of San Pablo my sincere congratulations and desiring him the best of success in the noble enterprise which to-day we inaugurate.

LIVES THAT HAVE HELPED

V. FROM SLAVE BOY TO SCHOOLMASTER

By H. W.

I. The Slave Boy's Struggle

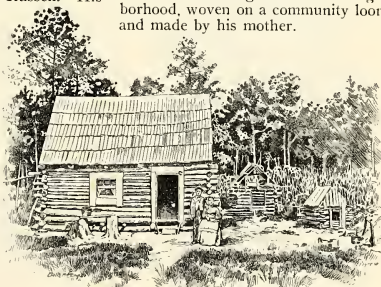
AS this is largely an issue of the SPIRIT OF MISSIONS telling what the Church is doing for the children of many peoples, I am going to tell you about its work among the black children of Virginia. While this is not a hero story after the fashion of story books, still it has a real hero, whose life has been a continual sacrifice for the good of others; whose efforts and life-work have been devoted to making the condition and life of others better.

My hero, who is still living, was born in Mecklenburg County, Virginia, fifty-seven years ago. His home was an humble log-cabin perched upon one of the green-clad hills for which the county is noted. His mother was a poor slave woman. This little boy was named James Solomon Russell. His mother named him Solomon because she hoped that he would grow up to be a wise man like King Solomon and do something to help his people.

Little James grew up a bare-footed farmer's boy and, like other little boys, worked on the farm, but he kept in mind his mother's teaching and wishes.

The childhood of this negro boy em-

braced the most stirring and remarkable days of our country's history, and he lived in the very thick of events. Born four years before the Civil War began, the most impressionable part of his childhood was filled with the march of trampling hosts and the sound of the bitter conflict. For the Virginia negro the very foundations of life were removed, and the freedom which came at the close of the war brought many difficulties with it. At eight years of age he found himself without a master, and also practically without a friend except his devoted mother. Yet her prayers were answered and the chance came for him to go to Hampton Institute, which had been opened at the close of the war by General Armstrong. Too poor to pay his way, he worked for his schooling. Indeed, his winter suit was fashioned from wool grown in the neighborhood, woven on a community loom and made by his mother.



JAMES S. RUSSELL AND HIS MOTHER BEFORE THEIR SMALL CABIN

Like Booker T. Washington and many another of Hampton's distinguished students, his years of school life were filled with few joys and much hardship, baffling difficulties which were only surmounted by high hopes and stern determination. The negro race was fighting its way upward after a long submersion, and in the hearts of its most representative young men there was the constant question, "What can I best do to help my people?" According to their gifts, some answered the question in one way and some in another; many turned to the work of teaching. Our young friend felt within him the call to the ministry and entered what is now known as the Bishop Payne Divinity School at Petersburg.

II. The Clerical Schoolmaster

Graduating from the Theological Seminary in March, 1882, Mr. Russell was ordained to the diaconate and sent as a missionary to Brunswick and Mecklenburg Counties. He went to his field of work immediately on his ordination and nine months later took

his young wife there. In the summer of the same year he built a church at Lawrenceville and opened a parish school in the vestry room. Thus the work of teaching, one of the finest and highest exercises of the ministry, naturally developed as part of the young clergyman's surroundings and the needs of his people.

This was the beginning of the life work of Archdeacon Russell, founder and principal of St. Paul's Normal and Industrial School. In three years a larger building was needed. The late Rev. Dr. Saul, of Philadelphia, was the chief contributor, and the building was named after him. This building was soon too small. Then it was that Rev. Mr. Russell, who had long wished to do something to help the children get a better education than the public schools gave, determined to open a Normal School where the young people could get a good English education coupled with a useful trade. The schools for negro children were then very poor. You would be surprised to see some of the schoolhouses down here. There has been some improvement, but even now some of them are mere log huts. The term is only five months and the schools are overcrowded. It was to help these children, to give them a longer term and a chance to learn a trade of some kind, in order that they might make themselves more useful men and women, that St. Paul's was started.

Archdeacon Russell had no funds. Three days after he had founded the school the first contribution of five dollars came to him from Duluth, Minn. September 24th, 1888, the Normal School was opened with three teachers and less than a dozen boarders. It has been going 26 years, and has been supported by money given by the churches, societies and good people in the Church. Help has come to the school from the north, east, south and west. During the time the school has been running over 4,000



ARCHDEACON RUSSELL

young men and women have been trained in whole or part here. Many of these were poor girls and boys, sometimes motherless and fatherless, nobody to help them and unable to pay any part of their way. But for the school these boys and girls could not have been educated. Money that somebody gave,—perhaps some of you who read this—helped some of these poor boys and girls. There are so many of these that Archdeacon Russell is constantly obliged to turn them away because he has no funds. Sometimes so eager are they to come to school that they will walk many miles to get here. One boy, accompanied by his father, walked eighteen miles through the snow in order to get to St. Paul's. He had all of his belongings in the little bundle on his shoulder. The school has many such appeals.

III. Some Lives That Were Helped

I said the school had had over 4,000 graduates and undergraduates. These have gone into many communities and I know you would be interested in knowing what some of them have done. Not all who come to us for help are children. Sometimes grown people come and want to enter school, so as to learn how to read and write. One such case is that of a man who is now the rector of a self-supporting colored church in a large Southern city; a man who has influenced hundreds of lives, built two splendid churches, presented over 300 people for confirmation since he began his work, and is a power for good with his people. Yet sixteen years ago this man came to the school, a grown man, unable to read or write, and so poor that he could not pay his way. Work was found for him, he paid his way through school, and then went to the



THE OLD AND NEW HOME OF A ST. PAUL'S GRADUATE

Bishop Payne Divinity School, Petersburg; he finished there, and is now a priest of the Church.

Another student worked his way through school, went to a North Carolina city to teach a public school. It was a little one-room school. He went about among the people, got them interested in having a better school and soon had a two-room school. He has kept up his work, and now instead of the one-room school there is a splendid building and a fine graded school, employing fourteen teachers besides himself. He is the principal. He also built, with money given him by both white and colored, a hospital for consumptive colored people, the only one of its kind in the state, and perhaps the only one in the entire South. This hospital was opened for use on the 22nd day of September last. The building cost \$15,000, of which the white people of his own town gave \$5,000. The building was erected by another St. Paul student by plans suggested by the principal.

Another is the case of a young wom-

an who went from here to her home in the country. The people had an old tumble-down schoolhouse. The community was over 20 miles from a railroad. Being a devoted Church-woman she began to teach and also to work in the Church. She influenced the people of the neighborhood to take more interest in their children and send them to Sunday-school and day school. She got into touch with friends in the North and now she has succeeded, with their help and the efforts of her people, in erecting a comfortable school building. She has also built a rectory, and now a minister is stationed there, who is also a graduate of St. Paul's. They have a good Sunday-school; I wish some of you could be present at one of the Christmas festivals and see the looks of joy and gratitude on the faces of the people as the presents,—gifts of generous friends North,—are distributed.

But it is not only the children of the whole South who are benefited; even those of Africa and the isles of the sea feel the influence of this life "that has helped." The school has several African boys now who are studying to fit themselves to go back to their homes and help lift up their people who are mere savages. We had one young man from the Gold Coast who finished here, and after doing some special work will return to his home to carry light to his fellow countrymen. A young man came from Porto Rico who could not speak English. He was put into the steam engineering division, graduated and is now Government inspector of plumbing for the Island.

St. Paul's Normal and Industrial School has a wide scope. It seeks to educate the negro for service of every sort, not only through book-knowledge but in handicraft. The unique program presented at its recent commencement well illustrated the versatility of its work. The students gave practical demonstrations of the



The Boy and His Father Who Walked Eighteen Miles Through the Snow



THE OLD AND NEW SCHOOLHOUSES

various trades they were learning. Thus the tailor measured and fitted a suit, the plasterers were at work on a section of wall, the printers had a press on the stage and ran off a job, all in view of the audience. The academic department was represented by a miniature schoolroom where one of the graduates gave a lesson in penmanship to very young children. A graduate of the department of engineering and electricity gave a most interesting talk on "Light," beginning with the old-time candle and culminating in the Mazda lamp, all illustrated with examples of the work done in the school. The state superintendent of education, who was one of the guests, expressed his conviction that St. Paul's was doing a great public service,—an opinion which was shared by all who were present.

IV. Social Results

But it is in Brunswick County itself, and in what might be called an indirect way, that the most marked work of the school has been done. When the school was opened the colored people of Brunswick owned very little land and lived in very poor homes,—oftentimes merely log cabins, with chimneys of sticks and dirt instead of brick. Sometimes there was only one little window, and they had few of the

comforts of home. The schoolhouses were all of one room, many of them were built of logs, with backless benches for seats. Sometimes a piece of two-inch scantling at the top served for a back. Some of the schoolhouses were so poorly built that one teacher, in reply to the question as to how her building was ventilated, answered: "Through cracks in the logs." I am glad to say these conditions are now for the most part gone; due to the fact that the school has taught and showed the people better things. It has done this largely through boys and girls who come to the school and go back and try to put into effect what they have learned at St. Paul's School. They go home and stir up the old folks to build a better house, to pull down a ramshackle porch, to put in window-panes instead of stuffing the holes with old coats, pillows, rags, etc., to put on paint and whitewash, and brighten up generally.

The photograph on page 127 shows a home before a St. Paul graduate was married and went there to live, and the change that has taken place since. All over the county this sight may be seen,—the old house at one side, speaking of the old order of things, and the new house close by, showing the great change in ideas and the manner of living brought about by the new order.



HOSPITAL FOR CONSUMPTIVES, WILSON, N. C.
Founded and Erected by St. Paul's Students

The old-time log-cabin is fast disappearing; in fact, one is rarely built nowadays. Frame houses of two, three, four and even more rooms have taken their places. The schools are also better. Here is an illustration of two schoolhouses. The old one (page 129) was in use for years. In this building—16 x 24—70, 80 and even 90 children used to crowd. I say crowd, because it was impossible for them to sit comfortably on benches. These conditions continued until graduates of St. Paul's began to teach there. Under their leadership the two-room school was built. It has patent desks and maps, and it properly ventilated. The people, too, raised nearly half of the money it cost to erect the building; the School Board furnished the balance. To show the interest the people now take in education, they will extend the school term one month longer by paying the money out of their pockets. In four years they have raised over \$4,500 for extending the term and for improving schoolhouses.

For many years St. Paul's itself has

become, in summer time, the scene of a two-days' conference to which all the farming population of the county is invited. The questions discussed relate to crops, farms, morals, climate, land-buying, schools, churches, taxes and the county fair. The educational influence of these gatherings has been great. Negro tenants are becoming owners of land and the price has risen from \$20 to \$30 an acre. New homes are being built, cooperative enterprises established, and the whole social and moral atmosphere of Brunswick County is being improved by the fact that St. Paul's School exists within its limits.

Archdeacon Russell is at the height of his usefulness, vigorously prosecuting the work to which he has given his life. No man has a larger right to expect the sympathetic cooperation of the Church in the maintenance and development of a work which has contributed so largely to the upbuilding of good citizenship and sound religion among the negro race.

"FROM SLAVE-BOY TO SCHOOLMASTER" IN CLASS WORK

PREPARATION FOR THE LESSON

THIS lesson opens up the whole subject of Church work among the negroes in the United States. All manner of suggestive material may be found. Of course the background of slavery must be sketched in. A fair familiarity with the Civil War and its causes is presupposed. With regard to our negro work in general, send to the Literature Department for leaflets 700 and 709 (free).

The emphasis of this article is upon the educational features of this work. You should know something of the American Church Institute, which was incorporated to co-ordinate our educational work among the negroes. Apply to the Secretary, 416 Lafayette Street, New York.

With regard to the special work of St. Paul's School, Lawrenceville, Va., and of our other large normal and industrial school for negroes, St. Augustine's, Raleigh, N. C., leaflets may be had by sending to the Literature Department, 281 Fourth Avenue, New York, or to the schools themselves. In recent files of THE SPIRIT OF MISSIONS covering the last two years may be found informing articles as follows: On the general work, February, 1913; on our negro schools, July and September, 1913, and July, 1914.

To those who wish to go more thoroughly into this matter and present it to their classes with more detail, we would recommend "John Henry Climbing the Upward Path," a series of six lessons on our negro work, with 28 illustrations. May be obtained from the Educational Department, 281 Fourth Avenue, New York. Price, 15 cents postpaid; \$1.50 dozen.

THE FIRST FIVE MINUTES

Perhaps the best point of contact with the minds of your children is contained in the word "slavery." Its history in Africa and in the early days of this country is tremendously interesting. The temptation will probably be to dwell too much upon it. Try to paint it briefly but vividly, and make them feel what it would mean to be a slave, even under such comparatively satisfactory conditions as existed in Old Virginia. Remember that the "Uncle Tom's Cabin" type was *not* the prevailing form of slavery.

Next show them the freed man trying to climb out of the pit of ignorance and

apathy into which he had been cast, and next his endeavor to draw his people after him. It is a wonderful story if you can tell it with sympathy and conciseness.

TEACHING THE LESSON

This lesson is given under four divisions:

I. The Slave Boy's Struggle.

1. Describe Archdeacon Russell's childhood.
2. What did he owe to his mother?
3. Tell something about Hampton Institute.
4. In what different ways might a young negro aspire to help his race?

II. The Clerical Schoolmaster.

1. Why such special emphasis on negro education?
2. How did Archdeacon Russell go about his task?
3. Tell of his normal school work and its ideals.
4. Give some results of negro education.

NOTE—The colored race has raised its percentage of literacy in fifty years from 3 per cent. to 78 per cent. In the last decade the advance was 14 per cent. No other race has ever equalled this rate of progress.

III. Some Lives That Were Helped.

1. Give one or two instances of students who have rendered conspicuous service.
2. How does this work extend beyond our national boundaries?
3. What sort of commencement exercises had they at St. Paul's?

IV. Social Results.

1. What is the mission of a school to the community in which it is located?
2. How is St. Paul's, Lawrenceville, working this out?
3. Give concrete instances of social service.
4. What should the Church do about all this?

In classes or schools where it is possible we would suggest the use of the following prayer for the negro work.

O Lord, our Saviour, Who hast told us that Thou wilt require much of those to whom much is given; grant that Thy Church may more fully discharge her responsibility to extend Thy Kingdom among the Negro people in our land. Raise up native ministers to lead them in the paths of righteousness. Guide them in their work and send down Thy blessings, temporal and spiritual, upon all members of this race. All this we ask in Thy Name. Amen.

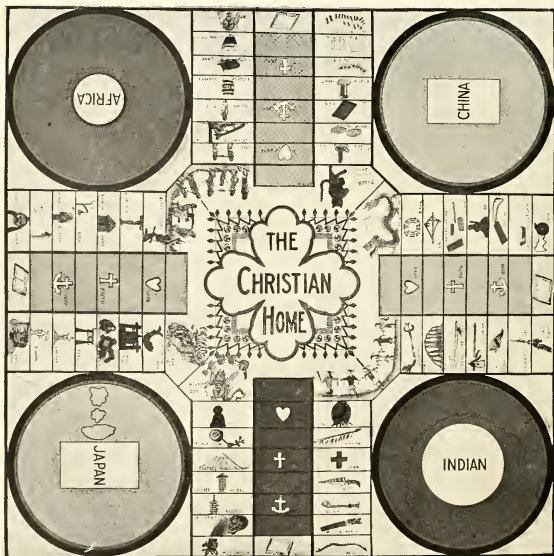
THE GAME OF "HOME"

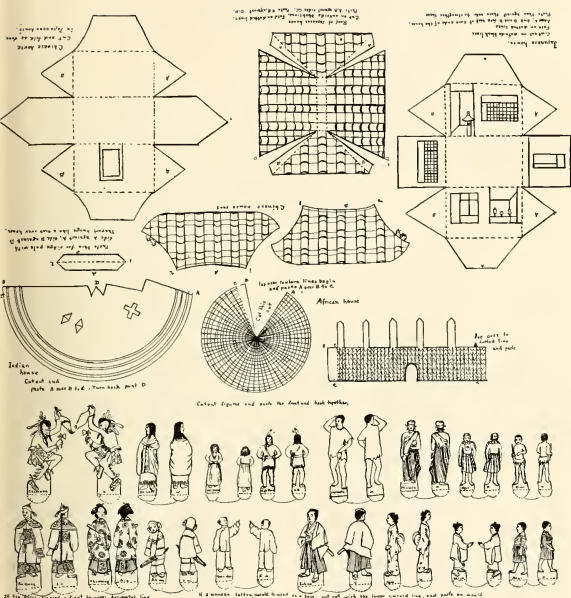
THIS game, which is being put out by the Educational Department, has been carefully worked out by Miss Sarah L. Payson. It is intended to present instruction by appealing to the play instinct of the child. As a game it corresponds closely with Parchesi and is played in much the same way. Added details of the board and the figures are intended to be the means of conveying instruction.

Africa, China, Japan and the American Indians are the missionary figures chosen. The whole plan is worked

out to convey the maximum of information with a minimum of effort, and to stimulate direct inquiry in the mind of the child.

After one or two games have been finished and the players have become familiar with the various designs and pictures, they will begin to ask such questions as: "I wonder what that tomahawk is here for?" or, "I wonder what those three monkeys are doing?" or, "I wonder why the Indians always start on the star?" or, "Why can the Africans only begin on the square marked 'Mother Love'?" or, "Why





have we got to get on Faith, Hope, and Love before we get Home?"

The psychological and sociological questions underlying the game have been carefully studied, and the information given is historically correct.

The board may be colored by the children themselves, and the cut-out work, as shown, done by them.

An entire outfit, with full directions for preparing the material and playing the game, is sent postpaid for fifty cents. Apply to the Educational Department, 281 Fourth Avenue, New York, N. Y.

REFERENCE MATERIAL FOR CLASSES

The following from THE SPIRIT OF MISSIONS for January will be useful in studying the "Social Aspects":

Frontispiece, The Graduating Class of St. John's University.

Land Bought for St. Mary's, p. 9.

Appreciation of Our Hospital, p. 12.

Human Brotherhood. By Bishop Brent, p. 17.

Chinese Christian University, p. 21.

A Side Issue, p. 27.

For the Girls of Oklahoma, p. 34.

Main of Hangchow, p. 47.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Anking

Rev. E. J. Lee and family sailed from San Francisco January 9th on the S.S. *Mongolia*.

Hankow

Deaconess E. W. Riebe and Miss E. G. Dexter, sailing from San Francisco on the S.S. *Manchuria*, December 12th, arrived in Shanghai on January 6th and proceeded to their station.

Kyoto

Mrs. George M. Laning with her two children left Tokyo on December 11th en route to the United States.

Rev. Isaac Dooman, en route to the United States, sailed from Kobe on the S.S. *Korea*, December 28th.

Porto Rico

Miss Frances Cuddy, returning to the field, sailed on the S.S. *Coamo*, December 26th.

Mrs. L. M. A. Haughwout and children sailed from New York on the S.S. *Brazos*, January 9th.

Shanghai

Mrs. John A. Fly left New York December 31st and sailed from San Francisco via S.S. *Mongolia*, January 9th.

Rev. J. M. B. Gill left San Francisco on the S.S. *Manchuria* December 12th and arrived in Shanghai January 6th.

Professor and Mrs. F. C. Cooper, returning after furlough, sailed from England on the S.S. *Mongolia*, January 23rd.

Miss E. M. A. Cartwright, returning to the field from her home in England arrived in Shanghai, November 22nd.

Tokyo

Miss Bessie Mead, after regular furlough, sailed from San Francisco on the S.S. *Mongolia*, January 9th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and so far as possible respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. _____

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

Alaska

Rev. C. E. Betticher, Jr.

Rev. J. W. Chapman.

China

Rev. Arthur M. Sherman.

HANKOW: Dr. Mary V. Glenton.

SHANGHAI: Dr. W. H. Jefferys.

Spokane

Rt. Rev. L. H. Wells, D.D.

BISHOP BREWER, of Montana, has very generously offered to give the Board of Missions three months, from about the middle of January to the middle of April, for speaking on behalf of the general missionary work of the Church. He will make no special appeals for Montana, or for any other field. Everything that he does will therefore be a direct help to clergy and congregations in their endeavor to give the full amount of their apportionments.

Bishop Brewer is generally known as the father of the apportionment plan; he is an effective speaker, and his long experience in the domestic mission field enables him to tell graphically what has been done and what still needs to be done.

Work Among Mountain People

Rev. W. B. Allen, District of Asheville, (in the North after February 1st).

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.: Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.: Rev. A. B. Hunter, Raleigh, N. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

CHRISTMAS IN THE MISSION FIELD

Every year boxes are sent out from the Woman's Auxiliary, especially from its Junior Department, to evidence love and good will to the people in our mission stations, and to add to their Christmas joy. We are glad to print some of the letters which have come to us from some of our United Offering Missionaries, telling of the Happy Christmas passed this year in some of the places where such boxes were received.

AT VALLE CRUCIS, ASHEVILLE DISTRICT

By Mary E. Horner

THE school closed for the holidays on December 22nd, when we presented six scenes from the Infancy of Our Lord, with accompanying hymns. Of course, we began with the Annunciation, while behind the scene the school girls chanted the Magnificat. Before the presentation of each picture Mr. Timkins gave a lucid description of what it really meant, so that the youngest child could not fail to understand that God was made Flesh and dwelt among us. He further explained that God's love for man was thus made manifest, and our gifts on the tree were the expression of that love to men of good-will. We had a large audience and a very attentive one, and I am sure the people will be better for that evening's entertainment. The school girls certainly appreciated the beauty of it all and realized as never before the deep meaning underlying all life.

After singing some carols in unison, we lighted the tree and distributed two hundred and seventy-five gifts for Holy Cross Mission and the school combined. These gifts came chiefly from the Juniors of South Carolina, and from the parish where Mr. and Mrs. Seagle now make their home, for they still carry the needs and joys of Valle Crucis in their hearts.

Other boxes came from Brooklyn, N. Y., and Madison, Wis.

Before going to their homes, the girls put up the Christmas greens in garlands of fir and pine and laurel, and both the chapel and prayer room were beautiful. The boys and women of the valley helped, and altogether we had things in readiness for the Great Feast quite to the satisfaction of our missionary, who put the star in place himself. The services and the tree here, together with those for Dutch Creek and St. John's, kept him busy. For us at Valle Crucis, he had two celebrations on Christmas Day and an early celebration on each of the succeeding Saints' Days. Most of the communicants from among the girls remained at the school for the Christmas services, which gives you a conception of our appreciation of the Divine Service.

We resumed school work on the Epiphany, as has been our custom. Some of the girls returned in time for the celebration at 7:15 a. m., and the others, including some day pupils, came for dinner at 6 p. m. This is really our Christmas dinner. For place cards, we laid a gift at each cover, a clever custom I learned when at St. Faith's. This year to each of the girls large enough to sew we gave a furnished sewing-bag and writing-paper, and to our Faith babies a doll; for the teachers and our missionary and his wife, we followed more closely the style at St. Faith's of making merry.

We thank all who brought us so much good cheer, and we are happy to send back the greeting with right good

will and wish you a prosperous New Year in carrying the Good Tidings to all peoples.

AT WHIRLWIND, OKLAHOMA

By Harriet M. Bedell

CHRISTMAS at Whirlwind was a very joyous one, made so by the help of our Juniors and women of the Auxiliary. All the boxes were such good ones and much care seemed taken to send what would give pleasure and comfort to our Indians.

Several days before preparations were made. On Wednesday, Howard Standing Bear, who had been given charge of the church decorations, with the older schoolgirls, and assisted by David Blind Bull, started work. Very soon the call came for more help. Paul Chicken Hawk and Theodore Turkey Legs were accordingly sent into the camp for volunteers. Slow Smoker, Shaking Herself, White Buffalo Woman, Laura Young Bird, Winona Turkey Legs, Alice Little Hand, Mrs. Warpath and Mrs. Antelope Skin responded. By Thursday afternoon all was completed, and it certainly was beautiful. The Indians are naturally artistic, and they had put their best efforts into their work.

Thursday was bundle day, as we laughingly called it. With the help of Marshall Chicken Hawk, Robe Red Wolf, George Blue and others, a huge pile of bundles was made ready to carry to the guild house.

While we were working, it was decided to sing Christmas carols at midnight through the camp, and Robe said he would see how many would go. Quite a number responded. We went first to Turkey Legs camp, and sang "O Come, Let Us Adore Him." At Big Horse and Blue Camps several joined us, and we all proceeded to go up on the hill. There we sang

"It Came upon the Midnight Clear," "Angels from the Realms of Glory" and "Shepherds in the Field Abiding." We stopped at the home of the Indian deacon and at the camps of Blind Bull, White Wolf and Antelope Skin. Quite a number came out to show us how pleased they were. Mrs. Tall Meat said enthusiastically "*Epiva! Epiva!*" As we separated for our homes, we sang "O Come, Let Us Adore Him," and from different directions the strains could be heard growing fainter and fainter, "O come, let us adore Him."

There was service in the church on Christmas morning. At the ringing of the bell Old Blue called the thunderous Indian call, bidding all to come. The school, as usual, came in a body. The Rev. David Oakerhater conducted most of the service in Cheyenne, and interpreted Mr. Beach's splendid Christmas sermon. In the afternoon, William Tall Bird and his assistants came in for the trimmings for the Christmas tree. In a short time they came back saying all was finished. How pretty it was! They had decorated the guild room effectively. Very early the people began to gather for our festival. There was a short service, with addresses by Mr. Beach, our Indian deacon, Chief Turkey Legs and Blue; then the school told the Christmas story in different ways, and sang the carols that are sung wherever the Church is found. After singing "Gather Round the Christmas Tree" the gifts were distributed. All were very happy, and after the school sang "Farewell to Thee, O Christmas Tree," there were closing prayers, and the Christmas of 1914 was over.

We all heartily thank those who helped us, and ask that we may have continued interest and prayers, that during the following year more of the Indians may realize that the great gift that God gave on the first Christmas night is for them.

AT BALSAM, ASHEVILLE DISTRICT

By E. M. Portner

WE had our Christmas tree at 2 o'clock Christmas Day, at the schoolhouse. It rained steadily all of Thursday and Friday, and if we had had any way to get word to the children, we should have postponed the tree until Saturday or Monday, as the roads were so muddy and wet we feared many could not get here. By 2 o'clock, however, our rooms were well filled with men, women and children, who soon forgot the weather in delight over our beautiful tree. Only a few of our youngest children and some who live three or four miles away were absent.

The children sang their carols so well and so prettily, and then, through the kindness of many friends in Florida and Louisiana, each member of our Sunday-school received a gift, candy and an orange, and we were able to give candy and an orange to all visitors as well. A gentleman of Orlando, Florida, sent us oranges, and a merchant here gave us a bucket of candy to add to what our missionary sent us. Two of our neighbors went several miles into the mountains and got a lovely balsam tree for us, and when it was covered with ornaments and many little lighted candles it was a beautiful sight, and we had the only Christmas entertainment at Balsam.

If I had a kodak, I could have sent you some pretty pictures of our school children. First, the boys hauling the box and barrel of Christmas things from the station on a sled they had made themselves, and then, the next day, about twenty of the larger boys and girls, one behind the other, coming down the snow-covered hill, with arms full of holly and other greens to decorate the church. They always look forward eagerly to this trip after greens and the making of the wreaths

and garlands for the church and school room. Two small boys undertook to tie greens on the chancel and choir stalls, and I was amazed to see how well they did it, and how quiet and reverent they were about it. We only filled the altar vases and the girls and boys did the rest, and very sweet and pretty our lovely little church looked when they were through.

The missionary was not able to be with us then, but gave us our Christmas Communion on the 27th. I believe the people here are realizing more truly each year what Christmas means, and we were so sorry they could not have morning prayer and a Christmas talk as well as the Holy Communion. We have Sunday-school each Sunday at 10 a. m., with good attendance. Our Advent Offering was \$9.50—not a large amount, but times are hard here. We feel sure all did what they could.

AT EASTOVER, SOUTH CAROLINA

By Julia L. Clarkson

WE received five packages from the Pennsylvania Juniors for the children of St. Thomas's Mission, and so I had a beautiful tree for them. Some friends gave us a good many new ornaments and ropes of tinsel, which made a gorgeous tree.

On Christmas Day it poured in torrents, so we had the tree the day after, which was bitterly cold. I had a fire made early, and long before the appointed time the children began coming. Some walked over five miles and almost every child connected with the mission was there. While waiting for 3 o'clock, I amused them with the Victor machine given us last year by some ladies in Philadelphia, and a constant joy to the people. When all had gathered I asked some questions on Christmas (from the catechism written for them by my mother); they sang a hymn, and then the curtains were drawn apart and the tree appeared in

all its glory. One of the men of the mission had lit the candles which he continued to watch in case of a conflagration. I called the names, and each child received a gift, a bag of candy and an apple. We had sufficient candy and fruit for even strangers who came to see the tree. They had such a jolly time I hated to break it up, but had to send them home at last, it was getting so late. I had enough gifts to take some to the little Emmanuel Mission also.

I am so glad for the useful gifts which came. My people are poorer than usual this year on account of the cotton situation and lack of employment. As a rule, the white landlords and merchants are kind, but they are hard pressed themselves.

Very few of the children had any other Christmas cheer but that provided at the mission. Yet poor as they are, they brought their Advent offering. One boy had worked for me and he put all that I paid him in his mite box; a little girl sold her primer (she had advanced to a First Reader) for ten cents, and put all of it in her mite box. I hope they are learning the blessedness of giving. We thank you for sending St. Thomas's Mission to the Juniors, who provided such a happy Christmas for the children of the Mission. St. Thomas's Woman's Auxiliary met this afternoon. They are making a patchwork quilt, which, when completed, they hope to sell and contribute the money for general missions.

GUANTANAMO, CUBA

By Sarah W. Ashhurst

I have so much to tell you of our Christmas here, that I hardly know where to begin.

We had been preparing for weeks for our festival and Christmas services. Mr. Watson and I both felt that a great deal was at stake, and that much depended upon the success of these services, so he, to counteract the influ-

ence of the Lodges (all our colored people, nearly, belong to one of the three lodges that are in the habit of having a watch service Christmas Eve, followed by much feasting and drinking and careering around the streets, coming to their Communion at 4.30 A. M.), planned a service at eleven o'clock Christmas Eve, followed by a procession and Communion at twelve midnight.

We had a chèche in the church, and some of my school girls and some of our small Sunday-school boys brought us lots of green, "*yazmin de noche*," which has a very pretty, glossy green leaf, and lots of *crotons*, and we decorated the chancel, and banked up all behind and around the crèche. On the altar we had poinsettias and *crotons*, in large vases, and the glorious red single hibiscus in smaller vases. It really looked lovely! One of the younger men came to help, and he and Mr. Watson did most of it, and I helped. Mercedes cleaned the extra brass candlesticks we had on the altar, and led the two expeditions for greens. Teresa was helping at home, doing last things for me.

We rented a lot of extra chairs for the church, and the church was packed—over two hundred people, and many who couldn't get in. Just before the service, at about 10.30, we had a hard earthquake shock, and another one during the service, and when all the candles were lit for the procession, one of our choir girls put the candle too near her veil, and it flared up, giving us all a frightful scare; but it was quickly put out, only resulting in her forehead and front hair being burned. But she took her part in the festival, Christmas night, as if nothing had happened. Each one in the procession carried a lighted candle, and we marched out the chancel door of the church, singing "O come, all ye faithful," and in at the front door, back to our places. Then came the Communion service. Over two

hundred people were in the procession, and twenty communicated. There were fourteen at the 4.30 A. M. service, and eight at the 8 A. M., making forty-two in all. Many others came to the Communion on Sunday. The midnight service was wonderfully impressive, and all the congregation were very enthusiastic about it, as about the Sunday services, also, when again there were immense crowds. Mr. Watson knows just how to treat these people. His sermons are so simple, practical and spiritual, a great help to all of us.

My part of Christmas was especially the Sunday-school festival, which came off on Christmas night, at seven o'clock. We rented a hall, a miserable barn of a place, just opposite the church, but the best we could get. We had a *guasima* for our Christmas tree. My friends of the Auxiliary at Holy Trinity, Philadelphia, sent us lovely presents and tree ornaments, and the girls and I had dressed one dozen and a half dolls, and made workbags for some of the older girls, so the presents were nicer than they had ever had before. The tree looked lovely, though it is hard to get used to an ordinary

tree with leaves as a Christmas tree! The two plays, one of them "The Nativity," were great successes. The little children were represented in many short recitations. We must have had two hundred and fifty people present, and many were turned away for lack of room. We gave all our own Sunday-school scholars free admission, charging twenty-five cents for adults and ten cents for children outside of the school, and have made about thirty dollars, which is for the benches we want to put into the church. This entertainment was gotten up under the auspices of the woman's guild. We served ice-cream cones and cake to all. Altogether every one has pronounced the evening a great success. They say they never had anything like it before. As Mr. Watson says, we have set quite a pace to live up to! Such crowds have never before been in the church. Our Sunday-school now numbers ninety-five; it was forty when I came. We had seventy-nine present last Sunday. Now we are preparing for our watch-night service on New Year's Eve, when I think we shall have another large crowd.

SECRETARIES TRAVELING

More Notes from the December Conference

MISS LINDLEY reported a most inspiring meeting held in Minneapolis at the time of the provincial synod, which the women of the province conducted without a word of criticism or discouragement, looking forward with enthusiasm, thinking nothing too great to undertake. Wherever she went, she found that the mission study classes had awakened intelligent interest, but she occasionally met with apathy, the feeling that those at the Missions House cannot understand the conditions under which people in the West labor, that each place is peculiar in its circumstances and

difficulties, and, occasionally, the old-fashioned opposition to foreign missions showed itself.

But the critical spirit which sometimes appeared had its encouraging feature, as showing a desire to help. There was an impression everywhere that the individual counts tremendously—that where there is a leader with fire and enthusiasm there is usually an active and hard-working organization; where the leader is easy-going or apathetic, the reverse is almost invariably the case. Miss Lindley paid a warm tribute to the work being done by women not conspicuous in the Aux-

iliary—by the wives of missionaries and by women not holding office as United Offering treasurers, but who are especially interested in gathering that offering. She spoke also of the feeling which is so pathetically exhibited by those working in districts where the Church is weak and there is little or no encouragement for the earnest worker in the Auxiliary, the feeling of appreciation that the Woman's Auxiliary is behind them in all that they do. The effect is to make one feel humbled and more than ever anxious to do all that within one lies to help those who are doing such splendid work, practically alone and unaided.

Miss Tillotson reported on her visits in the Fourth, Fifth and Sixth Provinces, telling of the development of the work, the fine outlook and many reasons for encouragement, but at the same time the deadening effect of isolation upon some of the people in places where the Church is weak—a tendency to join the rector's aid or parish guild, and the feeling that one is peculiar in joining the Auxiliary, the result being that active Auxiliary membership is, proportionately, much smaller than in these popular organizations. A discouraging feature of this is that some parishes seem quite content with this condition, and pressure must be brought to bear upon them that this proportion be changed as soon as possible.

Another point which Miss Tillotson made was that there is a goal at which one should arrive after a period of mission study, and unless such study is followed by real work of some sort it is bound to be useless, in spite of its benefit to the individual. It must be looked on simply as a means, not as an end. Very definite results are the only justification it has.

She spoke of the splendid courage and cheerfulness of the people at La Grange Settlement, which she visited in the course of her trip. The place which impressed her as hopelessly ugly, a mill town of the South in which there was such an abundance of sordidness and suffering, was brightened by the wonderful work of the settlement. She felt that she was wrong to be so depressed, for the courage and cheerfulness of those who work there is beyond words beautiful, and when she compared their lot with the comfort and companionship which we enjoy in our work at the Missions House, it becomes even more remarkable. She made a strong appeal, in the name of Mr. Phillips, for women workers to reinforce the staff there, and said she hoped that the officers of the branches would impress upon the young women the fact that the greatest privilege one can have is to volunteer and be accepted for the mission field.

FOLLOWING THE WAR MESSAGE

NOTES from the report of the November Conference were printed in leaflet form and sent out as a war message to the Woman's Auxiliary. Some of the letters received in response to this message are stimulating and suggestive, and we are glad to print them here, together with a few extracts which show how in many parts of the Auxiliary this time is a time of real advance. The Emergency Missionary Fund to which the letter from Louisiana refers is one suggested by the Auxiliary of the Fourth Province,

meeting in New Orleans, November, 1914:

"That this meeting of the Auxiliary recommend to the monthly conference of general and diocesan officers of the Woman's Auxiliary that it request diocesan and parochial branches throughout the Church to adopt the plan devised by St. James's Branch, Baton Rouge, Louisiana, of asking all members of the congregation to give not less than ten cents per month during the Church Year 1914-1915 as a special War Emergency Fund to aid the

Church of England in maintaining its missionary work abroad, provided official information be received from the societies named above (that is S. P. G. and C. M. S.) that such aid is needed and is welcomed."

From Louisiana: We are quite interested in the ten-cent scheme for the Emergency Missionary Fund, but I trust we can find time, energy and money to add to instead of taking away from our own missionary obligations.

From Georgia: I feel sure every one here will do as they have promised regarding pledges, though the stringency of the times has brought back home sons and their wives and children for shelter under their parents' roofs, and other persons out of employment are seeking shelter with those who have a roof and food to share.

From Eastern Oklahoma: I am hoping confidently for larger missionary offerings and greater interest in all lines of missionary work, for here we have not measured up to our best, and with the inspiration and awakening appreciation of the needs of the hour surely we can and will do better as a whole. I can see no excuse for going back, for ever so little self-denial of every one would mean such tremendous increase of work and gifts.

From North Carolina: The wife of a rector in a North Carolina parish tells of having copies of the diocesan Auxiliary's letters about General Missions sent to every member of the Auxiliary in the Church. They are going to ask every person in the parish to make an offering. Also the rector will have a special Sunday-school offering for General Missions sometime during January. The president of this parish branch says:

"The president of this branch here has called every woman and girl together for Friday afternoon. She asked me what to say. I told her of the only way her words could possibly have weight, and added 'Don't tell them I said so, but if you want to you might say, "Don't you think it is about time for us to begin to make some sacrifices for the Kingdom of God?"' I shall never know what she says, for I shall not be there."

From Chicago: I am not asking to have copies of "The War Message" sent me for distribution for so far as I have observed no one is neglecting the obligation already assumed for the war needs at the present time. On the contrary, there is a great outpouring of helpfulness in all directions. This is the only consolation in the horrors of war.

From Atlanta: Following a visit from Miss Tillotson the members of the Auxiliary were called to meet with the bishop on the 30th of December in order to organize study classes. The bishop asked that he might be allowed to launch them upon this enterprise and on the Feast of the Epiphany they were to have a Corporate Communion and an address from him.

From Michigan: The foreign treasurer of the Michigan Branch in sending a check on the 1st day of December writes: "Am enclosing my first large remittance this winter and trust another will follow early in January. The outlook among the women in this diocese is most encouraging. A large sectional meeting in Saginaw in October, smaller ones in Flint, Birmingham, Pontiac and Bay City. The study class workers are active. I hope Michigan will meet its apportionment more fully this year than ever before, because men at large are taking more interest."

From South Carolina: The institute conducted by Miss Tillotson in Columbia enrolled a membership of fifty-six, representing twelve South Carolina towns.

From West Virginia: I hate to criticize so good a thing, but would it not be better to follow this up with some more definite call for extra exertion—a week of self-denial for the Auxiliary before Lent might result in some real aid—or to ask for at least twenty-five cents additional from each member. This would have to be acted on, of course, in each diocesan branch, but is it not a practical way to put it in this concrete form? I hope if you decide to ask any definite sum that our West Virginia Auxiliary can be counted on for \$100 extra. These are times that try men's souls, and we must help to our utmost. I hope you will not think me officious, but I venture to suggest this. The first week in February, being just before Lent, might do.

THE FEBRUARY CONFERENCE

Thursday, the 18th, Holy Communion at 10 a. m. Reports and Conference, 10.30. The Rev. F. J. Clark on Africa and the Negro at 11. Questions and Discussion, 11.30. Prayers at noon.

THE JUNIOR PAGE

AN AFTERNOON WITH SOME KENTUCKY JUNIORS

From Grace Church, Paducah

We invited all the women, girls and little children of the church to meet at the parish house, on a certain Friday afternoon, to attend the first session of a country school. The assembly hall was arranged to look like a school room, blackboards and maps being in evidence, and a desk on the platform, where the principal (our very competent educational secretary) sat ready to call the school to order.

As the guests arrived, they were registered according to age, so that we might know in which department of the Auxiliary they belonged. All assembled together in the main room for the opening exercises. A large bell was rung, and with the singing of "America" and the saying of the Lord's Prayer" our session began. The principal emphasized the fact that this was just the first day of school, and as we had much work to accomplish she hoped all would come regularly. She asked some general questions to freshen up our geography, which caused a good deal of enjoyment, and also mentioned some important current events, all being of interest from a missionary standpoint. She then called the roll from the list of those registered, assigning each group to a separate class room which had been arranged for the purpose. Class I, the children up to eight years of age, was instructed by our parish secretary of the Little Helpers, and all were invited to attend regular class meetings every Wednesday afternoon. Class II, the girls from eight to fourteen years, were received and told about our branch of younger Juniors, by the leader of that department.

Class III, the girls from fourteen to eighteen years, had their instruction from the Junior president herself. All over eighteen years met together under our Woman's Auxiliary president, as, in our parish, Section B meets with the older women, although we have a young woman especially appointed to work up the attendance of Section B.

After a fifteen-minute class session, the bell was rung for recess and luncheon.

Finally, the bell was rung for closing exercises, and the principal spoke of the Auxiliary work as a whole, its departments, the Board of Missions and other interesting features. Hymn 261 was sung and the rector closed the afternoon with the prayer for missions and the Benediction.

THE CORRESPONDENCE COURSE FOR JUNIOR LEADERS

There are Junior leaders who cannot go to normal classes or summer conferences and in these days of so much study by correspondence we have been wondering if such a method cannot be used in the Junior Department.

It is planned that a course of fourteen lessons shall be ready by Lent. The text-books will be the Junior Book, the Handbook of the Woman's Auxiliary, "Building the City," and "Stories and Story Telling" by Professor St. John.

The Junior Book will be followed in general, and the titles for the lessons will be as follows:

1. Motive, History; 2. How to Conduct a Branch; 3. Little Helpers; 4. Older Girls; 5. Manual Work; 6. Money; 7. Study I; 8. Study II; 9. Study III; 10. Study IV; 11. Study V; 12. Prayer; 13. Gift of Self; 14. The Leader.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1914, to January 1st, 1915.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Jan. 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Jan. 1st, 1915
PROVINCE I.			PROVINCE IV.		
Connecticut	\$64,570	\$ 5,750.78	Alabama	\$ 7,269	\$ 260.39
Maine	4,752	506.02	Atlanta	5,205	1,123.85
Massachusetts	71,874	10,662.19	East Carolina.....	3,711	1,420.64
New Hampshire	6,736	457.95	Florida	4,545	335.29
Rhode Island	21,580	2,705.53	Georgia	4,416	114.61
Vermont	4,955	329.93	Kentucky	7,899	661.00
W. Massachusetts.....	14,192	2,103.13	Lexington	2,410	243.85
	\$177,659	\$22,515.53	Louisiana	8,226	418.04
			Mississippi	5,007	155.70
PROVINCE II.			North Carolina.....	6,181	388.72
Albany	\$26,920	\$ 2,292.32	South Carolina.....	8,098	689.04
Central New York...	22,902	2,346.83	Tennessee	7,155	226.75
Long Island	62,159	2,488.31	Asheville	2,906	635.40
Newark	41,696	5,084.45	Southern Florida....	1,934	17.00
New Jersey	28,853	2,581.95		\$74,962	\$ 6,490.28
New York	253,744	27,354.43			
W. New York.....	27,621	2,560.82			
Porto Rico.....	160	.....		
	\$462,945	\$44,709.11			
PROVINCE III.			PROVINCE V.		
Bethlehem	\$17,353	\$ 1,677.95	Chicago	\$44,427	\$ 3,576.66
Delaware	4,807	1,307.20	Fond du Lac.....	8,574	408.78
Easton	2,605	208.64	Indianapolis	4,315	271.68
Eric	6,122	437.43	Marquette	2,374	188.96
Harrisburg	10,987	986.59	Michigan	16,091	1,756.06
Maryland	30,263	2,915.71	Michigan City.....	2,444	96.75
Pennsylvania	144,503	13,977.72	Milwaukee	10,574	947.63
Pittsburgh	22,027	6,539.23	Ohio	25,081	1,182.46
Southern Virginia...	14,949	1,218.18	Quincy	2,737	72.70
Virginia	14,089	2,078.32	Southern Ohio.....	14,469	2,367.88
Washington	22,644	1,170.61	Springfield	3,509	37.25
W. Virginia	6,212	1,147.07	W. Michigan.....	6,465	589.00
	\$296,561	\$32,664.55		\$136,050	\$11,494.70

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Jan. 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Jan. 1st, 1915
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$ 8,935	\$ 325.51	California	\$ 12,630	\$ 3.00
Duluth	3,287	377.80	Los Angeles.....	13,456	532.77
Iowa	8,343	315.71	Olympia	4,580	246.58
Minnesota	13,253	946.17	Oregon	3,947	233.71
Montana	4,532	356.00	Sacramento	2,302	50.40
Nebraska	4,109	85.29	Alaska	960	137.92
North Dakota.....	1,706	140.10	Arizona	958	39.70
South Dakota.....	3,300	120.78	Eastern Oregon.....	673	.....
Western Colorado....	608	39.12	Honolulu	2,083	.....
Western Nebraska....	1,416	178.14	Idaho	1,841	28.41
Wyoming	1,805	22.25	Nevada	781	6.96
	\$51,294	\$ 2,906.87	San Joaquin.....	1,169	.....
			Spokane	2,112	128.00
			Philippines	480	.....
			Utah	953	66.47
				\$48,924	\$ 1,473.92
PROVINCE VII.			Anking	\$ 192	.....
Arkansas	\$ 3,349	\$ 129.76	Brazil	240	\$ 4.71
Dallas	2,969	7.13	Canal Zone.....	192	3.90
Kansas	4,245	156.06	Cuba	807	.....
Missouri	13,362	1,759.70	Haiti .....	.....	12.00
Texas	6,190	983.63	Hankow	240	.....
West Missouri	5,635	141.66	Kyoto	154	12.50
West Texas	3,390	195.00	Liberia	403	122.50
Eastern Oklahoma....	1,200	128.49	Mexico	403	.....
New Mexico.....	981	134.64	Shanghai	240	.....
North Texas.....	492	83.00	Tokyo	317	12.50
Oklahoma	1,118	72.64	European Chs.....	1,612	.....
Salina	812	36.57	Foreign Miscell.....	.....	9.74
	\$43,743	\$ 3,828.28		\$4,800	\$ 177.85
			Total.....	\$1,296,938	\$126,261.09

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1915 TO JANUARY 1,	1914 TO JANUARY 1,	INCREASE	DECREASE
1. From congregations	\$89,376.12	\$94,786.59	.....	\$5,410.47
2. From individuals	18,289.11	13,297.55	\$4,991.56	.....
3. From Sunday-schools	2,886.91	3,199.05	.....	312.14
4. From Woman's Auxiliary	15,708.95	14,109.33	1,599.62	.....
5. From interest	28,913.94	27,632.13	1,281.81	.....
6. Miscellaneous items.....	2,088.29	2,671.36	.....	583.07
Total.....	\$157,263.32	\$155,696.01	\$1,567.31	.....
7. Woman's Auxiliary United Offering.	24,000.00	24,000.00	.....	.....
Total.....	\$181,263.32	\$179,696.01	\$1,567.31	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1914, TO AUGUST 31ST, 1915

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,434,439.93
2. To replace Reserve Fund temporarily used for the current work.....	254,244.86
Total	\$1,688,684.79
Total receipts to date applicable on appropriations.....	181,263.32
Amount needed before August 31st, 1914.....	\$1,507,421.47

A LIST OF LEAFLETS

The leaflets noted herein may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 New China and the Church.
- 204 For the Girls of China.
- 205 Why? (The Needs of St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.
- 268 "Boone"—the Christian University of Mid-China.
- 271 A Year at St. John's University, Shanghai.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 *The First Americans.

Japan

- 324 The Nippon Sei Ko Kwal. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin.

Liberia

- 100 Our Foothold in Africa.
- A Sojourner in Liberia.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- 1250 The Church and the Swedish-Americans.

The Forward Movement

- 1105 How Shall I Vote?
- 1107 Diocesan Committee on General Missions.
- 1108 A Congregational Missionary Committee.
- 1109 The Forward Movement.
- 1110 It Won't Work with U. S. 2c. each.
- 1112 Is There Any Substitute for the Organized Canvass?
- 1114 The Forward Movement in a City Parish.
- 1115 Suggestions to Leaders in Every-Member Canvass. 3c. each.
- 1117-19 Pledge Cards.
- 1120 Duplex Order Blank.
- 1122 System in Church Extension.

Educational Department

- Information: 5c. each; 25, \$1.20; 50 \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library and the Museum.

The Sunday School

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2. A Litany for Children.
- 4 Talking to Children About Missions.
- 5 Two Experiments with the Lenten Offering.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 981 The Apportionment: Rhinelander.
- 1301 Why Believe in Foreign Missions?

Monographs on Missions

- M. 1 *The Canal Zone.
- M. 2 *The Church in the Port Cities of China

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 3. Some Plain Facts.
- W.A. 4. Collects for Daily Use.
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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



THE EXECUTIVE COMMITTEE OF THE BOARD IN THE COUNCIL ROOM

From left to right the names are: (Standing) Very Rev. Carroll M. Davis, Rev. Franklin J. Clark, Rev. Drs. Ernest M. Stiers, Hugh L. Burleson, Arthur R. Gray, Messrs. John W. Wood and John S. Newbold. (Seated) Messrs. William F. Sullivan, Henry L. Morris, Burton Mansfield, Rev. Theodore Sedgwick, Bishops Francis, Lloyd, Greer, Lawrence, Nelson, Edsall, Messrs. E. H. after Robert, George Gordon King, Rev. Dr. Keese F. Alsop. Bishop Webb of Milwaukee, who was present in this occasion to present a matter before the Executive Committee, may be seen between Bishops Nelson and Edsall.

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

March, 1915

No. 3

ONE DAY'S INCOME—WILL YOU GIVE IT?

In the following words the Board of Missions asks a question of every member of the Church:

Will you, in addition to your usual missionary offerings give, during Lent if possible, or not later than June 1st, 1915, at least one day's income?

THE PROGRESS OF THE KINGDOM

THE Board of Missions at its quarterly meeting on February 10th realized that it is facing a grave situation and set itself seriously to consider ways and means. Many

A Critical Situation

things conspire to create a condition which, if not promptly and aggressively met, may easily develop into a serious crisis. The receipts are falling only slightly behind the record of last year, but the receipts of a year ago, including legacies, were \$57,000 too little to meet the expenditures of the year. On the present basis of giving, therefore, it seems probable that at the end of the present year an even larger amount (say \$100,000) might have to be added to the accumulated deficit of \$254,000.

Contributing toward this deficiency is the fact that for some reason we seem to have struck an "off year" in legacies. Taking a five-year period we may confidently count upon an average of about \$114,000 yearly from this source. So far, in five months, only \$14,000 have been received. If in the twelve months we receive \$60,000, we shall be fortunate.

There is also one further consideration. For three or four years laymen's missionary committees and others have been appealing to the Board for a change in the fiscal year. The fact that the books closed on the first day of September presented great difficulties. It meant that the work of completing the apportionment was thrown into the summer months, when it was most difficult to reach the people. It was therefore urged that the Board change its fiscal year to coincide with the Church year, and close its books December 1st. This has finally been decided on, but it will be accomplished by closing the books one month later each year for three years, beginning in 1916, and making three apportionment periods of thirteen months each. This means added difficulty with next year's apportionment, and makes it all the more essential that immediate steps be taken to put the Board's finances on a satisfactory basis. Not only must we provide for the present deficit and prevent a larger one, but we must so enlarge our giving as to protect the future and prevent a paralysis of enterprise.

Plans Proposed

Therefore it was decided to ask the Church for \$400,000, to be raised immediately, and to be provided in two ways: First, the members of the Board are to make their own gifts—as large and liberal as may be—for this specific purpose, and are to reach as many as possible of those within their dioceses as might contribute generously. Secondly, a request goes to the whole Church, through the bishops and clergy, that each individual member shall give, in addition to all usual missionary offerings—if possible, during the season of Lent, and certainly by June 1st—one day's income, or an equivalent self-denial. Everything thus given counts on the apportionment.

If these plans are faithfully carried out, the results can scarcely be doubtful, but everything depends upon personal coöperation and initiative. This call is of the utmost importance. The burdens of the past and the outlook of the future are limiting the initiative and paralyzing the energy of our missionary leaders. If the Church believes in her campaign, she is surely ready to support it; she is not fatuous enough to pause in the midst of a charge to take counsel concerning a retreat. The individual members of the Board are assuming responsibility and asking others to do likewise, and they are hoping and believing that the rank and file of the Church will share in the effort. Individual initiative is the key to success; let each do this thing himself, and "encourage every man his neighbor." So much depends upon concerted, aggressive and immediate action that its importance can hardly be overstated. The need is urgent, the means are at hand, the method is simple. May the Church unanimously respond!

The Time Is Now

If it be argued that this is impossible, and that the Board is unwise in choosing such a

time for such a call, two statements may be made in reply: First, that the Board shares its unwisdom with other wise ones. Many are doing this very thing. The Presbyterian Church is at this time engaged in raising an even larger amount for an identical purpose, and expects to complete the entire campaign within seven weeks—that is, by March 31st. Also, the awakening conscience of the Church is responding to the appeal of necessity as never before; the obligation of self-denial and personal sacrifice is more widely felt. This Lent will be a deeply important one in the life of the American Church. New givers and workers are coming forward everywhere. Many of them wait only to have a need pointed out, or to be shown their work. The opportunity to reinforce the Church's resources both in wealth and workers is here. In spite of shrinking incomes, personal loss and unemployment, the Church is richer in spirit than before. Things are possible now which might heretofore have been counted among the impossibilities. Through the sorrow and suffering of others we are being touched by the spirit of Christ. Surely we are in the mood to support and set forward the cause of His world-kingdom!

MOST gladly do we present in the advertising space of this issue the appeal of the Commission for Relief in Bel-

**"I Was an
Hungered"** gium. This body is officially designated as the sole

agency through which food and supplies may be brought into that suffering country, and it is undertaking to feed six or seven millions of people for a period of six or seven months. Since a million and a half of these are utterly destitute the task is a staggering one. The response from America has been widespread and generous,

but there is still urgent need if Belgium is to be saved from starvation, for this means the dispatching of a shipload of food every other day.

Many leading American citizens both here and abroad—official and unofficial—are volunteering their services in this big undertaking. A large number of states are sending special shiploads of foodstuffs; national organizations, representing six million women in America, are giving their active support; the Post Office Department, express companies and the railroads are doing their part.

The Postmaster-General has permitted the posting, in the 65,000 post offices throughout the United States, of a placard giving detailed instructions for sending food packages and clothing, and for obtaining a refund of the parcel-post expense. Similar directions have been posted in 35,000 express offices.

All this furnishes a concrete opportunity for every person in America, who so desires, to send his gift to Belgium; and whatever we may think of the merits of the tremendous conflict now in progress, there can be but one opinion about our duty to the starving Belgians. America is not yet, and may never be, the mediator in this war; but she is, if she chooses, an intercessor, and she should also be a minister. Our greatest danger is not that we may become involved in it, but that we shall too completely stay out of it. It must concern us tremendously. The Incarnate One is being crucified again in the person of his suffering children. The starving beggar of Sir Launfal sits by the highway in Belgium. Our share of the burden is not, thank God, that of blood and tears, but of sympathy and self-forgetting service. America must give as never in her life before, grateful that she may in this way, without partisanship and without patronage, contribute her share to the world's great need.

ON Tuesday, February 2nd, the newly consecrated Bishop of Cuba, with his family, reached Havana. A well-known and unquestioned cordiality awaited

him on the dock, where were assembled the members of the council of advice, the chapter, dean and canons of the cathedral, the archdeacons of Havana and Central Cuba, and a committee of the Protestant ministers of the city and of the Y. M. C. A. After a few words of welcome he was conducted to the residence of the dean, whose guest he will be for the present. The days immediately following his arrival were largely given over to receptions of a formal character. On Wednesday evening Dean and Mrs. Myers invited the cathedral chapter and council of advice to meet the Bishop; on Thursday evening at the residence of Canon Gibbons the dean and chapter welcomed the members of the congregation; on Saturday morning all the clergy of the city, including the Protestant ministers and the president and secretary of the local Y. M. C. A., tendered him a luncheon.

On Sexagesima Sunday Bishop Hulse held his first service in his cathedral, and in spite of a "northeaster" which had broken over the city, a large congregation was gathered. The Bishop's sermon spoke of cheer and good courage. This, he said, should be the outlook of the Church. In spite of all present difficulties a greater revelation of Christ is still to come. His Spirit will guide us into all truth. Although there are wars and rumors of wars, it is a day of good works, and never were the different parts of the world so near together as now. In the cry for unity, Christ is being revealed. We are not seeking eternal rest, but looking for eternal advance.

With such a message the new bishop

takes up his task in one of the most hopeful of our mission fields. There is every indication that the effective work of Bishop Knight will be carried forward and extended under the aggressive leadership of Bishop Hulse.

IT is significant and reassuring that in spite of the tremendous burdens imposed on the English people by the

English Missions in Wartime

war in Europe—burdens involving a larger financial obligation than that of any other of the al-

lies—contributions to the missionary work of the English Church have actually increased. The *Monthly Review* of the S. P. G., the Committee for Women's Work, says: "It is with intense thankfulness that we have to record the fact, at the close of the financial year, that the General Fund of the Society is higher than ever before. Although the accounts are not yet made up, it is quite probable that we shall have an increase all round. This coming year will be a terribly trying one; we have barely begun to feel the effects of the war, and the difficulties in financing our Society are sure to be great, so we are doubly thankful for the increased receipts in 1914."

Nor are other signs lacking that the spirit of Christ is deeply touching the hearts of men in the hour of stress and trial. The very exigencies of the occasion are bringing about a co-operation and mutual respect heretofore unknown. Among the prisoners in Germany, near Magdeburg, is an Anglican priest, the Rev. B. O'Rourke. This group of prisoners is a very mixed company, made up of soldiers from all parts of the allied armies, but they seem very friendly together and are taking the opportunity of learning each other's languages. A large dormitory has been made into a chapel, where they have no less than three altars—one for the

Russians, one for the Roman Catholics, and one for the Anglicans. The English choir is quite good, the choir-master being an officer in the artillery. Mr. O'Rourke and the Roman Catholic priest are studying theology together, and they use each other's robes and vestments. A correspondent also tells us that the Roman Catholics in Rouen are giving the use of two of their churches for Anglican services. This is an action quite unprecedented.

Cruel as war is, compensations may be discovered which point the way to a better realization and practice of our common Christianity in the days that lie ahead.

WITH our episcopate numbering, as it does, well over a hundred, and involving therefore frequent

Oregon's Bishop

changes of personnel, a consecration to that high office, while always sol-

emn, is not usually outstanding in its character. Such was not the case, however, with the consecration of Bishop Sumner, which took place in the cathedral at Chicago on January 6th. Seldom has the setting apart of a bishop in our communion created such widespread and favorable comment. Dean Sumner has in many ways become a national figure. In him the truth is ably demonstrated that moral leadership is waiting for the clergy, if they make themselves fit, and are not afraid to exercise it. As a leader in all social reforms, especially as chairman of the Vice Commission of Chicago, he extended his parish until it became the entire city, and looked beyond the limits of the city until his influence was felt throughout the country.

Among the significant words of appreciation may be numbered an article by Graham Taylor in the *Survey* and a letter from ex-President Roosevelt. Chicago was deeply moved at his departure. The *Evening Post* of that

city says, "Dean Sumner is one of the few men whom it seems hardest for Chicago to lose. . . . In countless ways, through fifty organizations, they say, he has exerted an influence upon our community. He was thoroughly effective, of course, as chairman of the Vice Commission, as member of the school board, as an intelligent leader and supporter of our organized plans for civic and social betterment, but most important of all is his understanding of and closeness to the life of the average man and woman. . . . All of this makes it even harder than we had expected to see Dean Sumner go. We can get experts, we can get good preachers, but it is just as hard to get real men as it ever was. We hope to see Oregon appreciate her great luck in getting a bishop who is first of all a man and a fellow-human being."

OUR readers will be interested to find in this issue a modest little article from Bishop Jones,—the first which he has sent

A Message from Utah

us since he succeeded the late Bishop Spalding in Utah. There is no field of the Church more difficult than that over which Bishop Jones has been placed. As the fellow-worker and close friend of the late splendid bishop, he commands in an unusual degree the confidence and sympathy of men and women to whom he is not personally known. The Church will be eager to know more of his plans and purposes and to co-operate with him in carrying them out.

Our cover design this month is from a photograph sent us by the late Bishop Spalding when making a visitation in the locality of which Bishop Jones writes. The rowboat in the foreground was the late bishop's ferry across the river.

THE children of the Sunday schools are now in the midst of their annual campaign on behalf of missions. The

The Lenten Lenten Offering Offering of the has developed wonderfully in recent Sunday Schools

years, and has become one of the most important activities of our Sunday schools; important, not chiefly because of the large sum of money raised thereby, but by virtue of its educational value in bringing the children into touch with a world-wide enterprise.

But this offering is not yet what it might easily be. In some parishes and missions it is prepared for and actively stimulated; in others, it rather takes its chance. With the co-operation and interest of clergy and teachers it could be greatly increased—to the advantage of all concerned. It is not fair to the children that an interest so vital should be languidly presented and laggingly followed up. It has no place as an educational feature unless it be made a *live* thing. If it were made alive in all parishes; if the children were told why they were giving, how to give, and what becomes of their gifts; if on each Sunday in Lent the enterprise were stressed and account taken of its progress; if at Easter time the gifts were presented on the altar during a special service—preferably by a number of Sunday schools representing a considerable unit; where possible, the diocese—if all or most of these things were done, the missionary gift of the children would be \$250,000. Here then is an opportunity for those in touch with Sunday schools to use their personal influence during the present Lent, and not only help the Church in an emergency, but also enforce the lesson of loving self-sacrifice, which many are learning in these troubled days.

Let no one look upon the Lenten Offering as a mere exploitation of helpless children for the sake of their

pennies. Such a point of view is utterly unworthy and unjust. On the contrary, the offering may be a fine example of that generosity and loving sympathy which finds so ready an expression in the hearts and lives of children, and which so surely brings its blessing.

Carrying the Message

In this connection a plan which is being worked out in the Second Province will be found interesting. The fundamental idea is to reach each Sunday school with a personal message from the Board. In order to accomplish this, in the diocese of New York, on March 7th, the third Sunday in Lent, a company of volunteers will meet at the Missions House for a celebration of the Holy Communion and will disperse to address for ten minutes each one of the schools in the city. They will come as the Board's direct representatives, and will tell the children just why their help is so greatly needed this Lent. The carrying of this message to all on a single Sunday should produce a deep impression. Why may not other cities follow this plan?

A THOUSAND miles up the Yangtze is our mission at Ichang; not quite, but nearly the most remote of our stations in the interior of China; so far away that it would have seemed, a few years ago, utterly out of the world of civilized endeavor and

modern thought. Yet there comes to hand but now a letter telling how the boys of St. Joseph's Trade School, on All Souls' Day, made an offering for the relief of their homeless and fatherless little brothers in Belgium. It was a generous offering, too, considering the fact that these boys are very poor, many of them having been beggars and orphans at the time of their admission to the school. Their gift was over 4,000 *cash*—about \$2.00 in our money. Together with the money they also sent four pieces of cloth, 112 Chinese feet, which were made by the boys of the weaving department.

The missionary in charge of the school says: "The eager response reminded me of the spirit of our Sunday school children at home, especially in Lent, when they try to help their little brothers out here. To-day these same little brothers are passing on the message of good-will."

ON January 25th the Very Rev. Paul Matthews, dean of the cathedral in Faribault, was consecrated as the fifth bishop of New Jersey. Bishop Matthews succeeds Bishop Scarborough, who during a long lifetime was devoted to missionary work and rendered valuable service on the Board. Bishop Matthews himself has served on the Board as a presbyter, having been elected by his department in 1910 while serving as Dean of the Cathedral in Cincinnati, Ohio.

A LAYMAN of the Church says: "I am deeply distressed by the failure of the Church to give the apportionment. In view of present world conditions, is it enough for the Board of Missions to say: 'There ought to be no retreat,' Should it not rather declare 'There must be an immediate and determined advance?' Does the Board ask enough of us Churchmen? Are we not able to provide all that is needed?" This layman offers not simply to give one day's income during the year, but the income of one day for each of twelve months, in addition to his usual missionary offerings.

Will you follow his example?

THE SANCTUARY OF MISSIONS

BE not afraid to pray!—to pray is right—

Pray (if thou canst) with hope; but ever pray,
Though hope be weak, or sick with long delay!

Pray in the darkness, if there be no light.

Far is the time, remote from human sight,

When war and discord on the earth shall cease;

Yet every prayer for universal peace Avails the blessed time to expedite!

Whate'er is good to wish, ask that of Heaven,

Though it be what thou canst not hope to see;

Pray to be perfect, though material heaven

Forbid the spirit so on earth to be: But if for any wish thou dar'st not

pray,
Then pray to God to cast that wish away.

—*Hartley Coleridge.*

THANKSGIVINGS

WE thank Thee—

For the privileges and blessings of another Lent; for the fellowship of thy sufferings; for the lesson of sacrifice and the consolations of the Cross.

For the earnest young bishops who have gone forth as leaders of thy Church.

For the fruitful years of Bishop Restarick in Honolulu. (Page 201.)

For conspicuous examples of faithful service in remote places by physician and priest. (Pages 189 and 183.)

For the ten years' episcopate of thy servant, Logan Herbert Roots, Bishop of Hankow. (Page 187.)

INTERCESSIONS

WE pray Thee—

To bless the efforts of the Sunday-schools, that they may lay a generous and worthy offering at the feet of the risen Christ.

To direct and guide those who are endeavoring to supply the immediate and urgent needs of the Board of Missions.

To move the hearts of all thy people freely to give of that they have re-

ceived for the upbuilding of the Kingdom of Thy Son.

To strengthen and sustain all those who amid distress and pain minister to the bitter needs of the nations who are at war. (Pages 162 and 169.)

For thy servant who enters upon his work as missionary bishop of Cuba. (Page 163.)

To guide and bless the missions of our sister Church of England in their time of trial, and to bring spiritual blessing out of the material necessity which is laid upon them.

That thou wilt help us so to pass our Lent that we may find ourselves, at the Eastertide, nearer to thee, and better fitted to do thy will.

PRAYERS

For Lent

O LOVING CHRIST, who by the pathway of Thy Cross didst make a way for the ransomed to pass over the chasm of death and enter the gateway of eternal life; deepen in us this Lent the desire to make all men know the wonder of this Thy so great salvation, who art with the Father and the Holy Ghost one God, world without end. *Amen.*

For Generosity

O HEAVENLY FATHER, who openest Thine hand and fillest all things living with plenteousness; may thy children glorify Thy Holy Name for all Thy care and loving kindness. May a grateful sense of Thy mercy and pity move them to love Thee more truly, and to offer more generously for the service of Thy Kingdom the earthly treasures which Thou hast committed to their hands; through Jesus Christ our Lord. *Amen.*

For Brotherly Pity

BLESSED LORD, who for our sakes wast content to bear sorrow and want and death, grant unto us such a measure of Thy Spirit that we may follow Thee in all self-denial and tenderness of soul. Help us, by Thy great love, to succor the afflicted, to relieve the needy and destitute, to share the burdens of the heavy-laden, and ever to see Thee in all who are poor and destitute. We ask it in Thy Name. *Amen.*

—*Bishop Westcott.*



OUR MISSIONARY, MR. HERSEY, AND SOME INDIAN FRIENDS

A HILLSIDE FUNERAL

By the Rt. Rev. Paul Jones, D.D.

AS we came down the river road toward Ouray to attend the monthly issue of rations to the Indians, one cold January day, we saw a party of Indians making their way up a draw into the foothills. One lone Indian greeted us as he crossed the road and told us that his little girl, about a year and a half old, had died the day before, and that they were burying her in the hills.

"Don't you want me to say a word over her?" asked Mr. Hersey, "and talk to the Holy Spirit for her?" Wichitz, the Indian, nodded, so we turned the horses and wound our way up the draw after the others.

Half a mile up from the road we found the others gathered. Two Indian girls, one the mother of the baby, were huddled over a fire. Wissi-up, Ah-choop, and Buckskin Jim had just finished digging a grave in the hard gray shale. A dead horse, half eaten by coyotes, lay nearby pointing his feet to the sky, and on one side an old squaw sat in a wagon, while the saddle horses stood around. First the tent in which the child had died was placed in

the grave. Then the body, wrapped in quilts, blankets and shawls, was put in position with the head resting on a pillow.

While Mr. Hersey read a part of the burial service we stood with bared heads, and even Wissi-up and Ah-choop took off their hats, though they were none of them Christians. When the words of the service were ended the missionary told them of the little burying-ground by the chapel at Randlett, where there would never be any danger of their loved ones being disturbed, as they might be up in the hills. Then the baby's playthings were put into the grave, while one of the men broke up the dishes and pans that had been used in the tent, for the Indians bury with the dead all the articles that have been associated with the person that has gone.

We turned to our team and went on our way, feeling that something had been done to bring that family closer to the Kingdom. They were still heathen, but the shy desire for what the Church stood for, had had a chance for expression, without their having



THE STORE AT OURAY WHERE THE MEETING WAS HELD

to ask openly for the missionary's services. God had led us to the meeting, and perhaps it may bring them all closer to Him.

Then we came to Ouray on the Green River, with its couple of houses, a store and log shacks that the Indians coming from up and down the river camped in. Inside the store the Indians were gathered around the stove. We greeted them, and they extended hands of welcome as the bishop was introduced. Getting permission of the storekeeper, a "talk" was announced for the evening.

About 7:30 the store was filled with Indians. A dozen squaws stood on the outskirts of the crowd, while forty men sat on the counters and boxes or stood about the stove. Mr. Hersey introduced the bishop, and the latter told them how he wanted to be their friend as Bishop Spalding had been. Johnny Victor repeated the bishop's words in Ute, as he went on to tell them of the prodigal son, and how God loved them and wanted them to be good true men. It was Mr. Hersey's turn then, and he continued the message, to which all listened, and invited them to come to the Church on Sunday. In a different setting, in that

crowded, goods-filled store beneath the flickering lamps, it was the same preaching to the Indians that has been done ever since the Pilgrims landed, and that has so often borne such good fruit. It was hard to tell how much the Indians understood, but the next day we learned something of it.

After the issue of rations we went to one of the shacks where a dozen Indians, old and young, were sitting around a stove. First they showed us with pride a well-written letter just received from one of the boys of the family who is attending the Government School at Riverside, California. Then one of the older Indians, Albert



Our little church at Randlett which has a burying-ground



INDIAN SQUAWS GETTING THEIR RATIONS

Cesspouch, rose to his feet, drawing his blanket around him, and began to speak. His eyesight was gone, owing to cataracts, but he stood erect in simple dignity as he spoke what was in his heart, while his daughter, Rosita, interpreted for him. He thanked us first for what had been said the night before, and said the Indians were glad that we had spoken to them. Then drawing forth a little silver cross, he held it high while he said that it was good; it meant that we

were all brothers and were to live in peace and not fight each other any more. It was the cross Bishop Leonard had given him when he was confirmed a dozen or more years before. Through the years he had kept it always with him, and he knew and loved its meaning.

With such evidence of the value of its work the Church may well continue in full faith that the Holy Spirit will in time find lodgment in the hearts of all these dark-skinned children.

THE FINANCIAL SITUATION

For the fiscal year ending August 31,
there is needed to meet all the expenses
of the missions at home and abroad, \$1,696,935
At the present rate of giving the income
for the year will not exceed 1,290,704

Possible shortage on August 31st . . . \$ 406,231

Above is the reason why members of the Church are being asked to give, in addition to all usual missionary gifts: One Day's Income.

\$1,000,000 FOR MISSIONS!

THE PROGRAM OF THE PROVINCE OF WASHINGTON FOR 1915

By the Rev. George G. Bartlett

The Editor has asked for this article on the project undertaken by the Province of Washington. Mr. Bartlett is a member of the Standing Committee on Missions elected at the primary Synod of the Province, and this Committee is endeavoring to bring the vision of the Synod to fulfillment.

THE line between foolhardiness and prudent boldness is rarely sharp and clear. Very often consequences alone can definitely prove to which side of that line a specific proposal really belongs. Yet in every department of human life men are constantly acting without proof positive of the prudence of their course; and the wise man, while he tries to avoid rash and unnecessary risk, yet feels that in every venture which promises great gain there is also a possibility of failure. That is life: "Nothing venture, nothing gain." Even for the Church this is true.

The Province of Washington, at its primary Synod, made such a venture. On motion of the Bishop of Pennsylvania, it called for the raising of a Million Dollars for Missions by members and adherents of the Church within its borders, during the year that closes with the next meeting of the Synod, to be held in Richmond, Va., in November, 1915. Is the project visionary, foolhardy—the offspring of super-heated enthusiasm? Or is it practicable, statesmanlike—a piece of wise boldness? That it is bold, none will deny; but before further qualifying adjectives are added, it is only fair to weigh the arguments that led to the proposal. I shall group these roughly under two heads: First, the proposal itself; second, the methods proposed.

I. The Proposal

To understand the proposal one

must realize what the Church in the Province has already done, and what are its as yet untouched or unexhausted resources.

Concerning what has already been done, Dr. Bratenahl, in his annual report as Secretary of the Third Department (which in November last became the Province of Washington), pointed out that the Church within the Province had in the twelve months previous given fully \$500,000 for missionary work. Dr. Bratenahl's statement included the following items: (1) all gifts from all the dioceses applicable on the apportionment for General Missions, as received by the treasurer of the Board of Missions; (2) all "specials" and "designated offerings," as received by the treasurer of the Board of Missions; (3) all contributions reported by the several dioceses as received for missionary work within their respective bounds, i. e., for "diocesan missions" so-called; (4) a very conservative estimate of the amounts given for missionary work of any sort, general or diocesan, which reach their destination through other than the usual channels, and which therefore have failed to be recorded either by diocesan treasurers or by the treasurer of the Board of Missions. Those who have examined Dr. Bratenahl's figures are satisfied that he has rather under than overestimated in saying that Church people of the Province gave a half million of dollars for distinctively missionary work during the twelve months under review.

UNTOUCHED OR UNEXHAUSTED RESOURCES

(1.) *Non-Givers and Sporadic Givers.*—Every parish priest, indeed every Church-member, who has given attention to the matter, realizes clearly that there are great resources as yet untouched, or but lightly touched for the support of the cause of Christ. But it seems worth while to state this fact, not in the terms of the local parish but of the whole Province. There are, according to the current *Living Church Annual*, at present 205,799 communicants reported by the twelve dioceses within the bounds of the Province. It is probably not unreasonable to suppose that for each such communicant there are at least four adherents of an age to be at work and earning. I use the word adherent in a large but proper sense, to include all who through the enrollment of children in the Sunday-school, or through demands upon the priest for occasional services, are within the legitimate sphere of the Church's influence and responsibility. Many of these are, it is true, sadly lukewarm to say the least; but it is within these circles that the active parish is always striving to extend its membership. If this assumption is well founded, the proper clientele of the Church within the Province amounts to 1,028,995 men and women. Now if all these could be induced to give the price of an ordinary postage stamp, regularly each week, for the "Lord's Treasury," the total receipts would be \$1,070,154.80 for the year. Theoretical calculations of this sort are perhaps not worth very much; but at least they demonstrate, quite conclusively, that regular giving of an amount so small that it surely cannot be beyond the power of the *average* adherent of the Church, would readily meet, and even exceed, the large sum set by the Province as its goal.

It is, of course, impossible to say

how many of these million and more persons are already givers for missions; but I believe no one will be inclined to dispute the assertion that a majority are either absolute non-givers, or merely sporadic givers. If these all could be reached and interested, the receipts would increase by leaps and bounds.

(2.) *Self-denial vs. Surplus.*—There is, however, another important resource. Some one has said that ninety per cent. of our Christian giving is from our surplus, while only ten per cent. represents genuine self-denial. The statement is of course only a guess. But how many of us will venture seriously to question it? And yet if our Christianity has really gotten beneath the skin, don't we realize that nothing but self-denial will meet the necessities of the case—or satisfy the ardor of our devotion? A layman in one of our big cities recently addressed a gathering of the clergy; and the burden of his message was: "You clergy have been too easy upon us. You have not set the demands for personal service or for money-gifts high enough." There is probably real truth here. Nothing, after all, stirs men like the appeal for sacrifice. And the plain truth is that we all have grown a bit lax and comfortable in our discipleship. There is untold power in an earnest straightforward plea to Christian men and women that they are bound, by the terms of their enlistment, to give of their time, their strength, their intelligence, their money, till the giving really hurts, in some fashion that is very distinctly comparable with the painful self-sacrifice of our Saviour Himself. To follow Christ is a costly profession; and if we are not conscious of its cost day by day we may quite safely conclude that there is something wrong with our conception or our practice of discipleship. If throughout the Province this simple message could be carried with trum-

pet tones, the resultant self-denial fund would be an amazement and a joy to us all.

II. *The Methods Proposed*

These are simplicity itself; and they arise out of the very nature of the proposal as above outlined.

(1.) *Bookkeeping.* — First, the Standing Committee on Missions of the Province, in co-operation with the Committee on Finance, is endeavoring to secure a full and true report for the year of all contributions from within the Province for missionary work. We are satisfied that much is given that we do not hear of. We believe that better and fuller records will reveal a situation more encouraging than is generally supposed. But improved records will increase, not the reality, but only the appearance of our giving. It will mean not more good accomplished, but more credit for the good already done. Even this is important and worth while; but the committee is much more concerned to increase the substance than to ensure that the shadow it casts is a good likeness.

(2.) *Regular Giving by All.*—The chief problem, then, is to reach and interest those who now give nothing at all, or who give only irregularly. There is only one way in which this can be done. The members of each local parish and mission must be the originators. A central committee can do no more than suggest in outline the methods that have been tried, and that have succeeded beyond expectation wherever they have been tried. So much has been said about the "Every Member Canvass," that many of us are tempted to be weary of the very name. In reality it is only a convenient term to cover two ideas: *First*, that a *personal* invitation should be extended to every man, woman and child within the Church's sphere of influence to give something for Christ's sake toward the support and

extension of Christ's Kingdom; and *second*, that the giving of this invitation should be a matter of concerted and organized effort on the part of a group of willing Christians within each parish or mission. The first of these ideas we hesitate to apply; largely perhaps because of a not wholly unworthy reserve in regard to our own faith. Yet surely, reserve is out of place if it hinders the progress of our Master's Cause; and how can that cause progress unless we, like Andrew and Philip, go out and find our brothers? The second idea we hesitate to apply from sheer lack of recognition that the King's business is business, and must be handled in a business-like way. And in reality, to plan and carry through a whirlwind visitation of every one within the proper influence of one's Church, in a given time (preferably, where conditions admit, on a single day), and to have the results tabulated and compiled for announcement at a parish meeting or service as the finale, is a piece of work as fascinating and exciting as any one can possibly desire. In the Province of Washington we are striving to arouse every diocese and every parish to try just this. If it is done, the Committee on Missions will be much surprised if the million-dollar goal is not easily and greatly exceeded.

The "duplex envelope," of course, goes with the Every Member Canvass—though not of inherent necessity. We all know how poor as a business method are the customary Sunday collections for missionary work; some people are absent the Sunday previous, do not know in advance of the special collection, and come unprepared; others forget; yet others are accidentally absent; or bad weather spoils the whole thing. Moreover, a dollar bill put in the plate looks generous, whereas two cents a Sunday does not satisfy the conscience. I know of one parish

that has always met its apportionment for General Missions—an apportionment ranging from \$1,700 to \$2,500 in recent years. Up to three years ago the method used was two Sunday morning collections, supplemented by the rector's begging letters when the amount of the shortage became clear. A mere handful of the people carried the burden; the rank and file of the congregation gave only some fifteen per cent. To-day, by the weekly envelope system the same rank and file of the people are giving, without a murmur, *five* times the amount they formerly gave, and have this year pledged in addition gifts for a Self-denial Fund for missions which is twice the sum that only three years ago they were content to consider their full contribution for missionary work.

One remark is called for here. It is perhaps a ticklish matter to ask those whose connection with a parish is very casual to contribute for parochial support. Many of us might feel that this is too much like asking something for ourselves—or something at least in the benefits of which we are to have a kind of share. But there is no such objection to asking the help of these people in the missionary work of the diocese and of the Church at large; and asking, not on the ground that they are members of the parish, but on the deeper ground that they have more or less fully and deliberately "professed and called themselves" followers of Christ. Why should we not then, in trying to reach out to the furthest limits of our membership, make our plea for support *missionary* rather than *parochial*? We can surely utter such a plea without the slightest embarrassment arising from the fear of a suspected selfish interest. And if it be answered only thus far, we shall at least have borne our witness to the cause of Christ, we shall have shown the devotion of our local parish to

that great work, and we shall have increased its support. And meanwhile the empty parochial half of the envelope will bear its mute but constant witness to the existence and the need of the local work.

(3.) *A Self-denial Fund.*—Christian people to-day are facing demands upon their generosity that are appallingly heavy and pressing. Gifts out of our comfortable surplus will not go very far; many of us indeed are without the surplus to which we have been accustomed. Nothing but self-denial remains. I cannot but believe that the hand of God is in this. Giving of one's surplus is after all a poor expression of devotion. So it is of the very substance of the proposal that our campaign should stress the note of self-denial. To the outer ring of vacillating adherents our cry is for cooperation—is that they indeed as truly as we have part and lot in this matter. To the inner ring of avowed and active members our cry is for self-denial—is that they and we should take up the cross to follow Christ. Both cries are needed, the one with the other. For they supplement, support and quicken each other. If we can—nay, if we but will—utter them together, lifting up the voice with strength, the issue is assured and is glorious.

III. Results Sought

The proposal unanimously adopted by the Synod, after careful consideration, specified quite clearly the purposes for which additional funds are this year needed. They were two: First, that the amounts necessary for both diocesan and general missionary work should be *met in full*; this being our primary duty. As a matter of fact, the Province never yet has met in full the share of the budget assigned to it by the Board of Missions. Last year only four of its twelve dioceses completed their quotas; and the Province itself

gave less than it was asked by \$18,192.59. Second, it is obvious that missionary work is bound to be affected sooner or later by the European war. The nations involved are now together responsible for rather more than one-half of the funds which maintained the advance posts of Christianity. So far they have not allowed these to suffer. But is it conceivable that they can continue to give at the rate of fifteen or sixteen millions of dollars annually, when their very existence is at stake? Great Britain alone, for example, expended nearly \$12,000,000 for missionary work in the year 1910. This year she has innumerable Belgian refugees to feed and clothe, and there are great poverty and higher prices for her own folk to contend with. Ours is the one great missionary country of the world which is not confronted by difficulties and dangers of an utterly unprecedented sort. This fact is a challenge to us. It is more than a challenge; it is a splendid opportunity,—and one not likely to recur in our time. It enables us to show the temper of our religion. And just at the present, when many are asking whether the Church and Christianity are a failure, the value of an undaunted, heroic answer will be quite inestimable. So the Synod has called upon us all, first to complete as promptly as may be our full quota for the usual missionary work, diocesan and general; and then, to place in the hands of our Board of Missions an additional sum, to be used, at its discretion, for the maintenance or even the extension of work on the outposts of Christianity which may now or later be embarrassed or checked by reason of the war. It is a glorious vision of duty and opportunity; it is an answer to the doubts of timid and sceptical souls, so simple, so direct, so eloquent as to be indeed Christlike.

For such an answer is more, vastly more, than a mere gift of dollars and

cents. It is a gift of faith; it is an earnest of devotion; it is a proof of discipleship. This is its real value. Money is not merely money. It is, and represents, two things: Toil and self-denial. To give it is to give so much of our earning power, is to forego so much of luxury or pleasure, or perhaps even so much of elemental comfort which might be ours. And both the gift and the forbearance are precious evidences and expressions of discipleship.

So far the outlook is promising for success. The Standing Committee on Missions of the Province is not blind to the magnitude of the undertaking. The mere effort to bring the proposal home in a wise, a vital, an appealing fashion to every one of the 1,116 parishes and missions within our borders is appallingly difficult. We have no precedents to guide us, no adequate machinery to use, no sufficient staff of agents and messengers to send; and the time is very short. Worst of all, there is everywhere (and in all our hearts) not a little stagnation and indifference. Yet at our last meeting there was abundant encouragement. Here, for example, are two or three specimens of the news that enheartened us: In most of the dioceses of the Province mass-meetings are being held to launch the campaign; and men of enthusiasm have risen up in many places to carry through this preliminary advertisement which is so necessary. In one of the larger dioceses an interested layman has rented and equipped an office for the diocesan missionary committee in a central business building, and a force of clergymen and laymen are giving their time ("all of it that is needed") in a carefully planned effort to show every parson, vestry and parish in the diocese, how helpful an every member canvass would be, and how best to carry it through. In the same diocese the largest parish completed its apportionment for General Missions by the middle of January; its people

will work for the next nine months to raise at least an equal sum toward the Million Dollars. In a small parish in another diocese, "self-denial" pledges were asked for a special Missionary War Fund; and as a result the pledges through the duplex envelopes for the apportionment show a very large increase, and special envelopes and pledges for the War Fund amount to approximately half as much more.

Such facts heartened our commit-

tee. We felt that we could go on in our effort with patience and with all our might. It may well be that the Province will fall short of its goal; it may well be that lack of wisdom and faithfulness on the part of our committee will hinder the work. But of two things we are certain: The Province will do better than ever before; and complete success is really and easily possible. It needs only that every one lend a hand, for Christ's sake.

POISONED BIBLES FOR THE SOUTH SEAS

FROM the Bible House in New York a thousand Bibles have just been sent on a voyage of fifteen thousand miles. They are a part of the eighth edition in the Gilbert Islands language printed by the American Bible Society, and their destination is Sydney in Australia, there to be re-shipped to Ocean Island and Apaia in Micronesia. The preparation of the Gilbertese text was the loving labor of a lifetime to the famous missionary translator, the late Rev. Dr. Hiram Bingham. The finished books disclose a happy collaboration of Bible Society and missionary in giving light to the isles that "wait for His law."

In the bindery at the Bible House poison was worked into the covers to discourage insect foes; the packing-room was turned into a tinshop while the books in parcels of twenty were soldered up in tin to guard against wetting by waves or weather, and the shipping office supplied the tin cases with fifty stout boxes as armor against rough handling by stevedores of many races—all these pains being taken to insure the safe arrival of the precious freight at the Gilbert Islands. The cost to the American Bible Society of this consignment was \$1,367.

It is a free grant to the American Board's Micronesian mission. While the missionaries are free to give away the Bibles at their discretion, they will return to the Bible Society the net proceeds of any sales of these books which may be made among the people of the islands.

Ocean Island, to which the most of these Bibles go, is only a mile and a half in diameter, a mere dot on the Pacific Ocean, almost under the equator, some five thousand miles southwest of San Francisco. But the forty boxes landed at Ocean Island will be sent or taken on adventurous voyages of two hundred miles or so to other islands of the Gilbert group, by Mr. Richard Grenfell of Australia, who acts for the American Board. The secret of the choice of this little island as a distributing center is its great wealth of phosphate, which attracts steamers and makes trade serve evangelism. Steamers going to Ocean Island for phosphate that will fertilize the fields of Australia carry from Sydney the Scriptures printed in New York to be the seed of a spiritual harvest throughout the Gilbert Islands. So the ends of the earth do praise the Lord.



SOLDIERS AT "PRESERVE THE PEACE" GATE, WUCHANG, CHINA

A PAROCHIAL MISSION IN CHINA

By Rev. Edmund L. Souder

ONE often hears it said that the opportunity for spreading the Gospel in China to-day is unique; that there, if anywhere, "the fields are white to the harvest." The truth of that statement is constantly being borne in upon us whom God has called to be reapers in this ripened field, and yet now and then something happens which shows that even we do not fully realize the depth and extent of the marvelous awakening that is going on around us in China, and the eagerness of souls for the saving faith of the Gospel. It is a desire to tell those at home of just such an instance that impels me to write what follows.

Among our churches in Wuchang is St. Mark's, built some ten years ago just outside the Pao Ngan (Preserve the Peace) Gate in the southwest corner of the city. The work has been carried on by the various workers, native and foreign, but despite every effort has never been attended by the

same degree of success and growth as in most places. The number of communicants has remained nearly stationary (about thirty-five); those who have been added merely balancing those lost by death, removal, or other causes. A number of those high in authority in the mission—Chinese clergy as well as foreign—have counselled closing the church or moving it elsewhere, feeling that it was impossible to accomplish much with it in its present location. It was decided, however, to make another effort, and last autumn, on the removal of the Community of the Holy Saviour from Ichang to Wuchang, it was put in charge of St. Mark's during the building of its own new church of St. Michael and All Angels.

From the moment of arrival in Wuchang, the Rev. Robert E. Wood, priest-in-charge of the community group, has endeavored to improve the discouraging state of things that existed, and to inspire with greater

zeal for the Kingdom many who had grown careless and apathetic. Within a month there was noticeable improvement.

It was then determined to hold a Mission at St. Mark's during the first two weeks in Advent—the first week primarily for Christians, and the second for heathen. The Bishop and Archdeacon Hu agreed to come over from Hankow to preach at the services on the respective Mondays, but for the rest the preaching was mostly by Father Wood and the Rev. Y. T. Fu, the Chinese priest at St. Mark's. The preparation for the Mission included daily prayer in its behalf, calls on all the communicants in the parish, and a special day of intercession on the Friday before Advent Sunday, when from morning till evening there was no break in the chain of native Christians, who, according to promise, came to pray for half an hour for God's blessing on the efforts of the Mission.

The services during the Mission were a daily Celebration of the Holy Eucharist and a preaching service at 6 p. m. We hoped for encouraging results—that the church might be as much as half-filled on some of the nights. It seemed foolish to look for more than this when but six weeks previously the Sunday morning congregations, omitting the school children who are required to come, had averaged ten to fifteen people. But God reproved us for our little faith. From the beginning the results far exceeded our fondest hopes. On the opening night (Advent Sunday) the church was almost filled, and the next evening, when the Bishop came, he talked to a crowd of over two hundred people who occupied every pew in the church. By Thursday it was necessary to put in rough wooden benches up most of the center aisle, and by the next night not only were people packed into every pew in the church, but there were others standing on pews. Not merely had benches

now been placed up the entire length of the aisle, but the chancel was filled! Still others stood in corners and in the aisle. Even then there was not room for all who wished to hear, for many came and went away finding there was no empty space. Consequently by Saturday it was found necessary to conduct an "overflow meeting" in the large schoolroom in front of the church, and there, every night through the entire second week of the mission, forty to fifty heathen boys came in off the street of their own free will to hear the "doctrine expounded," while their elders, mostly men, packed the church!

Let me, in connection with the Mission, relate a specific instance showing the receptivity of the Chinese for Christian truth. Wuchang, as the city where the first revolution was hatched and as a hotbed of rebels now, is still under martial law, and soldiers armed with bayonets guard the city gates, opening 'all packages that go in and out. It has been our custom, in passing through the gate on our way to and from St. Mark's, to exchange salutations with the soldiers on duty, and frequently Father Wood has stopped to joke with them. After a time they began asking questions about St. Mark's, and as we came home the opening night one of them smilingly said to Father Wood: "I was there to-night. You preached very well!" Other soldiers gathered around. "We are coming too," they said, and every night thereafter, during the two weeks, some of them were there. One evening as many as eight came! Evidently, too, they were more than merely curious, for one evening on our way home, with no previous suggestion from us, they asked Father Wood whether he would give them some literature to read on "the doctrine," and later they said they would like to come to St. Mark's for a Bible Class if he would teach them. Think of it! Eight or ten heathen soldiers, strong, manly fellows, re-

questing spiritual guidance from a Christian priest whom they had known but a few weeks!

How shall we explain all this eagerness to learn of Jesus? Whence is it? Not of man, but of God, whose Holy Spirit is working mightily among this ancient people, turning their hearts toward Him who is the Light which lighteth every man that cometh into the world. As has been said, some of the Chinese clergy themselves felt it was impossible to work St. Mark's successfully, and undoubtedly it is badly placed, yet for fourteen consecutive nights it has been possible, without any systematic advertising, to pack the church to the doors!

What is now to be done? Is all the effort of the Mission to go to waste? By no means! In the first

place, the daily offering of the Holy Eucharist, begun with the Mission, is to be continued. Then there is to be systematic instruction for those who during the mission have signified their desire for it; a Sunday school class for the heathen children, who expressed entire willingness when it was suggested to them; a special class for the soldiers at the gate, and regular preaching services on certain nights of the week (perhaps every night).

God has richly blessed the efforts made thus far at St. Mark's,—blessed them far beyond the wildest dreams of any one. Can we doubt that if we have faith He will lead the parish on to greater and greater usefulness, and through it will bring many souls to earnest love of Christ, and of His Body, the Church?

“THE GREIGS OF FANNING”

ONE morning, while standing on his porch, the Bishop of Honolulu saw a man leading a little girl by the hand and looking around as if seeking some one. On inquiry it developed that he wanted to see the principal of the Priory. As the Bishop accompanied him to the school, nearby, thinking he recognized a family likeness, he asked the man if he were not a Greig. “Yes,” he replied, “I am David Greig. I came from Fanning Island this morning, and this is my brother's little girl whom I want to put in school.”

A story of this Greig family will be interesting. A Scotchman named Greig years ago married a Polynesian woman from Penrhyn, one of the Cook Islands. He settled on Fanning Island and began the copra business, as there are many cocoanuts there. Labor was obtained from various sources, mostly from the Gilbert Islands. The title of “king” was given to Greig, who controlled not only

Fanning, but the neighboring island of Washington, 90 miles distant. Three of Greig's sons were educated at Iolani



LITA GREIG

School, and three girls at the Priory. One of these, William Greig, has been for years a sort of governor and postmaster, the island being within the postal division of New Zealand. Ten or twelve years ago Fanning Island was made the cable station from Vancouver to Australia, and a few months ago the German cruiser *Nurenberg*, which had coaled at Honolulu, destroyed the instruments of the cable station and its buildings, as Fanning was a British possession. Among the prisoners of war held during the *Nurenberg's* stay was one of the Greig family who had recently returned to the island from Iolani School. This youth is now the right-hand man of the English company which is developing Fanning as a coal-station, it being on the route from Panama to the Orient. The Greigs lost the island some years ago, it going into the hands of a French expatriate, who sold out to the English company.

Since Bishop Restarick came to Honolulu four of the boys of the Greig family and two of the girls have been at the Cathedral schools. The little girl brought by David Greig is named Lita. She is eight years old and had never possessed a pair of shoes or stockings, nor had she ever seen a horse, much less an automobile, until her arrival in Honolulu. Her little brother, Jimmie, came up from Fanning, which is 1,000 miles to the south of Honolulu, two years ago. Lita can speak English, but her brother spoke nothing but Manaiki when he arrived, as his mother came from that island of the Cook group. The Manaiki people are Polynesians, and the language closely resembles that of Samoa and Hawaii, and the people of these groups can soon understand each other, the chief difference being in the consonants used.

The boy Jimmie, when he arrived, could only talk to his cousin, who also was at Iolani. He had never been

off a coral island, and mountains and large houses and city life were marvels to him. On going down the street with his cousin, a horse standing near the curb turned his head to look at him, and the little fellow fled into the lobby of an office building, afraid the horse was going to devour him. However, he soon felt at home, and in a few months could speak English remarkably well and now is in the third grade at school. He has almost lost the knowledge of the Manaiki tongue, as his uncle found the other day when he spoke to him.

Lita Greig was soon at home in the Priory playing with little girls of her own age and was quite content to stay. The day of her arrival the Bishop took her to an automobile standing outside the school and he asked her if she would like a ride in it. She asked what the thing was, and soon said that she would get in if the Bishop went with her. When it began to go she held tightly to his arm until it stopped. Little Lita will probably remain at the Priory until she is eighteen years old, trained in every way to be a useful, self-supporting woman. It is improbable that she will ever return to Fanning, but she may go to New Zealand where she has relatives.

ONE of the London daily papers recently printed a criticism of those who would at the present time send money out of the country for "the very problematic conversion of some far-off heathen." A correspondent very aptly points out that the War Office has just accepted the offer of the service of the Fijian troops. "The forefathers of these men," he goes on to say, "were cannibals until the missionaries managed to get a foothold on the island. Since then they have ascended in the scale of civilization until they are considered good enough to fight with the allies in France."

AFTER MANY DAYS

By J. G. W.

The Editor has asked Dr. Watson to keep us informed concerning the splendid work of the American church in Paris. The following article is received just before going to press.

SIX months have gone since flags were unfurled and we first heard the tramp of regiments going to war; six months that have brought such woe to the world that one who lives in the midst of it dares not write about it lest the pity of it all unfit one for service; six months, which have wrought such a revealing of *character* in men and nations as the world has never seen before.

If you were here, you would know how great is the strain on daily life. Every one who helps is *tired*, just tired, body and brain, with the horror of the war. And yet the splendid courage of the women of France and Belgium is past all belief, and they are none of them untouched by sorrow and bereavement. We have been out in the country places, in the little villages, out where the fields are green and where old men and little boys are pruning the vineyards. The women are alone. Father, sons, husbands, friends—gone. Some are dead, some in prison, some not heard of for months, some in the trenches, and many go quite mad with the agonies they endure, and some lie ill in fever hospitals.

Do you wonder that those who serve here ask your prayers that strength and power may be given to make service possible while the need for the service exists?

You ask us to tell you, from time to time, about *conditions*, and with all our hearts we thank you for the privilege of the hearing you grant us. We have asked for things and they are given—not much at a time, but day by day as we need them—and every gift we send out goes marked.

“Loving Is Giving and Giving Is Life”

Wrought out of the experiences of life one finds the above statement pre-eminently true in these times of stress. The name and the life of our American Church here in Paris is forever inwrought in the people's minds with the *Loving* and *Giving* which it has done and is doing.

“What does it give, and how and where,” you ask, “so that its name has become known and dear to many not of its own household?”

What?

Hospital supplies, old linen, bandages, dressing gowns, all sorts of clothing for convalescents; and it makes, as a gift, all the robes worn at the last by those who die at the American Ambulance;—long white robes of soft muslin, on each of which is sewn a cross of violet silk.

What?

Layettees for little new babies and cunning dresses and petticoats for little girls, all sorts of warm pretty things. Little boys' clothes of every sort and size. The plain jacket and chemises the peasant women wear, socks and warm shawls, soldiers' outfits and little pillows for the wounded on the trains.

You cannot imagine how many sorts of things it gives, and they are all well made, often very pretty. We choose always the prettiest colors possible, and whenever the gift is ready it does not make one ashamed to give it in Christ's name.

How do we give? Well, sometimes we send our gift and a flower by a gentle visitor; sometimes we give to those who come and ask; sometimes we send boxes by train; sometimes by automobile. This afternoon a lady

came and took away a warm gay dressing gown and knitted shoes, petticoats and other comforts, a bottle of wine and some candles to a French woman who was sick from hunger and cold, and who for weeks has gone to bed at dusk because she had neither fire nor light and could not get work.

Where do we send these things? To a hundred places, such as: the Netherlands Relief Society, 66 garments for women; Marquise M., who has a relief station, 250 garments; an American woman going home, some clothes for the steamer; M. Marre, for the refugees from Belgium at Moulins la Marche, Normandy; for an ambulance at a Belgian town and an orphanage containing 450 children at Etretat; 100 garments for homeless children and hospital supplies for Tours; 38 outfits for children at Fontainebleau; clothing for a soldier's wife and three children at Crevot (he is in the American Ambulance and he refused to eat on Christmas Day. After a time he told us that he could not because his wife and babies were homeless—driven out of Belgium three weeks before the last child was born. They had found refuge in Crevot, and there we sent them warm clothes).

Mrs. Marv Gladwin, the head of the American Red Cross Unit at Belgrade, is an old parishioner of the Rector of Holy Trinity Church in Paris and it was to her that our first gifts went. Since then we have sent our gifts each week in the boxes that go from the Servian Legation in Paris sent by Mme. Vesnicht, the wife of the Servian Minister to France.*

* It will be March before this article is in print, perhaps April, and gifts are long in coming. Gifts of money—even small gifts—are best of all, for they come quickly and with them we buy things. This helps manufacturers, merchant, clerk and steamstress, and nothing is wasted since we give the sort of clothing the people really need. Just now the docks at Havre are piled high with boxes and crates, and it is almost impossible to change conditions, for with the troops coming and going and so few dock laborers, things cannot be otherwise.

It is the great realities of life that hearts are hungry for now in this Old World. Honor, and with it home and homely things, and lives that dare to be simple. The feeling of *noblesse oblige* grows stronger daily, and in the hearts of countless hosts is the cry that we heard only two days ago from the lips of a woman of great place and responsibility. "We just reach out to God for help and we must not fail Him now—He never fails us."

In His Name and with your help the American Church sends its gifts.

A FEW months ago Dr. Faunce, president of Brown University, was speaking late one evening at Peking to the students of the government schools of that great Chinese capital. For an hour they listened intently to his description of school and college life in America. Then a single lamp was lighted and a young man rose to make an announcement: "Three weeks ago," he said, "John R. Mott was here and told us that the Bible was the secret of Western power. All who wish to enroll in classes for Bible study will now have a chance to do so." Thereupon the students eagerly pressed forward, crowding one another, and struggling to be the first to enroll. Said Dr. Faunce, "Not one in twenty-five was a Christian, but all of them believed that the progress of Europe and America was somehow due to the Bible, and were determined to investigate for themselves. Then a Y. M. C. A. secretary," says Dr. Faunce, "turned to me in despair, saying: 'Where can we secure teachers for these men? The regular missionaries are busy with their own classes. The foreign residents will not aid. We are utterly helpless before this ever-growing demand.'"

PRESBYTERIANS have raised a fund of nearly a million dollars for improved educational work in China.



BIRD'S-EYE VIEW OF NUEVA GERONA, CAPITAL OF THE ISLE OF PINES

In this important town we have no church, but worship in the building owned by the Methodists

HUSTLING WITH A HUSTLER ON THE ISLE OF PINES

By Archdeacon Steel

IT happened in this way: A letter came from the missionary priest in charge of the work on the Isle of Pines, asking the archdeacon to go over to grace the occasion of the opening of the new church at Santa Barbara. He went, he saw and he was conquered! If he did not know it before, he does now. There is nothing slow about that tight little island.

Let us make the trip together, and the story shall be told in the present tense.

First, then, the trolley from the Vedado where the archdeacon lives, three miles to the railroad station, through the broad streets of this beautiful suburb; one mile alongside the seashore, washed by the deep blue waters of the Gulf Stream, under the grassy slopes of Santa Clara Battery; past the leper hospital, and the little fisherman's bay protected by the small round tower of two centuries standing, and then through the congested

streets of the city. We read some of the street names and the signs on the shop fronts: the street of Virtues, of Concord, of Health, of Souls, of the Bishop, of the King's Lieutenant, of the Little Lamp, of Good Works, and of Bitterness. The shops bear all sorts of names; we are going so rapidly that only once in a while can we catch a glimpse of their names: *The Tree of Life*, *The Three Wise Men*, *the House of Peace*, and a bakery bearing the name *The Heart of Jesus!*

The station is fine, large, airy and open, and well-lighted. We see a lot of eager, anxious-eyed men and women, all Americans, looking half-distractedly about for some one to help them get their tickets, and arrange for their baggage, for they all are en route for the Isle of Pines. It is already dark and they are in a foreign land, know nothing of the language, and so are naturally very uneasy. We can help them, for we have made this trip

about sixty times, and are quite familiar with all the turns and bumps in the road to Batabanò, on the south coast, which is sometimes called the south port of Havana, where we take the beautiful little steamer across this part of the Caribbean Sea.

The train draws up alongside the boat at the dock, and we are soon aboard. Although having the courtesy of the boat we modestly hold back from the line of passengers until every one else has secured his berth, and we find to our great delight that some one has had the kindness to reserve a lower berth for us, although in the crowded condition we had expected only a "shake down."

We have a late dinner, as it is already nine o'clock, and we turn in at ten, hoping for a good night's rest; but we have counted without our host, for outside the door the eager voices of the immigrants rise and fall, discussing "navels," and "kings," "mandarins," and all sorts of citrus fruits; budding, planting, irrigation, fertilization, school facilities, and once in a long while even the word church is heard. All this is to the accompaniment of a wheezy, rusty-throated, squeaky graphophone, unwinding yards and yards of "Home, Sweet Home," "Dixie," "The Star-Spangled Banner," "Hesitation Waltz," and such ilk. The weary hours drag along, until two o'clock in the morning; we are just dropping off to sleep when our roommate comes in, awaking us so fully that we get no rest whatever.

At four o'clock the whistle announces that we are in the Jucaro River and nearing the landing for Santa Fe, our destination. We take our stand on the forward deck and watch the play of the searchlight as it falls on the low, mangrove-shrouded banks of the narrow river, lighting up the graceful lines of a crane, or the ungainly figure of a crocodile; and we note the phosphorescent gleams of the great fishes darting about in the

still waters of the calm river. Overhead, like a little window in heaven, flashes the glory of Venus, the bright and morning star, while the Southern Cross sinks low on the western horizon.

If you expect to find all the conditions primitive on the Isle of Pines, you will be agreeably or disagreeably disappointed, according to your desires. At the dock may be a few old-fashioned horses or mules, but they will be very few in number. There are half a dozen autos for passengers, and several auto trucks for freight, and I assure you that the island is very progressive.

A friend gives us a lift to the rectory at Santa Fe, six miles distant, where the missionary lives. He is not expecting us, because his letter directing us to land at Nueva Gerona, in another part of the island, failed to reach us. As we speed along through the jungle, we hear the occasional bellow of a crocodile, and unceasing rumble of the fiddling tree-toads, and we see the wonderful fire-flies three or four times as large as those of the United States, each with its three great lights, winding and twisting in and out as they weave their wonderful tracery of silver light among the vine and orchid-covered limbs and leaves of the forest trees in the jungle.

Six miles and ten minutes travel, and we are there. The house is dark, for it is not yet five o'clock, so we refrain from rousing the good man of the house, who needs all the rest he can obtain. It is very chilly and we pace to and fro until we hear sounds within, when we make our arrival known and receive a most cordial welcome from the missionary, his wife and three children. He has a comfortable home and the little chapel is next door.

Immediately after breakfast we two take the auto and make the trip of about 32 miles to Santa Barbara, attend to the placing for to-morrow's



CHURCH AND RECTORY AT SANTA FE

service of the piano in the new church, which has been lent to us for the occasion, make several calls, have luncheon, and return to Santa Fe in time for supper at the hotel, and a reception accorded to us in the evening.

Sunday morning dawns bright and clear, and we arise at 6:30. At 7:00 we start for Columbia, six miles distant, arriving at 7:20, for the road is not very good. There is a celebration and the archdeacon makes a short address. Then a quick grasping of the hands of the congregation of 18 at the side of the auto, and a whiz and a whir and we are at Nueva Gerona, eight miles away, in time for the second celebration before our breakfast. We have made the eight miles in just sixteen minutes. This congregation numbers about the same as that at Columbia. This service is held in the schoolhouse, which is owned by the Methodists, who allow us the use of the building. However, as they are now using the house every Sunday, we shall have to look for other quarters until we can build a church for ourselves. As Nueva Gerona is the capital of the island, it is a strategic point, and we should have had a church here long ago.

Now we have a real home breakfast of scrambled eggs and coffee, and of old-fashioned, yeast-risen, buckwheat

cakes. I wish that we might have time to do justice to them, but we are due at Santa Barbara, eighteen or twenty miles distant, at eleven, and it is already after ten o'clock. So we bolt and run for the auto and are off again. The road is very good most of the way, and as we speed along we stir up flocks of quail and turtle doves, and see among the branches of the royal palms chattering flocks of green and gold parrots. Did you know that most of the parrots in the United States have come from the Isle of Pines? I once came up to Havana in company with 1200 of them. You could hear their *conversation* three city squares away from the boat! It was equal to a "five o'clock tea."

As we fly along the beautiful road, we rarely see a horse-drawn vehicle, and on our arrival at the new church we are amazed at the rows of cars standing about the building. However, I must tell you that this great number of cars, while it indicates progress, does not indicate wealth; nor is it the case that all of the people whom you have seen to-day are members of our church; far from it. You should know that the distances on the island are great, and the cars are a necessity rather than a luxury, and if they add to the possibility of existence on the Isle of Pines they also add to the necessary cost of living.

The church is full of people who have come from all parts of the island. The service is hearty, and while there is no choir, and the singing is congregational, yet the two solos offered are indeed worthy of a cathedral service.

Another handshaking under the pines at the door, a rush for the auto, a quick spin of three or four miles to the house of a hospitable friend, where we have a bountiful luncheon to which we have not time to do justice, then another jump of twelve miles to McKinley, where we have another service in our own chapel among the pines, and the archdeacon delivers his fourth sermon for the day. A five-minute reception, and then for Santa Fe. It is now 4:15, and we are about 30 miles from the Jucaro dock where we are to take the boat on its return trip. Where the road permits we fly at the rate of fifty miles an hour, and it almost takes the breath away. We are just a mile away from Santa Fe where we are to have supper, when just as we have crossed a bridge, crack goes the front tire! We jump out of the car, snatch up our bag, say a hasty farewell to the missionary and start to walk, but up comes another car, and we are taken in again. This mile is but as the leap of a flea, and we have a light supper, and are off again for the dock, six miles away, and fifteen minutes in which to make it. Arriving, we find that the boat

has just left this dock and is on the other side of the river at the Columbia dock. We charter a skiff and carefully parting our hair in the middle and looking neither to the right nor to the left, we approach the steamer. But we are on the side from which a great stream of water is pouring out from the pumps. We just miss that stream. Had it struck our little skiff we should have had to swim for it in a river in which are crocodiles and sharks. However, we have passed around the bow, and now are safely aboard. In due time we present our credentials at the purser's window, but this time are informed that the best he can do for us is a small cot in the cabin. This affords us a place where we can stretch ourselves for the night, but it brings no sleep with it.

At 8:30 Monday morning we are back home, after a trip of six miles by trolley, sixty-four miles by rail, about one hundred fifty miles by auto, one reception, two services and two addresses together with fourteen miles of auto travel before breakfast, a third service and sermon before luncheon, a fourth service with sermon, and some thirty miles more to the dock, and in that time only about seven hours of sleep. It was a hustle from beginning to end.

Now it will interest you to know that the work described on the Isle of Pines is not extraordinary, but is the regular work of the missionary there; and that in addition to this work on Sunday and Saturday he is teaching in a day-school five days in the week and making calls after hours every day. It will further interest you to know that he has had to buy this second-hand car and to pay the cost of its running out of his slender salary. He is certainly a hustler, and is making things move on the Isle of Pines, where he has five stations, each with its faithful little band of people.



OUR NEW CHURCH AT COLUMBIA

THE BISHOP OF HANKOW'S TENTH ANNIVERSARY

By Rev. S. H. Littell

WE have been commemorating our bishop's ten years of service, since his consecration in November, 1904. The occasion showed the splendid loyalty and remarkable unity of the Chinese and foreign members of the Mission staff, and gave opportunity to the Church in the district as a whole to express the unchanging respect and sincere admiration felt towards our beloved Father in God. Incidentally, it led us to review the events of the past decade; and to note—with surprise even to us—the progress in every department of the Church's work during this period.

Early on the Anniversary Day, Nov. 14th, Bishop Roots celebrated the Holy Communion in the cathedral, assisted by the archdeacon, Rev. L. T. Hu, rector of All Saints' Catechetical School, and the Rev. Y. T. Liao, assistant priests at the cathedral. Simultaneously the Holy Eucharist was offered in other cities of the district. At two o'clock a special service for all the Christians of Hankow, Wuchang and Hanyang brought to the cathedral a large number of the faithful, who sang the hymns and Te Deum in their own, indescribable way, under the hearty

and harmonious leadership of the choirs of the cathedral, St. John's and Boone University. Twenty-two priests and deacons,—more than half of them Chinese—were able to attend. The sermon was preached by the archdeacon, and a review of the ten years' work given by Mr. Littell. The chief marks of progress in the

Church may be repeated here (passing by the rapid awakening of the Chinese nation, before and after the overthrow of the Manchu Dynasty in 1911). Ten years ago there were six dioceses in China, now the number is eleven; of which the Church of England has founded seven, the American Church three and the Canadian Church



one. These dioceses are now bound together in the General Synod of the Chung Hua Sheng Kung Hui, "The Chinese Holy Catholic Church," organized in 1912; and have a membership of over 32,000 souls, of whom 1,600 are Chinese clergy and lay-workers. During these ten years the Church has opened no less than seven of the provincial capitals where we had no work before, and some hundreds of other cities, towns and villages. This is the first Chinese

Church in the country, and for once our conservative and undoubtedly slow-moving Communion has led the way in a notable manner.

Ten years ago the District of Hankow included the present District of Anking (which was created in 1910). Our district has now its own diocesan synod, with fully organized Boards of Education, Missions, etc. As a Diocese, missionary work has been opened and entirely supported at Shihnan, a city in the midst of a population estimated at a million souls, within Bishop Root's jurisdiction, although nine days' beyond Ichang our present most western station. The Board of Missions has bought land and buildings there with funds raised within the diocese, and also at Kingchow, in the midst of a thickly populated Manchu district. A list of all the new chapels and churches opened, of places where property has been secured in the decade, would be a bewildering string of twenty-nine names—of which Hsin-chiensz may serve as a sample. But I would like to mention in particular the Trade School for Beggar Boys in Ichang; the newly acquired hospital property (for men's and woman's departments) in Wuchang; the large new St. Hilda's School, just opened; the rapid and substantial development of Boone, in equipment no less than on efficient educational lines; the congregation of Chinese Christians, with a boy's school, received bodily from the American Lutheran Mission; a small group of Japanese who had been working on Congregational methods in Hankow, who asked to be admitted to the Church's fellowship; and finally, solid and commodious buildings for the Catechetical School which trains men for three dioceses; and for the Woman's Training School in Hankow.

Figures alone do not always convey accurate information, but those which follow indicate steady growth, especially when it is remembered that the

statistics for 1914 are for the Hankow district alone, while those of 1904 include the Anking District also:—

	1914 Hankow	1904 Hankow & Anking
Baptisms during the year.....	536	368
Baptized members	5,560	3,300
Communicants (who actually communicated during the year	1,600	1,058
Day schools, boys and girls....	63	33
Day scholars, boys and girls....	2,039	668
Boarding schools, boys and girls	15	4
Boarding scholars, boys and girls	1,036	251
Teachers, men and women.....	143	49
Total contributions, Chinese and foreign	\$12,759	\$1,522.08

After the united service, the Boone band played, while the Christians assembled on the lawn for presentations to the Bishop. The foreign workers presented a gold diocesan seal ring; a vestment case; and a check to be used for books; the Chinese clergy gave a pastoral staff; while other gifts characteristic of China were presented by groups of people and individuals. At the end, the Bishop and Mrs. Root presented two large framed photographs of Bishop Ingle, the first Bishop of Hankow, to the Cathedral; and entertained the Chinese clergy and their families and all the foreign workers at tea.

It was a memorable day, and yet only partially expressed the appreciation and thankfulness of the Mission for the faithful and devoted service of our Bishop, for whom we pray many years of even greater and more fruitful labors in His Master's vineyard.

THE senior foreign secretary of the London Missionary Society, the Rev. Dr. R. Wardlaw Thompson, has retired from the work after thirty-three years of service. The wonderful progress which has marked the generation covered by Dr. Thompson's period of office was in no small measure due to his untiring energy in prosecuting the work of the society, together with his ability as a writer and speaker. Dr. Thompson is the chairman of the Congregational Union of England and Wales.



FORT YUKON FROM THE RIVER

SIX YEARS AT FORT YUKON

By Archdeacon Stuck

IF it be true that it is only by its results that human effort may be judged, it is also true that the test is an exceedingly difficult one for human beings to apply. Indeed the talk about "working for results" is little more than the slang of the modern commercial "efficiency" cult, and is only immediately applicable to the crude vulgar result of tons of merchandise manufactured or sold. Work among human beings, work for the betterment of human beings, declines to be indexed and averaged, to be reduced to formulæ, to be "speeded up," to be expressed adequately in tables. Sometimes the effort to do this results in the most grotesque misrepresentation and perversion, which Walter Bagehot had in mind when he uttered his well-known epigram about the three grades of lies: plain lies, infernal lies—and statistics. Human beings are quite incalculable quantities. Two and two make four, it is true, but sometimes two men plus two men are equal to forty men; and sometimes equal to a good deal less than one man.

Moreover, to judge by results it is essentially necessary that the judge

be familiar with the *status quo ante*—and who can faithfully and fully recall the details of ten years ago? I find myself grown so accustomed to the better state of things amongst the Indians here at Fort Yukon, that I am surprised, and even mildly shocked, at turning up some old record or faded photograph with its indication of conditions no more than seven or eight years past. The older one grows, the more one realizes the folly of immature judgment, the more distrustful one becomes of hasty generalization, the less disposed to attach much importance to extemporaneous counsels of perfection.

Doubtless the patriarch Job, if he were in charge of a Yukon mission, would smile his wan smile (I am sure it must have been a wan smile) when tourists got off the steamboats and said, "Why don't you teach them to clean their houses?" and would explain that *comparatively* the cabins were models of spotless purity. Doubtless the prophet Moses would bow his meek head to the didactic newcomer who held forth upon the advantages that would accrue from truck-farming and chicken-raising,

and the imperative duty that lay upon the missions of instituting bath-houses, carpenters' shops and domestic science classes out of hand. But we missionaries, who are only common men and women grappling with tasks that sometimes seem to grow more difficult the more we understand them, find it not easy always to retain our patience and our meekness. I have even a recollection that Job broke forth once in a highly sarcastic reference to the great wisdom of his counsellors, and that Moses permitted himself, on an occasion, an irate exclamation about the sons of Levi.

One must work for results, of course, in the sense that one must use the methods that are calculated to produce the results we desire; but after all, the results are not in our hands.

All of which is an introduction to the statement that to judge of the six years' work that Dr. Grafton Burke has done at Fort Yukon involves a knowledge of Fort Yukon seven years ago. It is another case of the roads in the highlands of Scotland, of which some one wrote, "If you'd seen these roads before they were made, you'd hold up your hands and bless General Wade!"

There is no question that the place is improved in every way. A number of new cabins have been built and old ones torn down and enlarged. The standard of living in them has gone up. A recent census showed 45 cabins inhabited by 211 persons who make this place their home—which number is almost doubled at seasons like Christmas and Fourth of July—and the same inquisition disclosed the presence in the cabins of 50 bedsteads, 20 sewing-machines, 9 phonographs, 45 rifles and 70 shot-guns, and there were 16 fish wheels in operation last summer.

The prosperity of the place has depended, of course, largely on the sale of furs, and the recent landslide in

prices and the present complete demoralization of the fur trade owing to the European war has hit this people very hard. There is practically no sale at all for furs this winter.

There is no question, moreover, that the health of the place has very greatly improved during the six years' faithful labor of the medical missionary. Without hesitation he has gone wherever his services have been required, by whites or natives, whatever the distance or whatever the weather. I have known him called up at two in the morning to start immediately upon a 125-mile journey, at 40 or 50 degrees below zero; and to make the journey without any stop save for eating. On one such occasion he arrived just after the man had died, but on another just in time to save life.

But the work that has told most has been the steady, regular, daily work in the village. I find the vital statistics at Fort Yukon more encouraging than at any other point on the river of which we have figures; in 1912 there were 19 births and 11 deaths, and in 1913, 20 births and 14 deaths. At almost all the other points the deaths have exceeded the births. I do not attach too much importance to these figures; I do not exhibit them as statistics of "results," well knowing the difficulty in wandering Indian statistics of being sure that your successive figures cover always precisely the same population; and I know that it takes a series of years' figures to deduce any valuable conclusion from. But as they stand, and taken for what they are worth, they are encouraging. And there can be no question that the presence of a physician on the spot and the prompt application of the proper remedies at the outset of a sickness have saved many lives. The lectures which Dr. Burke was in the habit of giving, with anatomical and physiological charts, all carefully interpreted by our admirable interpreter, have been of much benefit—

especially to the young men and young women.

And now that the great lack of the village, indeed of the whole region—of a place where the sick may be properly taken care of and where surgical operations may properly be performed—is in course of supply by the hospital which next summer will be complete, we have grounds to look for a still greater improvement in the public health.

I doubt, however, if Dr. Burke's medical work has been his most valuable work at Fort Yukon. I think his greatest usefulness has been as Justice of the Peace. For there was a very difficult and evil situation that threatened to negative all effort for better things, in the character of some of the white men who resorted hither and made headquarters here. It is a long and sordid, and contentious story, and it shall not be told again now; though that it be not forgotten or fall permanently into the misrepresentation that the evil-disposed in Alaska have been so eager to make about it, I have prepared a narrative of the whole course of it, with the documents that appertain. Now that the work is done, and the high feeling has died down, and one of the chief conspirators turned state's evidence, I am willing myself to forget the campaign of vilification—the perjury, the bribery, and the whole scandalous proceedings here and at Fairbanks; certainly I am unwilling to set them forth in detail again now.

Never was man less disposed to accept the office of magistrate than Dr. Burke. Essentially a man of peace, with no legal knowledge or judicial experience, he had his hands already full of congenial work. But there was literally no one else who could be appointed, and if the drunkenness and debauchery that at times were rampant here, and grew worse and more shameless and defiant and violent, were to be checked, it was imperative

that a magistrate be appointed. So most reluctantly Dr. Burke took the office (it is virtually without emolument), and having taken it he set to work to do his duty in that state of life unto which it had pleased God to call him. Through good report and evil report he went steadily ahead, getting himself more and more disliked, rousing bitter animosities, but proceeding against the lawbreakers with vigor and persistence, until things came to a climax in the winter of 1913-14.

The work is done; I think there will never again be such a state of things at Fort Yukon as there used quite commonly to be. For though by the liberal use of money and the employ-



THE MISSIONARY PHYSICIAN AND HIS FAMILY

ment of the arts that certain members of the legal profession know so well how to employ when there is liberal use of money, the chief criminals were acquitted in the District Court of the felonies they were charged with, yet the lesson was once more learned that vice and drunkenness are "bad business"; that acquittals on such terms are almost as onerous as convictions; and that the law has an arm long enough and strong enough to reach the Arctic Circle and to render the traditional license, even of Fort Yukon, no longer safe or profitable. The hatred and obloquy and slander of which Dr. Burke became for awhile the object still echo on the Yukon; all this summer the pack-ages of freight received at the mission were chalked over with ribaldry by the deck-hands of steamboats. But even before he went out on his long-deferred furlough last September, the tide had begun to turn, and some of those who had joined the popular cry against the missionary-magistrate had gone to him and expressed their regret for their mistake. The district judge, Frederick Fuller, and the district attorney, J. J. Crossley, had stood by him and supported his efforts, and the rancorous forces of evil, the liquor-selling interest and the lewd-living interest, had in turn attacked these gentlemen, and are even now strenuously endeavoring to secure the removal of the latter, partly in consequence of his support of Dr. Burke. It is astonishing what wide alliance and influences the evil forces of Alaskan life can command. They have succeeded in extorting from the Department of Justice a demand for Mr. Crossley's resignation, but he holds until the confirmation of his successor, and several United States senators, advised of the real animus of the movement, are resisting that confirmation at this writing.

One thing must yet be told, and it is the brightest and most encouraging

thing about the whole affair. The Indians stood loyally by Dr. Burke through all these troubles, almost to a man, in the face of much temptation to desert him. The village council was unwavering in its support, and has been a powerful agent on the side of sobriety and clean living. At one time the Indians were offered \$500 worth of grub for a potlach (that is, a great feast) if they would take some action antagonistic to the doctor and the mission, and they contemptuously refused. For these people have learned who are their true friends, and that vice and drunkenness are the two things that are threatening the survival of their race.

Dr. and Mrs. Murphy of Rhineland, Wisconsin, are taking the place of Dr. and Mrs. Burke this year, so that the work of the medical mission goes on without interruption, and the skill and experience of Dr. Murphy have already inspired general confidence in his ministrations.

THE *London Guardian* of January 7th says: "It is gratifying to learn that the income during 1913-14 of fourteen groups of benevolent institutions increased by the splendid sum of £617,000 [considerably over \$3,000,000]. A very great deal more than half of the increase has been enjoyed by the Home and Foreign Missions, the income of which has gone up by more than £350,000. Almost another £200,000 of the increase has gone to hospitals and kindred institutions. Just upon eight millions and three-quarters was given to 722 organizations, yet the National Relief Fund has collected more than four millions and a quarter in five months, to say nothing of the huge aggregation of innumerable other War Funds."

Should not this Christian generosity of our English brethren be a stimulating example to ourselves?

THE FORWARD MOVEMENT

A QUESTIONNAIRE ON THE APPORTIONMENT

SOME interesting data has recently been obtained by the Apportionment Committee of the Diocese of Newark from rectors of churches and missions where the apportionment for last year was met or exceeded. Letters were sent out to sixty-three of the clergy, and each was asked to answer the following questions:

1. Do you use duplex envelopes, and if so what part of your total apportionment was collected through these envelopes?
2. What part through the Sunday-school Lenten Offering?
3. What part through local branch of the Woman's Auxiliary?
4. What part from individual subscriptions of substantial amount?
5. What part from a special offering?
6. What other means were employed?

Forty-one of the sixty-three clergy were kind enough to send in replies, and thirty-four of the forty-one used the duplex envelopes. Of the total amount received from the forty-one parishes and missions, forty-four per cent. came from the duplex envelopes, twenty-five per cent. from the Sunday-schools, nine per cent. from the Woman's Auxiliary, seven per cent. from individual subscriptions, ten per cent. from special offerings, and five per cent. from other means.

Some of the comments received were of interest. One of the answers to question six was: "Just common Christianity, and wherever this is employed the apportionment is met." What a comment on these churches that did not meet their apportionments! In one prominent church the holding of mission study

conferences of the educational department of the Woman's Auxiliary during the Lenten season for three successive years accounted for the development of interest and giving. The work of the men's committee and the increasing use of the duplex envelopes made the results possible. It might be well to mention that in several of the churches the duplex envelopes have only recently been introduced. In another prominent church pledges for the entire amount of the apportionment have been secured by an "every-member" canvass. In another large church the apportionment is considered as part of the church budget, and if the amount of the apportionment is not made up from the duplex envelopes alone, the balance is treated as an ordinary expense and paid out of the church treasury. In some cases special missionary envelopes are sent out from time to time. In others the apportionment is met out of the Easter Offering.

The weight of evidence seems to show that if there are any parishes and missions which have in the past been unable to meet their apportionment, and are not now using the duplex envelopes, the use of these envelopes is certainly deserving of a trial.

It is also worthy of notice that twenty-five per cent. of the amount collected in the churches reporting came from the Sunday-school Lenten Offering. Those Sunday-schools not using the Lenten boxes are certainly losing an opportunity to educate the children in giving to the support of missionary work, and are also losing the advantage of a considerable aid in making up the amount of their apportionment.

THE EVERY MEMBER CANVASS AT GRACE CHURCH, PROVIDENCE

By Professor Henry Barrett Huntington, of Brown University.

GRACE CHURCH, Providence, R. I., through its rector and vestry, decided in October to conduct an Every Member Canvass as part of a general movement to increase the power of the parish. To this end a committee was appointed consisting of five members of the vestry and five other laymen, together with the rector, the senior warden, and the treasurers, *ex officio*, to make the necessary arrangements and to supervise the work.

As a busy downtown parish of 1,200 communicants, Grace Church draws its members not only from every ward of a city of over 200,000 inhabitants and more than ordinary territorial extent, but from several of the suburban districts as well. It was recognized that the task was one of considerable magnitude, such as few churches of our size had undertaken. The usual plan, therefore, was modified to suit local conditions and to utilize local opportunities. The canvass had of necessity to be unusually extensive in numbers and in territory, and yet it seemed imperative to conduct it wholly on the afternoon of one Sunday. A single direct object was set before the visitors; to explain to every member the change to the new duplex envelope system, whereby the giver would be stimulated to subscribe a definite weekly offering to "parish support" and to "missionary objects," of which diocesan, domestic and foreign missions are the chief.

A deficit in the running expenses and an increased apportionment for missions made it timely to bring the needs of the parish home forcibly to many members who were contributing indifferently or not at all, and to try to make all realize that the support of missions is as much a part of their

responsibility as the payment of the rector's salary.

In so large and varied a parish, with a corps of canvassers of different interests, it was felt that the best results would follow if the canvass was directed to this simple aim: To get every member who can to subscribe something for the two objects of missions and parish support. As the congregation had evidently valued the fact that their pledges were confidential with the rector, it was decided to subordinate the matter of the amount subscribed, leaving that to each person's liberality. As the rector said, "The chief thing is the interest and renewed loyalty."

The general committee organized late in October into two sub-committees; one on the organization of the canvass, the preparation of the visiting list, and its apportionment; the other, enlarged to fifteen, on the selection of the one hundred canvassers and their instruction in the details of the canvass. About 150 picked men were invited to supper nearly two weeks before the canvass. Each of the fifteen members of the committee was assigned nine men to bring to the supper. Half of the 150 accepted promptly, and a majority of the other half were in their places at the supper.

On this occasion the senior warden outlined the plan carefully and stated the facts that made the canvass a matter of information to the parish. Mr. John W. Wood gave a stirring statement of the plan as a means for arousing interest in missions and gave accounts of its success elsewhere. The Rev. Malcolm Taylor told of the actual workings in a neighboring city. The men were then asked to volunteer to attend a meeting of instruction on

the afternoon of the Sunday following, and to devote all the afternoon on Sunday, December 6th, to the canvass. Printed matter had been distributed, including the letter to be sent to every member of the parish, so that the plan was already taking clear shape in the minds of those present. The rector devoted his sermon at the morning service on the Sunday preceding the canvass to a simple and direct statement of the plan and what it meant to the parish and to missions, urging the cooperation of all in the successful carrying out of the plan. Thus the organization of fifty teams of two, each team provided with an automobile, was ultimately accomplished.

The Committee on Organization found it necessary to assign the parish geographically to the fifty teams. A large map was prepared, with dots for the houses to be visited. From this fifty small "route-maps," or schedules, were most carefully prepared, stating the course to be followed and the order in which the houses might best be visited. With this "route-map" were about fifteen family cards, bearing the names of each member of the family connected with the Church, and information as to whether the person was pewholder, present subscriber, member of the Sunday-school, and similar facts. The committee took the utmost pains to facilitate in every way the visiting, so that the teams could spend as much time as possible in the actual calling.

As a result the canvassers, meeting at 2 p. m. at the church, were mostly at their calls by 2:30, some were able to return for a second assignment, and by 7:00 o'clock all the visits planned had been made, the subscriptions in sealed envelopes addressed to the rector were in, and the reports endorsed on the family cards were ready for future use.

These reports covered all sorts of matters of importance to the work of

the parish—many had moved, several had married without the facts appearing on the records, some were listed under wrong names or initials, and some were sick or in need of visiting. Promising material was found for the Sunday-school, the choir, and the various organizations of the parish. All this material was turned over to a Follow-Up Committee, composed of men and women representing the different parish activities.

The canvass has been fruitful of results. There seems apparent a quickened parish life as manifested in attendance and interest in church and Sunday-school. There is undoubtedly a deeper sense of fellowship and loyalty from the participation of so many in a common cause. The desire to support missions and to learn of missionary activities has assuredly been fostered. These results are more far-reaching than the very decided increase in contributions to the parish support and to missions. New subscriptions have been secured from 250 persons, totalling over \$3,000. Old subscribers have increased their gifts with a deeper sense of their double responsibility to their parish and the missions of their Church. Grace Church expects to be enabled to more than meet its apportionment of \$3,000, which includes the twenty-five per cent. added this year, and hopes to have the deficit in its running expenses materially reduced.

THE Rev. Dr. Gray, Educational Secretary of the Board of Missions, was recently elected dean of the adult mission study work at the conference of the Missionary Education Movement held at Silver Bay, N. Y. This important and responsible position has heretofore been held by Dr. T. H. P. Sailer of the Presbyterian Foreign Board.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Bishop Roots, writing from a river boat on the Yangtze, under date of December 5, 1914, says:

I AM on my way, beginning the longest journey I have yet taken in China—to Paoning, the see city of the diocese of West China, where Bishop Cassels is to consecrate the new pro-cathedral on Christmas Day, and I am to preach the consecration sermon—if I get there in time. If there were as good a railway all the way as there is between Hankow and Peking, the journey would occupy not more than two whole days, instead of two weeks or more from Hankow. As it is, I take the steamer—in this case the "Singer" people's launch (Mr. Armstrong, Singer's agent, being a personal friend) which saves me both time and money—from Hankow to Shasi and Ichang. From Ichang to Wauhsien, through the wonderful Yangtse gorges, I hope to get one of these new triumphs of modern steam watercraft, which will take me in one or two days (instead of one to three weeks, which ordinary travel up the gorges require). From Wauhsien to Paoning is a ten days' journey by sedan chair, overland. I hope my going may do something to strengthen the ties between the neighboring dioceses of West China and Hankow, and also develop more practical feeling and prayerful cooperation in our common life as members of the Chung Hua Sheng Kung Hui (Chinese Church).

✽

The following letter is from a parish in the Middle West:

THIS matter of the Lenten number of THE SPIRIT OF MISSIONS for the children to sell has raised a perfect storm of action in St. Alban's. You never saw such enthusiasm as was manifested at Sunday-school, and my second order of 100 copies went

in a very few moments, and I have already half of the money back. Some of the kiddies brought money for copies sold which they had to deliver from to-day's distribution as last week's order was not half enough.

✽

BISHOP BILLER of South Dakota sends us the following delightful letter from the women of one of his Indian chapels. It certainly should serve as a stimulus to the generosity of us all:

Calvary Chapel,
Okreeck, S. D., Feb. 4, 1915.

Our dear Bishop:

We heard the war in—across the ocean while the men fighting for their right their wives and children suffer at home and widows and orphans so we the women got up at basket social and made \$21.45 after we prayed for them and over the money we dined to send you the money for you to help them way you think best we the Calvary Chapel women society we all shake your hand through our Good saviour.

from women society
Pres. MRS. PHOEBE ROSS
Sect. MISS MINNIE NITE-PIPE

✽

One of our energetic missionaries in the district of Hankow writes concerning an urgent need which no doubt could easily be supplied by some one of our readers. Here is what she says:

I VERY much want a good magic lantern to use in my work with the women and children, and some slides on the life of Christ to go with it. Could you put a notice to this effect in THE SPIRIT OF MISSIONS? It will have to be a lantern not dependent upon electricity. I know that the old-fashioned lantern is very little used at home now and it may be that some parish has a good one in stock which is no longer needed, and that they might be willing to pass it on to one who will keep it in almost constant use.

One of our workers in Porto Rico writes concerning their Christmas:

IF there is one thing a Porto Rican loves above all others it is a *fiesta*. If the children are offered an opportunity to join the religious processions of the Spanish Catholic Church that pass through the streets, when they may be little angels and wear wings, they are supremely happy. Our own less public fiestas no doubt seem rather tame in comparison, yet there are those who have been made truly happy by taking part in them.

At Christmas time there was joy all over the island in our various missions. Generous boxes arrived in time from Juniors and Woman's Auxiliaries in the states. In Ponce, the box always comes from Pittsburgh, and bountifully provides for every one, old and young. There were three festivals besides the Christmas services. The grown colored folk assembled in the kindergarten room Wednesday evening before Christmas. The tree was decorated and lighted, the room festooned with Christmas chain and bells, and the church organ had been brought over for the festivals. Some American friends gave a concert on their victrola, which was highly enjoyed. It included Trinity chimes, church hymns, band music, plantation songs—all listened to with enthusiasm. After the concert all joined in singing the Christmas hymns. The gifts were then distributed, carefully done up in new paper with Christmas card attached, and all went home to their dull round of daily toil with the memory of a cheery evening.

Thursday morning the children of the kindergarten had their happy time. Their songs are in both Spanish and English and they love to sing. A beautiful young señorita told them in Spanish the story of "How the Chimes Came to Ring," and it was told with all the superlatives and gestures that make their own tales so fascinating. The tree had nothing on it that the

children themselves had not made, the only bright ornaments being walnuts that they had gilded. Gifts for parents were distributed to those present, then from behind the scenes came their own share from the box. It was a wonderful day.

In the evening the boys and girls of the Sunday-school had their party. As they love to recite, a program was arranged for them. They recited the story of the first Christmas in Spanish from the Bible, in seven recitations. In their proper places were sung by all the Magnificat, Nunc Dimittis, "Holy Night," in Spanish, and "We Three Kings" and "O, Little Town of Bethlehem," in English. The program was well and reverently given, then all joined in singing other Christmas hymns. Games followed, a crowd gathered in doors and windows, the band played in a nearby park and they had a Merry Christmas indeed.

Next morning a few came to sing Christmas carols before daylight under the windows of our new rector, afterwards all attending the early celebration.

In San Juan the two parishes and three small missions shared the same tree, which was borne from one to another. The growing Sunday-school of American children mostly, at St. John Baptist, sang the beautiful carol service arranged by the Young Churchman Company. For days afterward the children could be heard singing the carols while at play and were even heard bursting forth Sunday morning in the street cars.

At Manati perhaps they had the happiest time of all, for the new chapel in process of erection was near enough completion to admit the people for their Christmas festival in Spanish. The one hundred and twenty children of the Sunday-school were provided for by those who have organized the mission and built the chapel.

NEWS AND NOTES

EVIDENTLY the story of St. Luke's Hospital, Tokyo, is laying hold upon the hearts and imaginations of many Church people. Meetings in drawing-rooms and public halls have recently been held in Pittsburgh, Waterbury, Conn., Baltimore, New York and Philadelphia. The Middle West is also enlisting in the campaign to equip St. Luke's properly, and meetings are to be held in Chicago on March 17, in Cincinnati and in Cleveland in May, with other dates not yet decided upon.

At a drawing-room meeting in Philadelphia, the young women and girls gave a splendid demonstration of their missionary spirit by promising to give \$10,000 for the children's ward within the ensuing year. The Juniors and older girls are to have the children's ward as their special part in this great work. Twenty-five thousand dollars is needed to build the ward and it is earnestly hoped that every young girl in the Church may have a part in this gift.

When St. Luke's becomes a great international institution as proposed, will it remain a Christian hospital? Dr. Teusler, from his point of vantage on the field has no doubt of that. It will be even more Christian than at present, he declares. No Japanese, he says, think otherwise. His conviction is borne out by two recent experiences.

"A few days ago," he writes, "came a letter from a very successful and prominent physician in Nagoya, one of the leading men of the city, stating that he is a Christian, and if we can make use of him in the hospital he will move to Tokyo and start practice here, and *give* his service for a part of each day to the hospital. He believes a successful Christian hospital is the greatest agency one can employ to reach his people. A retired Sur-

geon-General of the Navy, one of the most popular men in his class and service, has offered to *give* a part of his time each day in the new dispensary, or wards, as we prefer. He sent word that he would like a certain number of the young navy doctors each year to have some postgraduate training in the new hospital, as he wished them to come under Christian influence. And so the story goes."

CANTON has forbidden slavery, and any slave-girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chan King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" school and was built with money contributed by a wealthy Chinese gentleman.

WE regret exceedingly that by a printer's error in the Annual Tables of Contributions for 1913-14 the offerings from Ascension Parish in the City of Washington were printed one line too high in the table, thus crediting them to another church, and recording the Ascension Church as contributing nothing. The apportionment to the Church of the Ascension was \$1,397.41, and we received in offerings \$1,303.67. This is a remarkable increase from \$220 a year, contributed seven years ago.

THREE distinguished Field-Marsals, Lords Grenfell, Methuen, and the late Lord Roberts, a little while ago addressed a letter to British

army officers, having in mind the large number of officers who serve from time to time in non-Christian countries, such as Africa, India, and Egypt. The letter said:

"You will most certainly come into contact with the representatives of various Christian missionary societies, whose special work it is to show to non-Christian peoples the love of the Christ whom we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the government, and contributing to the elevation of the people in a way impossible to official action.

"Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most missions will bear looking into, and we are convinced that if you will do this you will never afterwards condemn or belittle them."

It will not surprise the many friends of the Rev. H. Percy Silver, of late secretary of the Missionary Department of the Southwest and now chaplain of the Military Academy at West Point, to hear of the really admirable work which he is doing at the post. Those familiar with the standards of the chaplaincy twenty years ago will be interested to hear of a Girls' Friendly Society with seventy-five members, classes in basketry and a troop of Boy Scouts, drawn from the families of officers and enlisted men. There is of course a prosperous Sunday-school, a picturesque feature of which is the fact that its teachers—with one exception, the head of the primary department, who is the wife of an officer—are drawn from the corps of cadets, including the football team. Mr. Silver has inaugurated several features in social Christian service never before deemed practicable, among them

a summer camp on the State reservation of Bear Mountain Park, where soldiers and their families can enjoy vacation outings. About three hundred individuals availed themselves of this opportunity last summer and the experiment was so successful that it will be repeated this year on a larger scale.

THE Church Peace Union at a meeting held on December 16th, decided to set aside a sum of several thousand dollars to begin at once the organizing of the churches of the world, working first in the neutral countries and Great Britain and Germany, as far as possible, into a permanent World Alliance of the Churches for Promoting International Friendship. A strong American Committee has already been named, and a committee of twelve has just been appointed from the British churches and has opened headquarters in London with J. Allen Baker, M.P., as Chairman, and the Rt. Hon. W. H. Dickinson, M.P., as Secretary. The Chairman of the American Group is Rev. William Pierson Merrill, D.D., and the Secretary is Rev. Frederick Lynch, D.D. Correspondence will immediately be begun with churches in the United States, inviting them to become members, as churches, of the Alliance. Thus the church will be the unit of membership rather than the individual.

A SUBSCRIBER is willing to donate to any library her files of THE SPIRIT OF MISSIONS for the last five years. Another file for three years back is also available from another source. Inquire of the Business Manager, 281 Fourth Avenue.

DR. DUNCAN MAIN, the foremost medical physician of the English Church in China, in speaking of the war and its effect upon missions

says: "We must just keep on praying, believing, and looking up; we must not forget that looking downward makes one dizzy, but looking up clears the brain, calms the heart, and then strength comes for every task and every emergency. 'God is in His Heaven—All's well.'" He had, just as his strength was giving way under the strain of his work, heard that another physician was coming to help him, but at the last moment a message arrived saying that this young doctor had gone to the front with the troops; at which Dr. Main writes: "I bless God that I am inured to difficulties and disappointments. Although sometimes cast down, am never really distressed or truly depressed, and my faith can smile through times of trouble, for difficulties are sent to us so that we may climb over them, and praise God for the grace that overcomes as we slide down on the other side of them."

ARCHDEACON STUCK, writing from Chandalar Village, near Fort Yukon, Alaska, in November, says:

"Enclosed I send you currency to the amount of \$26.00, which represents the value of an offering, mainly in mink skins and weasel skins, at a celebration of the Holy Communion at the Chandalar Village, about 60 miles from Fort Yukon. Please credit the amount to the Fort Yukon apportionment for General Missions."

Bishop Graves writes on December 7, 1914, from Shanghai:

ON November 29th I went to the parish of St. Peter's, Sinza, to institute the new Rector, Reverend D. M. Koeh. The service was the regular service of institution from the Prayer Book and this is the first time that it has ever been used in China. Indeed, at the last revision of the Prayer Book this service was not added because it seemed unlikely that there would be any occasion for its

use! The parish at Sinza will now support Mr. Koeh, paying his full salary as an English-educated priest, and relieving the Board of Missions of the payment of anything in the way of salary to him.

Bishop Biller writes from Sioux Falls under date of January 25th:

I AM happy to say that every one of the missions in South Dakota is now receiving the regular services of a clergyman, there being a larger staff of clergy than ever before in the history of the district.

BISHOP FERGUSON of Liberia writes us of the death of the Rev. A. Foster March in Monrovia on October 20th. Formerly a teacher in Epiphany Hall, Cuttington, Mr. March had been for the last year a professor in Liberia College, Monrovia. While serving in that capacity he rendered valuable assistance as long as his health allowed in Trinity Memorial Church.

NEARLY twice as many student volunteers have gone out from the United States and Canada during the last four years as from the universities and colleges of all other Christian nations combined.

THE Presbyterian Church in China is rapidly completing its organization, and it is expected that a General Assembly will be definitely established within two or three years.

THE wardens and vestry of St. James, Goose Creek, S. C., a church founded by the S. P. G. in 1706, have sent through that society one hundred dollars to the Prince of Wales' fund.

IN North America forty thousand students are engaged in the investigation and discussion of missionary subjects, that number being enrolled in mission study classes.

LIVES THAT HAVE HELPED

VI. A GARDENER OF SOULS

By Rev. R. Bland Mitchell

I. The Garden

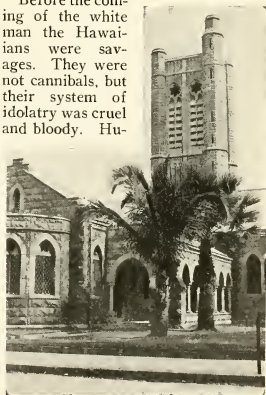
SET in the midst of the Pacific Ocean, six days' journey south-west of San Francisco, lies one of the garden spots of the world—the island empire of Hawaii. Towering palms and wide-spreading banyan trees, oleanders of every hue, crimson and purple bouganvilleas, "yellow sweetheart" vines and red hibiscus, with multitudes of other plants and flowers, clothe with beauty this island paradise, and shed their fragrance over a land of perpetual summer. The human flower-garden is equally variegated and picturesque. Hawaiians, Chinese, Japanese, Koreans, Samoans, Polynesians, Filipinos, Spaniards, Portuguese, Englishmen and Americans, clad in their native costumes, make brilliant the streets of Honolulu.

While the Spanish sea-rovers probably saw these islands not long after Columbus discovered America, the real discovery was made by Captain Cook, an English navigator, in 1777. On his second visit, in 1779, he very foolishly, like Herod of old, allowed himself to be proclaimed as a god and like Herod paid for his rashness with his life. The first Christian service held in the islands was the Church's burial office when Captain Cook's body was committed to the deep in Kealakekua Bay.

From the very beginning Churchmen were identified with the life of these brown people. In 1790 the natives massacred all of the crew of an American trading vessel except two. These two, both of them devout Churchmen, were John Young and Isaac Davis. The descendants of these men are among our loyal Church people to-day. John Young was the

grandfather of Queen Emma, who, with her husband, was instrumental in getting the English Church to send a Bishop to Hawaii. In 1792 Vancouver, a companion of Captain Cook, visited Hawaii. He was an earnest Churchman and tried to tell the warring natives about the God of Peace. He promised the people to ask the King of England to send them teachers of the true God. This, unfortunately, was not done for nearly seventy years. Yet shortly after this, the first Christian minister came, of his own accord, to the islands. He was a clergyman of the Church of England named Howell, and he lost no opportunity to convince King Kamehameha of the folly of idolatry, and the power, wisdom and goodness of God.

Before the coming of the white man the Hawaiians were savages. They were not cannibals, but their system of idolatry was cruel and bloody. Hu-



ST. ANDREW'S CATHEDRAL, HONOLULU.

man sacrifices were very common, and the bodies of men and pigs in layers were heaped up to propitiate the gods. The chiefs and priests could pronounce anything they pleased to be *tabu* (forbidden). Sometimes for days the people had to remain indoors without fire or light, refraining from work and speech, silence being enforced even on animals by tying their mouths up. The people found the *tabu* system intolerable, but were afraid to break it for fear of the gods. But the influence of the zealous Churchmen upon king and people was making itself felt, and when, in 1819, King Kamehameha I died, his widow arose in the presence of the new king and said, "Let us break the *tabu* and live as the white men do." This was done, and when the vengeance of the gods was not visited upon them the people joyfully destroyed their idols.

The Hawaiian people besought the Church of England to come, but she remained deaf to the appeal for still another half-century. In 1820 the American Congregationalists sent out missionaries, but the people would not allow them to land until John Young assured them that they would teach the same God of whom Vancouver had told them. Thus the first systematic work was done by Americans—though not by our Church.

It was not until 1861 that the Church of England sent out Bishop Staley to do the work for which Hawaiian kings, queens and people had pleaded. The first baptism was that of Queen Emma, and the first confirmations were the king and queen. Kamehameha IV had already translated the Prayer Book into Hawaiian before the bishop's arrival. Schools were at once established, and the corner-stone of the cathedral was laid. In 1870 Bishop Willis succeeded Bishop Staley and carried on his work; he also started the far-reaching work among the Chinese in 1887. He baptized Hawaii's last Queen, Liliuo-

kalani, who still lives in Honolulu near the Cathedral, and attends services there. In 1900 the Hawaiian Islands were annexed to the United States, and in 1902 the Church of England withdrew and turned this island garden over to the American Church.

II. *The Gardener*

It was to an American of English birth that the work in Hawaii was committed after it became American territory. Henry Bond Restarick, consecrated Bishop of Honolulu in San Diego, California, in 1902, was born in Somersetshire, England, sixty years ago of devout Methodist parents. At eighteen he came to America and began teaching school in Iowa. While in the High School at Council Bluffs he made his home with the senior warden of St. Paul's Church, and in course of time was confirmed. One night, while on his way to church, God spoke to him through the lips of a friend, who asked him why he did not study for the ministry, and he soon entered upon theological training at Griswold College, Davenport, Iowa, where he was ordained priest in 1882. At this time, too, occurred his marriage to the devoted wife who has been through all these years an unfailing inspiration and an efficient partner in his work.

Immediately after his ordination Mr. Restarick accepted a call to San Diego, California, where he spent his whole ministry as rector of St. Paul's Church. San Diego was then a small, dull town of 2,000 inhabitants, and the church numbered but twenty-one communicants. As the city and country grew so did St. Paul's, and with his characteristic energy our gardener began planting in neighboring towns. There were always five or six missions under his charge, and the work, with St. Paul's parish as a center, grew so that three assistant priests and a corps of lay readers were necessary to carry it on. Five of these lay readers entered the ministry. This



BISHOP RESTARICK

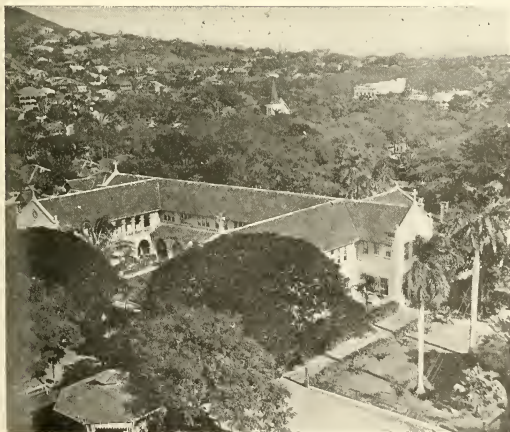
entire work was carried on without missionary aid, and when, in 1902, Bishop Restarick was sent on his apostolic mission to the mid-Pacific, there was no debt on any of the Church property under his care in California. To-day nearly 1,000 communicants are there, where in 1882 he found twenty-one. Truly, such

fruits were a prophecy of what was to be done in the island garden.

III. The Gardener's Planting

Reaching Honolulu, the new bishop found the Church torn and weakened by political and other causes. The unfinished cathedral was in a very dilapidated condition, and the Priory and Iolani School were mere wrecks of time; there were in the island but nine parishes and missions, and nine clergy and 512 communicants.

The Bishop, being a wise gardener, determined that a seven-acre plot right in the heart of the city of Honolulu, was to be intensively cultivated. In its center stands the repaired, adorned and beautified St. Andrew's Cathedral, its tower dominating the city, and around this the gardener has placed a number of greenhouses—schools and churches—where many different kinds of plants are trained and nurtured



THE PRIORY SCHOOL

until they are strong enough to be transplanted to the large garden of the world.

St. Andrew's Priory, the school for Hawaiian girls, was a legacy from the English Church. Its new \$55,000 concrete building houses more than 100 girls and over fifty day pupils are in attendance. Here have been educated a very large number of Hawaiian women whose influence is felt throughout the islands. "A Priory girl" is known by her manners, dress and speech; "to disgrace the Priory" is the worst thing a girl can do. If you could see these girls in their white dresses and veils marching each morning into the cathedral there, you would understand this.

Then there is the Iolani School for boys, also in the Cathedral close. The house was the childhood home of General Armstrong, founder of Hampton Institute, Virginia. Boys of all nationalities make up this school. The writer has seen Hawaiian, Chinese, Japanese, Filipino and American boys all in the same class studying English text-books. Here day by day nearly 200 boys—differing in race but at one in Christ—are trained for service.

Christian education! This the schoolmaster gardener realizes that his plants need. Not merely to know the *facts* of civilization, but to know the *truths* of life—and Him who is the Truth. There are seven day schools and three night schools in various parts of Honolulu, and several afternoon schools also, containing over 800 children, most of whom are Orientals. In some instances the bishop, foreseeing the city's growth, planted schools and chapels where the city grew out to them. Such statesmanship has won the confidence and support of Christians of every name in Honolulu. The son of one of the old Congregational missionaries gave land for St. Mark's, and the people generally give generously to his every undertaking, with

the result that it is not necessary for him to call on the Board of Missions. The citizens of Honolulu support a trained nurse for dispensary work both at St. Mary's and St. Mark's, in each of which a thousand cases a month are treated.

The bishop's plan in this educational work is mainly to train for self-support and Christian citizenship. One half-Hawaiian boy, placed at the age of seventeen with an electric company, is now married and earning \$100 a month. Another is a wireless operator. Five Japanese and Koreans have become catechists; and so on. The same is true of the Priory girls. Many of them marry, of course, but for those earning their living the bishop has built the Cluett Home, on the Cathedral property, near the Priory. It accommodates twenty young women. Some of these are school teachers, some attend the Normal School, and others are engaged in various employments.

Another flourishing garden-spot is St. Elizabeth's Church and Parish House, in the former of which two congregations—Chinese and Korean—worship, while in the latter is conducted a day school for Chinese girls in the mornings and for Korean girls in the afternoon; also a large night school. St. Elizabeth's on a bright summer morning, when the fascinating little Chinese girls in their "trouser dresses" are busy at their books or playing under the palms and banana trees, is a sight worth going far to see. In their games and tasks—in spite of color and clothes—they speak the universal language of childhood, and make its supreme appeal.

Bishop Restarick was once asked what became of his boys and girls after they passed from under the influence and protection of the schools. His answer was that they seldom passed from under this influence; that only rarely was one of them lost sight of. An exemplification of this is the Chinese settlement around St.



ST. PETER'S CHURCH WITH THE CLUETT HOUSE IN THE FOREGROUND

Elizabeth's. In a lodging-house about twenty young unmarried men of the Chinese congregation live. But also there are twenty good, substantial cottages, which are rented at a moderate rate to Chinese Christian families. Here, with the bishop as a loving landlord, they live in a healthy, happy environment in sharp contrast with the miserable conditions in the Chinese quarter of the city. For cleanliness, order, taste, bright faces and a happy home life, I commend one of these cottages to you. Here, among a people freely drawing inspiration from all that is best in Western civilization, the Gospel is working modern miracles which cause us to thank God and take courage for the future of the Chinese people. Nearly 200 of these Christians have returned to China in the years since Bishop Restarick has been in Honolulu. Who can estimate how powerful a leaven they will be there?

Honolulu is a port of call for nearly all the steamship lines which ply the Pacific; which means that more and

more those men who "occupy their business in great waters" flock thither. For such the bishop has a Seaman's Institute—a cheery, attractive place, right on the water-front near the main dock. It has lodgings, reading-rooms and a chapel, and ministers to all sorts and conditions of men; many a man is kept from evil and helped to good by the work of this institution.

Bishop Restarick is himself a sailor. He makes his way hither and yon among the islands, planting the Church and developing a Christian civilization. On Maui, Hawaii, Kauai, as well as on Oahu—where Honolulu is situated—we have churches, chapels and congregations. There are in all seventeen clergy, aided by fifteen lay readers, ministering to congregations in which there are 1,800 communicants.

In all this the personal leadership and sympathetic human interest of the bishop are a controlling factor. He is one of the dominating influences upon the island. His tall, spare figure, clothed in white, is sure to be

seen on the dock when your boat arrives, and he will be one of the last to wave farewell as it departs. The loving personality of this gardener of souls is all-pervading. In spite of his cares, he yet finds time to know his plants intimately; he can tell you the detailed history of many of them; he is the legal guardian of numbers of them, who look to him for guidance and counsel in their every adventure in life; with quiet gentleness and earnest solicitude he moves among them, uplifting, encouraging, strengthening them with his godly zeal. There is no busier, and I dare say no happier man than Bishop Restarick.

IV. Some Fruits of the Garden

This garden, like the good ground in the parable, has brought forth fruit many-fold. In these thirteen years the number of communicants has increased fourfold, while the value of the Church property has increased fivefold, being now over half a million dollars. Forty-four buildings have been erected—churches, parish houses, rectories, school buildings and settlement houses. And one of the fine things about this garden is that it is a self-fertilizer—a large part of the money for all the buildings, with all the money for the endowments, having been given in the Islands.

"By their fruits ye know them"—and thus is the work in our Hawaiian garden justified—fruits of lives devoted to the Master's service. And some of these fruits are notable. Iolani School has sent out many Japanese and Korean catechists among their own people. One Korean who was at Iolani for nine years earning his way by work, is now at the Pacific Divinity School studying for Holy Orders, so that he may work among his fellows in Hawaii. Another boy, Tony Ahlo, became chief justice of the Hawaiian Republic.

Some years ago a Chinese girl of fifteen years was brought to the Bishop for protection. She had been

taught in a Church day school and had become a Christian. Her step-mother, a heathen, insisted on selling her as a slave to a heathen Chinese for \$250. Every womanly and Christian instinct in her revolted at such a life of degradation and misery, and she fled in the night to her sister, nine miles away. The sister agreed to pay half of the cost of her schooling if the Bishop would take her in charge. This girl will soon be a teacher earning a good living. In like manner has the bishop rescued many from lives of shame and trained them for lives of service. Three Priory girls have been trained as nurses, and three more are now in training at St. Luke's Hospital, San Francisco.

A young Japanese girl was baptized last year. Although her parents were Buddhists they gave their consent. She entered with spirit into the Lenten offering for Missions, and as she was unable to give money, she made a most beautiful spray of artificial chrysanthemums; taking white linen, she dyed it the required colors and worked out every portion by hand in a beautiful manner. This was offered upon the altar at the Easter Sunday-school service, and later, on hearing the story, a visitor gave \$3 for the flowers. It is interesting to note that the Orientals are the largest givers among the Sunday-schools, St. Elizabeth's having taken the first place for several years.

If you should go into St. Elizabeth's Church, you would be struck by the many illuminated texts and beautiful banners. These were made by a man who wanted with all his heart and soul to be baptized, but could not because his heathen parents objected. Years of hopeful waiting brought their reward and he not only received baptism himself, but also brought his mother to the Church.

Three men who twelve years ago were Confucianists, have gone from St. Elizabeth's to study for Holy Orders, and one of these is now a

priest working in San Francisco. Three men have become physicians. Several have come to universities in the United States. The writer knew one of these at college, and a more earnest, devout Christian was not in the university; incidentally he led his entire class in English. Nor is it unusual to find Chinese women from St. Elizabeth's in our American universities. Many of these men and women go back to China carrying Christ in their hearts, and the progressive spirit of Western civilization in their lives.

Thus does the seed sown by the head gardener in this flower-land of the Pacific spring into fruitage in far distant corners of the world. Valuable as are the exports of sugar, fruits and other products of the islands, the boys and girls and men

and women sent forth from our Christian institutions there are far more valuable to the Christian civilization of the future. Sun Yat Sen, who perhaps more than any other man was responsible for the revolution which changed China from a despotism to a modified republic, was trained in our school at Honolulu.

So out from this island center—this cross-roads of the Pacific as it has been called—radiates moral and spiritual influences which are potent for good; and here, day by day, as they go about their work, the bishop and his helpers have a suggestive example and a cheering vision of the day when all kindreds and nations and peoples and tongues shall come to worship before the King.

"A GARDENER OF SOULS" IN CLASS WORK

PREPARATION FOR THE LESSON

FOR this lesson send to the Literature Department, 281 Fourth Avenue, New York, for leaflet No. 1007, "The Crossroads of the Pacific." This will give you much information about our Church work in Honolulu. See the article on "The Greigs of Fanning," page 179 of this issue. Also consult the bishop's latest report. Any public library will contain general books on the Hawaiian Islands.

THE FIRST FIVE MINUTES

Your best point of contact would perhaps be by means of the map to be found in the leaflet mentioned above. Show how the Hawaiian Islands are in fact the crossroads of the Pacific, or, as they have been called, "the half-way house to everywhere." Call attention also to their added importance in view of the opening of the Panama Canal.

Probably none of your children can remember the Spanish war, but you could describe to them your own feelings when these distant islands became part of American territory.

TEACHING THE LESSON

I. The Garden.

1. Tell some of the products of Hawaii

and why it is called a flower garden.

2. What do you know of the discovery and early history of the islands?
3. What part did Churchmen take in this?
4. Tell how the English Church began work there.

II. The Gardener.

1. Tell something of Bishop Restarick's early life.
2. Tell what he accomplished in Southern California.
3. Why do you think Bishop Restarick was especially adapted to the work in Honolulu?

III. The Gardener's Planting.

1. How did Bishop Restarick plan his work?
2. Tell something of his schools.
3. Tell something of his settlement and social work.
4. Wherein lies his power?

IV. Some Fruits of the Garden.

1. Tell in general what has been accomplished.
2. What have some of his boys done?
3. What have some of his girls done?
4. Why is the work in Honolulu especially important?

NEW CHINA NOTES

The Two Hundred Thousand Dollar Mark

Of the \$356,000 asked for in the China Equipment Fund there has been received thus far in cash and pledges something over \$212,000. This is a cause of great encouragement and thankfulness to the friends of Missions. Several of the most pressing needs have been, however, only partially met, and some have received no help whatever. The gifts have been mostly designated for objects in the dioceses of Shanghai and Hankow. Very little has been given specifically for the diocese of Anking. This is the least-equipped of the dioceses in China. It is much to be hoped that gifts will be received for its needs as specified in pamphlet 202.

Notable Gifts for St. Mary's Hall

Of this general fund, the gifts aggregating the greatest amount for any one object has been received for St. Mary's Hall, Shanghai. Altogether, for this purpose, about \$58,000 has been given or pledged. This splendid response has been largely due to the zeal of the Woman's Auxiliary in response to Mrs. Ely's earnest appeals. The largest pledge for any object in the New-China Fund has been the recent noble promise of \$14,000 to erect a memorial building for the new St. Mary's. It is the wish of the donors that this building shall house the domestic science department, and that any other of the activities of the school, such as library, studios or class rooms, shall be located there as may be convenient. Such a gift will be of untold benefit to the Church's work in China. This gift to St. Mary's is made by a member of the Woman's Auxiliary of the diocese of Newark.

Another splendid gift for St. Mary's has been the infirmery, given by a member of the Auxiliary in New York City in memory of her children. This is to be built at a cost of \$3,000, and equipped by the donor.

Land for the New St. Mary's

Word has reached us from China that a plot of ground consisting of ten acres,

at no great distance from St. John's University, has been purchased at a cost of \$26,000, as the site for the new St. Mary's Hall. It was at first thought that \$45,000 would be required to buy sufficient land for this purpose. Land in Shanghai is very expensive, and is being rapidly bought up for commercial and residential purposes. The recent opening of a new street has made the site acquired both accessible and desirable. It has been a cause of gratification that this great saving has been accomplished. There is now enough money on hand subscribed for the land to grade and wall the new property.

Another gift of \$1,000 has been promised from a Churchwoman in the diocese of Maryland towards the buildings.

Substantial Help for the Church General Hospital, Wuchang

The new China Committee of the diocese of Massachusetts has determined to make the supplying of this great need the object of their work for the New China Fund. Already two splendid gifts have come in for this purpose—one of \$1,400 and the other of \$500. From West Virginia, there has been received a memorial of \$550 to be used to build and furnish three rooms in this hospital for the use of invalid missionaries.

Trinity Church, Wuchang

The donor of the new building for St. Mary's, Shanghai, has already contributed \$2,250 toward the erection of Trinity Church, Wuchang. She has now asked for the privilege of supplying the money to erect the entire church.

* * *

One of the laymen of the Church, a member of the Board of Missions, recently made five gifts of \$500 each to different special objects in the Church's missionary work. One of these was for the New China Fund.

* * *

At a mass meeting held in Continental Hall, Washington, on February 18th, in the interests of general missions, gifts of \$3,000 were announced for the New China Fund, one of them being a memorial gift of \$2,000 from one individual.

THE LITERATURE OF MISSIONS

BOOKS RECEIVED

Carranza and Mexico. The Story of the Mexican Revolt. Carlo De Fornaro. Mitchell Kennerley, Publisher, 32 West Fifty-eighth Street, New York. Price \$1.25 net.

The Preparation for the Passion. A Study of the Incarnation and Virgin Birth of Our Lord, and of His Life from Bethlehem to Cana of Galilee. James S. Stone, D.D. Longmans, Green and Company, Fourth Avenue and Thirtieth Street, New York. Price \$2.00 net.

The Book of Common Prayer, and Books Connected with Its Origin and Growth. Catalogue of the collection of Josiah Henry Benton, LL.D. The Merry-mount Press, Boston, Mass.

Golden Thoughts. Archbishop Fenelon. H. M. Caldwell Company, 43 West Twenty-seventh Street, New York City.

BOOK REVIEWS

The Present World Situation. John R. R. Mott. Student Volunteer Movement, 156 Fifth Avenue, New York. Price \$1.00 net.

Out of a wide knowledge and experience Dr. Mott speaks in this volume, which was written before the outbreak of the present war. The result of the conflict, however, has been only to deepen the conviction expressed in the pages, and to make stronger the call which is voiced there. Certainly his chapter on "The Need for Christian Statesmanship" has been greatly reinforced by recent events. Dr. Mott, who always speaks well and convincingly, has put very much of his best thought and observation into this little volume.

Kiowa. Isabel Crawford. Fleming H. Revell Company, 158 Fifth Avenue, New York. Price \$1.25 net.

This is a vital and vivid story of brave missionary work among blanket Indians. Miss Crawford says: "Splendid helpers, an iron constitution, Scotch determination, Irish nonsense, the Divine call, and the power of the Holy Spirit, are the elements that made for success." It is enough to say that all these elements are found in the book, and that this story of the planting of a Bap-

tist mission among the Kiowas has more of the Indian flavor than any book we remember to have seen. It justifies the statement of the Hon. Francis Leupp, late Commissioner of Indian Affairs, when he says: "Whoever wishes to learn how to reach the heart of the real Indian, can come to no better fountain of information and aspiration than Miss Crawford's book."

Modern Religious Movements in India. J. N. Farquhar, M.A. The Macmillan Company, 64-66 Fifth Avenue, New York. Price \$2.50 net.

This book deals with a subject of tremendous importance to every student of religion and missions. There are those who believe that India, the land of the mystics, will prove to be the mother of that type of spiritual thought which will dominate the world of the future. Whether or not a new religion is being made in India, it is at least certain that under the impact of the West, great changes are going on there, and the efforts of different sects and schools to accommodate their systems to the needs of modern times form a significant bit of history. The author of this book deals with the matter from this point of view. A sympathetic hearing is given to the old religions, and just account is taken of the various movements—political, social and religious—which are stirring in India to-day. This book should be of great value to every student of the world religions and missions. The complex questions involved in the religions of India are treated in a direct, simple and satisfactory way. The result is a readable book on a rather difficult subject.

English Church Ways. W. H. Frere, D.D. The Young Churchman Company, Milwaukee, Wis. Price \$1.00.

While not in any usual sense a missionary book, this little volume is the outcome of a missionary enterprise. Father Frere, of the Community of the Resurrection, delivered four lectures in Riga, a year ago, before an audience mainly Russian, interpreting to them the ideals and methods of the Anglican Communion. As an effort toward Church Unity and a succinct presentation of "English Church Ways," the volume will command the interest of its readers.

Biographical Studies in Scottish Church History. Anthony Mitchell, D.D. Young Churchman Company, Milwaukee, Wis. Price \$1.50.

Dr. Mitchell, Bishop of Aberdeen and Orkney, chose an interesting and vivid method for his series of the Hale Lectures, delivered in St. Paul's Church, Chicago, Illinois, in May of last year. He enshrines the story of Scottish Church History in certain biographies and sets forth some of the striking figures of the Scottish Church against the background of their day and age. Thus the Celtic period is illustrated by telling the story of St. Columba; the Roman influence is shown in St. Margaret; the Medieval, in Bishop Elphinstone of Aberdeen; the Covenanting, in Robert Leighton; and more recent times, in John Skinner and Bishop Dowden.

These lectures are discriminating and instructive; excellently done from a literary and scholastic point of view. They will familiarize many readers with hitherto unknown places and people, and will appeal particularly to American Churchmen, because we draw one main stream of our Episcopal ancestry from the Scottish Church through our first Bishop, Seabury. This book would make excellent Lenten reading for individuals, guilds or auxiliaries.

The Episcopal Church. George Hodges, D.D., D.C.L., LL.D. The Macmillan Company, 66 Fifth Avenue, New York. Price \$1.25 net.

The Macmillan Company bring out under this title ten lectures which Dean Hodges offers to the younger clergy as suggestions in the preparation of persons for confirmation. These lectures on such topics as the Bible, the Prayer Book, the Sacraments, the Creed, the Church, etc., are written in Dean Hodges' direct and attractive style and should do much to stimulate and make more effective the confirmation lectures delivered by the clergy.

THE Young Churchman Company issues "A Book of Offices"—that is, a book of prayers and services for occasions not provided for in the Book of Common Prayer. The authorization for this has been made at two successive General Conventions, and the Committee puts it forth in order that the Church may know what it intends to present to the next General Convention for adoption. It has long been felt that some authorized compilation of this kind would add greatly to the effectiveness of our Church work, and help to produce the

"flexibility" which is sometimes demanded, without trenching upon the place and influence of the Book of Common Prayer.

THE Negro Year Book for 1914-15, an annual encyclopedia of the Negro, is published at Tuskegee Institute, Alabama. It is a remarkable compendium of information concerning Negroes in the United States—their history, progress, ideals and achievements. Its 400 pages are filled with information such as is nowhere else to be found in just this form. Price 25c.; by mail, 35c.

A COMMITTEE of the Foreign Missions Boards in North America has prepared a little handbook for the use of tourists in Latin-America. It presents in sixty pages statements concerning mission work with details as to services, etc. Travellers in Central and South America should possess themselves of it. It may be obtained free of charge by addressing the chairman of the Committee, Robert E. Speer, 156 Fifth Avenue, New York City, or at the following places: Mexico City, Havana and San Juan: Y. M. C. A.; Canal Zone: Union Church and Club Houses; Rio de Janeiro: Union Church and American Bible Society; Buenos Aires: Methodist Church and Y. M. C. A.; Valparaiso: Union Church and Y. M. C. A.; Lima: Evangelical Union Headquarters.

THE vestry of St. Luke's Church, Ypsilanti, Michigan, have published a beautiful appreciation of their late rector, the Reverend Dr. William H. Gardam. This pamphlet of fifty pages embraces Dr. Gardam's last message to his congregation, together with words of appreciation from many friends, and memorial sermons preached after his death. As an example of the influence and power which a virile and consecrated priest of the Church may exercise in his community, the book is suggestive and reassuring.

WE have received from the Church Magazine Agency, Lamar, Missouri, a price-list of standard magazines and periodicals for the coming year. The combination offers which are made are attractive both in quality and price. The Rev. James Senior, who conducts the agency, is one of our clergy, and will be pleased at any time to give special quotations on all kinds of magazines and periodicals. Some of our readers may, no doubt, be glad to make use of this service.

EDUCATIONAL DEPARTMENT

Next Year's Study

For various reasons, we have decided to make 1915-1916 a year for general review. That is to say, in it we shall pause and recapitulate the following courses:

Conquest of the Continent (Domestic missions).

Japan Advancing—Whither? (Missions in Japan).

The Emergency in China (Missions in China).

The Social Results of Missions.

Some may feel disappointed at this announcement, but we beg them to remember that the Educational Department has to take many things into consideration and to believe that this plan has been made in the interests of all concerned. As an actual matter of fact, will not a review year force many of us to consider very seriously the question as to how far we have during the last two years endeavored continually to reach new material,—to bring into our classes those who have, as yet, remained on the outside.

It will be remembered that we had planned to make 1915-1916 Bible year, and that the Bishop of Pennsylvania was writing a text-book for us. Let no one imagine that that book has been abandoned. Far from it. Bishop Rhinelander has it well under way and will teach a course in it at Silver Bay this summer. Those who wish to take this course had best make their applications early, as it is going to be a restricted course, admission being granted only to those who are nominated by Educational Secretaries of the various mission boards. The book itself, will be published during the course of the next year.

If the Educational Secretary were asked which of the courses he would specially recommend for review, he would say either the "Conquest of the Continent," or "Japan Advancing—Whither?" And yet circumstances differ so that it is not safe to indulge in generalities.

We are anxious to bring out another edition of the "Why and How" as soon as possible. This may be done during the coming summer, and if so it would be added to the possible courses for the coming year.

Also we are in hopes of having a new text-book from the Church Missions Publishing Co. on the Southern Mountaineer, by Dr. Whittaker of Knoxville, Tennessee.

Volunteer Workers

The Educational Department has been fortunate in securing several volunteer workers, but many more are needed. The Librarian can keep any number of people busy at the following occupations: Pasting labels in books, cataloguing books, mounting photographs, making charts, binding pamphlets, general indexing and filing, and collecting material on various topics. Much of this work can be done out of the office.

Exhibit Department

The demands upon the resources of the Exhibit Department are constantly increasing,—so much so that it is almost beyond our ability to meet them. If any one has costumes, charts, pictures or curios illustrative of the work or life in the mission fields, which he or she would like to make good use of, remember this very busy department. Everything received will be catalogued, indexed, loaned out, and made generally valuable to a large number of people. Some of our recent gifts, now ready to lend, are: a large map of the world; Alaskan dolls, bead work, costumes, etc.; three charts, and four Japanese dolls.

REFERENCE MATERIAL FOR CLASSES

THE entire February issue of the Spirit of Missions was designed with a view to the study course of the year and practically every article contained available material. This is especially true of the following:

"There Was No Room" (China), p. 87.

A Christian Homemaker in Japan, p. 91.

Sailor Jack, p. 97. (This, being in story form, would be especially available for children.)

From Head-axe to Scalpel, p. 102. (This, too, can be used effectively with younger classes, as also the two following):

Children of the Arctic Circle, p. 109.

Christmas in the Fort Hall Mission House, p. 114.

For the Girls of China, p. 111.

From Slave-Boy to Schoolmaster, p. 125.

It will also be worth while for leaders of junior classes to inform themselves about the game of "Home," advertised on pages 132 and 133.

Copies of this February issue may be obtained in quantities for study-class work at special rates. Address the Business Manager, 281 Fourth Avenue, New York.

MEETING OF THE BOARD OF MISSIONS

February 10, 1915

THE regular quarterly meeting of the Board began with the celebration of the Holy Communion at 9:30. The President was celebrant, but immediately after the service, on orders of his physician, he was not permitted to take part in the deliberations but left to take a rest cure in the South. Bishop Talbot of Bethlehem was elected chairman. The roll call showed thirty-four members present. Almost the entire session of the day was devoted to a consideration of the serious condition which the Board is facing. By way of safeguard it was voted

1. That a Committee be appointed to study carefully the engagements under the rules and report to the Board what changes, if any, seem desirable.

2. Keep all Lapsed Balances. On *no account* grant their use for any other purpose whatsoever.

3. Announce to the Church that the Reserve Deposits created for the purpose of providing a working fund for temporary needs, which must be returned, have been largely depleted, and that until the financial situation of the Board changes for the better, including a substantial restoration of the Reserve Funds, no advance in missionary operations can be made.

Together with this it was felt that constructive plans for immediate betterment of the financial situation should be sent out to the Church, and a Committee was appointed to take charge of the same and to have power to issue them. These plans, as stated elsewhere, involve personal gifts on the part of the members of the Board and other interested individuals, and also a request that every member of the Church at some time during Lent, or certainly by June 1st, shall give, in addition to all usual missionary offerings, one day's income.

The Board considered the recommendation of the Executive Commit-

tee with regard to the Clergy Pension System, and the following resolution was adopted:

Resolved, That the Board of Missions in loyal recognition of the legislation of General Convention expresses its readiness to make such appropriation as may be necessary on behalf of the clergy receiving stipends from the Board when the Pension System shall be put into operation by the Church.

The Committee which had under advisement the suggestion of raising a fund for the purchase of property and erecting of buildings in foreign fields, reported the conclusion that it is desirable to adhere to the present method rather than to attempt now to secure a fund for making additional purchases. The Board accepted the report of the Committee and approved its conclusion.

Out of the undesignated legacies set aside last year for equipment in the Continental Domestic field, \$2,000 was conditionally given to the Bishop of Western Nebraska to build a rectory at Scott's Bluff, in his district.

The Board heard addresses from the Rev. John W. Chapman, missionary at Alaska, and Provincial Secretaries Patton and Harding.

The President of the Board was instructed to send our congratulations to the English Missionary Societies on the splendid support given by the people to their Societies, as evidenced by the increase of their contributions during these months when the country has been involved in war.

The Board was entertained at luncheon by the New York delegates and the secretaries at the Missions House. After luncheon Mr. and Mrs. Pancoast of Philadelphia, who while travelling in the East visited our missionary posts there, gave a delightful stereopticon talk, the slides being from photographs taken by Mr. Pancoast himself.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Anking

Miss A. J. Lowe, a U. O. worker returning to the U. S. on regular furlough, left Shanghai on the S.S. *Siberia* January 1st and arrived at New Bedford, Mass., February 2nd.

Cuba

The Right Rev. Hiram A. Hulse sailed from New York on January 30th via the S.S. *Havana*, to take up his work as Bishop of Cuba, and arrived at his field on February 2nd.

Rev. David Bland, on regular furlough, reached New York January 16th.

Hankow

Deaconess E. L. Ridgely left China on regular furlough on the S.S. *Siberia* on January 1st.

Kyoto

Rev. Isaac Dooman arrived in New York on January 23rd, having left the field December 29th.

Liberia

Miss S. E. Conway, U. O., worker on regular furlough, left England January 9th and arrived in New York via S.S. *St. Louis*, January 17th.

Mexico

Archdeacon A. H. Mellen left New York January 18th by rail, en route to Mexico.

Tokyo

Rev. F. C. Meredith, leaving his station on regular furlough, by way of Suez, arrived in New York on the S.S. *Lusitania* on January 23rd.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. ————

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

BISHOP BREWER, of Montana, has very generously offered to give the Board of Missions three months, from about the middle of January to the middle of April, for speaking on behalf of the general missionary work of the Church. He will make no special appeals for Montana, or for any other field.

Alaska

Rev. C. E. Betticher, Jr.

Miss O. D. Clark.

Rev. J. W. Chapman.

China

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

Miss S. H. Higgins.

SHANGHAI

Dr. W. H. Jefferys.

Japan

KYOTO

Rev. Isaac Dooman.

Spokane

Rt. Rev. L. H. Wells, D.D.

Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming. Address, The Covington, West Philadelphia.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.: Rev. A. B. Hunter, Raleigh, N. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THREE MONTHS IN GUANTANAMO

By Sarah W. Ashhurst, United Offering Missionary

In October Miss Ashhurst returned to Cuba and was stationed at Guantanamo where the Rev. William Watson, formerly of Mexico City, is Priest in charge. These extracts from monthly letters give the first impressions of a woman worker in a new station. Guantanamo has been familiar to readers of the *SPIRIT OF MISSIONS* through the school and orphanage conducted there for many years through the interest and efforts of Mrs. Theodore Brooks, long a resident of the place, who began the work after the Spanish war, during which time she had been caring for orphaned and destitute children. This work, however, is now discontinued, and that described by Miss Ashhurst is directly connected with the Mission and under the episcopal oversight of the Bishop of Cuba.

OCTOBER 30, 1914: There is so much to tell I hardly know where to begin.

I am still in the hotel, which is a great disappointment to me as I long to be settled and to have my girls under my wing. Teresa and Mercedes are both with their God-mother still, and although they are with me every day, and Mercedes takes her lessons with me, I am exceedingly anxious to have them with me all the time. Mr. Watson would yield the rectory to us and move, for he wants a smaller house, but he simply cannot find anything, and we, too, can hardly find suitable quarters.

Guantanamo is a very different place from Havana or Santiago but I am going to like it, because there is such an endless opportunity for work. Mr. Watson wants me to devote myself to parish work, rather than to start a school just now, and we have already organized a woman's guild, to look after the altar first, and, later, to branch out in various directions, doing some Auxiliary work, too, I hope. Tomorrow afternoon I am going to start a sewing-school for the colored girls. (In fact, our whole congrega-

tion is colored, only five white, counting the girls and myself.) I hope to turn this sewing-school into a Junior Auxiliary. Of course, the people are awfully poor, and we can't give much, but it is more the idea of working for the Kingdom than anything that we can actually give, that will count, don't you think so? Isn't it better in a place like this, to have just one society for the women, doing some altar society work, etc., for their own church—which they have never been trained to do—and some work for the Auxiliary, rather than to start two societies at once? It seems so to me.

Teresa and Mercedes are going to help me in the sewing-school! Teresa has already taken the junior class in the Sunday-school, which we graded, the first Sunday I was here, into primary, junior and senior classes. We have forty-five in the school now, and I feel sure, with some modern methods of teaching, we can build it up even more. In my class I have sixteen girls ranging from twelve to seventeen years in age.

I wish there might be a parish house in the vacant lot back of the church, which belongs to us. A two-story building could include a parish

house with school rooms on the first floor, and a rectory on the second. We need a place for Sunday-school, meetings, etc., so sorely, and baths for our poor people. Imagine living in this climate, when the only time when you are really comfortable is when you are bathing, and having no bath, not even a shower, and most of the people have no means of bathing. The poor here live huddled up in courts as bad as our slums at home; the houses, of course, are only one story high.

We have a lovely church here, but with no proper furnishings—no font, no pulpit, not nearly enough chairs to seat the congregation, no organ (the old one is broken beyond repair, I am afraid), and altar so small you can hardly see it. Mr. Watson found a very old pair of cedar doors which he thinks can be made into a temporary altar, and he is full of overflowing of ideas by which we could improve things, only we have no money! The same old cry, isn't it? Never mind, we have *people*, and lots of them, and that is what we are after chiefly.

Mr. Watson is going to start Spanish services Sunday after next, as we find a good many Spanish-speaking people are coming to the English services. Later on, I will write again and tell you how the Spanish services succeed, and all about my house, when I finally succeed in getting one. This hotel is perfectly comfortable, and has very good meals, but it is too expensive for me to bring the girls here, and I must have them with me soon, even if I have to take an undesirable house, though a good neighborhood would be almost a necessity for the success of a school.

[When this letter came, the annual gift for a mission font from the Little Helpers was in hand, and one was immediately promised to All Saints', Guantanamo.]

November 19, 1914: Your letter was most welcome, and Mr. Watson and I are both more delighted than I can say about the font. Baptisms are quite frequent, and I know of several more babies who are to be baptized in the near future.

I have found a house just across the street from the rectory, and just around the corner from the church. In some ways we are very comfortable, only the house is too small, and the rent high, but it was the best I could do, and it means everything to be near the church. The front rooms are very nice, and now that I am settled—books in bookcases and pictures on the wall—it looks very pretty. The landlady has promised to give me two extra rooms at the back, now occupied by colored people, but which, by taking down a partition, can be added to this house. That will do for my school-rooms. I have already several applications to enter children whose parents are so anxious that they study in English. I hope to open the school December 1. Two little girls whose father is American are coming, and I hear of others. I am afraid my landlady will raise the rent to forty dollars a month, but I must have those extra rooms and hope it can be arranged somehow.

The sewing-school Saturday afternoons at the rectory has proved a great success. Last Saturday we had thirty-six children, and the seating capacity of the rectory was taxed to its utmost limit. When Mr. Watson came in he had to sit on the doorstep, there wasn't a chair in the house not occupied, and even a long box was used as a bench and one boy was sitting on the low kindergarten table! Mr. Watson had had two benches made by a carpenter, and there were about six children on each of them. This week I am having two more benches made. Not only do we have our own colored children, but all the children of the

neighborhood, white Cubans, are coming, and are perfectly fascinated, and it is in this way, and through the school, that we hope to build up a white Cuban congregation.

Last Sunday we had fifty-six scholars in Sunday-school, and we have sixty-four names on the roll, which is a larger number than ever before, I think, and new ones are crowding in every Sunday. I expect three new members to my senior class next Sunday! My cook, who is a Methodist, has asked if she can come, and yesterday when my class came to do their questions (each member of the class is making a book on our course of lessons on the Acts) and paste in their "Perry" pictures, she came in and did her work with the others. Wednesdays and Fridays the class comes here after school, from four to six o'clock, and Tuesdays Teresa's class comes to do their books. She has the junior class in the Sunday-school. My class varies from twelve years of age to grown women, but as the women know little more than the younger girls, this doesn't make much difference.

I am having a harder time with the women in trying to get them interested in the guild. A few women seem to take an interest in caring for the altar linen, and cutting flowers for the altar, and we are talking of getting up an entertainment for Christmas week, to earn money to get some benches. The past two Sunday nights in some cases two have had to sit on a chair.

Two friends of Teresa's, grown girls, are taking private lessons from her in the afternoon and evening, so she is not only making a little money for herself, but doing a real kindness to those girls. Mercedes is my faithful companion going to market, and when I go visiting she pilots me, as she knows the streets so much better than I do yet, this being her native town.

Apart from the Church and its

work, the two things here that have struck me most forcibly are the prevailing cruelty to animals, and the terrible way in which death is regarded in this country. Just one example of each. The other day after an especially heavy rain, the street in front of us was unusually muddy and a large cart full of grass for sale was stuck in front of my house in a terribly deep rut. It had three mules, and each mule's back was literally raw and bleeding. I fancied I could almost see the bone exposed, and still the man and boy who were driving flogged and flogged those mules, though they were covered with sores. I went out and scolded at the man, but what could I do? There seems to be no law against any cruelty to any animal. It made me fairly sick and blazing with anger, but I was helpless. Finally a man on horseback, passing, hitched his horse in front of the mules, and together they pulled the wagon out of the rut.

Then, not long ago, my landlady lost a baby of about two years old, of spinal meningitis. After days and days of intense suffering and convulsions you would have thought they would have been thankful that God had taken the little one home, but, instead of that, the mother carried on as if it were her only son. For about a week after, she had hysterics for several hours each day. The night after the poor baby died, all the family, including the seven other children and their friends, crowded into the house, and watched all night—not a silent watch, they all talked at the top of their lungs, so that we next door, could not sleep at all. The house has to remain closed for fifteen days, and the mother cannot go outside during that time. Imagine, in this climate, shutting up a house for two weeks. Then she will be swathed in black for a year at least. White ought to be mourning in this country.

Opportunities for work seem to be opening on every hand, not only the Jamaican children, but the little neighbors who come flocking into the house here to be amused, bringing me flowers nearly every day. Last Sunday morning, four of them were here, between services, Teresa taught them in Spanish, the same lesson, Noah and the ark, which she was going to teach in English in the afternoon. I have the most fascinating linen, colored picture book of the ark, which we used as a "point of contact"—and very realistic illustration, too. Those children are not yet ready to come to Sunday-school, and they don't understand any English, but you can teach them anything in your house, and they will come gladly.

December 10, 1914: We started the little day school on December 1, with eight girls, one of them a light-colored girl, the others white Cubans. Two more came in this week, so we have ten girls already, not bad for the first two weeks, is it? We want to keep this school for the white Cubans, as a foundation for Spanish services for white people. The Sunday-school and sewing-school are growing rapidly. We now have eighty-four in the Sunday-school, and they show such enthusiasm it is most encouraging.

February 3, 1915: We are looking forward with the greatest joy to Bishop Hulse's visit to Guantanamo and to his influence and inspiration in our whole work on the Island.

I have never been so happy in the work in Cuba as I am here. While I am teaching day school, it is only in the morning, and being my own school, I can conduct it according to my own ideas. The ten children are in three classes. They are sadly neglected and backward children. Teresa helps me in the Spanish work, and I don't know what I should do

without her. Then my afternoons are free for parish work, visiting, classes, etc. The sewing-school in the rectory on Saturday afternoons continues to be very successful, from thirty to forty children present every Saturday. Our Sunday-school has grown wonderfully since I came, from forty to 125—the largest number they have ever had. We graded the Sunday-school, and have four classes. Teresa teaches the junior class, Mrs. Burton, a colored woman, the primary, and a very nice light-colored girl, who is cashier in a store here, has the beginners' class. Mr. Watson has a Bible class for men, and I have the senior class, girls from twelve years up to grown women, and four boys twelve and thirteen years of age. I only wish we had another teacher to take them, for I don't like having those four boys in my class of thirty girls.

We need a parish house so desperately. You can have no idea how very difficult it is to manage our Sunday-school in the church, all crowded in together, no place for maps or blackboards, or any of the things one needs so much. Then the sewing-school is hampered for lack of room. We sadly tax the seating capacity of the rectory, where we meet. Mr. Watson has given us two rooms for our little day school, as I had no place at all in this tiny house where I could hold school. He says we don't disturb him at all.

The church is in very good condition. Mr. Watson has already accomplished wonders in making the people reverent. When he came, no one knelt for the prayers, people wandered in at any time into the choir, into the chancel, and there were spittoons in the church! I notice the greatest improvement in reverence, and the attendance has grown very much. There have never before been so many at the services, and the average attendance at the 7 A. M. Communion Service on Sundays is ten.

THE JANUARY CONFERENCE

OFFICERS from Connecticut, 2; Maryland, 1; Massachusetts, 1 (Junior); Newark, 4 (2 Juniors); New York, 7 (2 Juniors); Pennsylvania, 2; Tennessee, 1; Washington, 1 (Junior); met for the Conference of January 21.

Subjects of unusual interest were brought before them.

The Correspondence Course for Junior Leaders

This was noted in the February SPIRIT OF MISSIONS. It is a series of lessons on the Junior Book, upon the principles and methods of the Junior Department, and is for the special benefit of those working with Juniors, who are unable to attend Diocesan Institutes, Provincial or Summer Conferences or the Triennial Study Classes.

Further inquiry about this course should be made of Miss Lindley.

Bishop Tucker's Call

A recent letter from Bishop Tucker was presented. In this he writes as follows:

As to women needed, I think I applied for six. The places to be filled are as follows:

Kanazawa (West Coast), one.—It is absolutely necessary to have some one work with Miss Babcock. I am employing Miss Brooking for this temporarily, but must have some one by September. Miss Babcock's health is not good, and even if it were, no woman can stand the strain of this very heavy work.

Wakayama, two.—Unless an elderly woman, accustomed to Japan, can live alone.

Toyama, two.—A West Coast city, very isolated, trying climate, only two resident foreigners (Methodists), very important to put some one here, but must have two women together.

Fukui.—One foreign family here and foreigners of other missions, so that it is possible to have a lady live alone. Bad climate.

Shiu (Maidzuru District), West Coast naval station.—Fine opportunity among officers' and employees' wives. Isolated, bad climate.

Otsu, one.—Near Kyoto, and therefore possible for woman to live alone.

St. Agnes' School, one teacher (English and music).—Miss Guppy, who is employed in the field, is at present doing the English work, but we should have a permanent teacher and one who can take the music. If she had some experience in training Church people to sing, she could be of great assistance outside the school. I think this is one of the greatest needs in Japan, some one to train the various congregations of the district in music and singing.

Nara.—One to take the out-station work while Miss Laning takes that in the city.

Yokkaichi, two.—Less immediate.

You will see from the above that in asking for six I had in view only about one-half of our present needs.

In connection with this letter Deaconess Goodwin told of recent visits in the Middle West. She found most encouraging willingness in the girls she met to consider going to the field. There are two volunteers from the University of Chicago, one almost ready to go and the other with still a year's work to complete. There are three others who are wavering, but the obstacles to their going are not hopeless, and may be overcome in due course. There are twenty-eight thousand women in the State universities of the West, and the possibilities for work among them are tremendous. Such letters as that of Bishop Tucker will be a genuine revelation to these girls and to many of the workers among them, and we shall hope soon to have offers for work in this and other parts of the mission field.

The prayers of the Auxiliary are asked, that Bishop Tucker's call and the many others for workers in the missions of the Church may be speedily answered. If any one is interested and feels moved to undertake evangelistic or school work in Bishop McKim's Diocese, where Miss Heywood wants an associate in St. Margaret's and Miss Bristowe has long been awaiting a helper at Aomori, will she not write and make inquiry about these opportunities?

Resolution from the Auxiliary of the Province of Sewanee

A resolution sent to the conference from the Auxiliary meeting held in New Orleans in November was presented. This resolution suggested help for the Church of England missionary societies by individual gifts from members of the Woman's Auxiliary. In view of the encouraging reports received from these societies up to date, action in the matter was deferred until the Board of Missions might think it best to take action upon it.

A Special Effort

The War Message printed in the minutes of the December Conference had been reprinted and sent out in leaflet form. Among the many acknowledgments came the suggestion from the President of the West Virginia Branch, printed on Page 141 of the February number.

The conference was eager that something be done, feeling that concerted action at a specific brief time, devoted to prayer and effort, would bring in large results. A small amount from each individual member of the Auxiliary would mean an appreciable sum. A gift of real self-denial from each would mean an overflowing treasury. It was resolved to ask the Board of Missions at its meeting on February 11 to consider the advisability of setting forth a plan for a special missionary gift from the entire Church, in which the members of the Woman's Auxiliary might bear their share.

Mr. Wood then addressed the conference on "Our Missions in the Islands and Latin Countries."

An Extra Session

On the afternoon of January 21 a few officers (Maryland, 1; Massachusetts, 1 Junior; Michigan, 1 Junior; Newark, 4, 3 Juniors; New York, 5, 3 Juniors) met to consider the question of instituting a depart-

ment in the Woman's Auxiliary to be known as Section B, which department was suggested in the report presented by the Committee on Grading in the Junior Department at the time of the Triennial in 1913, in their fourth resolution, which reads:

That until 1916 the third section may include young women, but that after that date, all over twenty-one shall be graduated into Section B of the Woman's Auxiliary, provided such a section be formed.

The meeting was small and unrepresentative of the Auxiliary as a whole, and the Massachusetts officer was the only one who came with a message from the officers of the branch. Those who were present discussed the question with much interest and asked that it might be made the subject of the last conference of the season, on April 15.

FEBRUARY

ON February 18th officers assembled, from Connecticut, 2 (1 Junior); Long Island, 4; Newark, 1; New York, 4; Pennsylvania, 5; Western Massachusetts, 2; Western New York, 1, and visiting members from Alaska, Central New York, Liberia, Oregon and Washington.

Miss Lindley told of the enthusiasm among the Juniors, who have been asked to provide \$25,000 for the Children's Ward in St. Luke's Hospital, Tokyo, and this in addition to giving as much as last year—\$20,000—toward the Board's appropriations. In this plan the Juniors of Pennsylvania have taken the lead, forming a committee to raise \$10,000, and hoping for twice that sum.

Miss Tillotson spoke of her trip in the Southwest, and emphasized the general feeling she found there, that new workers are sorely needed. Money of course is needed also, but the first necessity is this new gift of life.

The Secretary asked that a committee be appointed to take into consideration a plan for the conferences of the

next season, and this committee, consisting of Miss Warren, Miss Flinders and Miss Alice Lindley of New York; Mrs. North, Mrs. Markoe and Miss Hubbard of Pennsylvania; Miss Benson of Long Island; Mrs. Danforth of Newark; Mrs. Phelps and Miss Schwartz of New Jersey, and Mrs. Tuckerman of Massachusetts was so appointed, with Miss Grace Lindley acting as secretary, to report upon this subject at the March meeting. Concerning the present financial condition, the Secretary reported many encouraging facts. In addition to gifts mentioned in the War Message (see leaflet W. A. 21), the Wednesday Bible Class of New York has undertaken to build the women's wing in the new general hospital at Wuchang, and a group of men and women in Boston has undertaken to build the men's wing of the same hospital; one thousand dollars have been given by a Maryland woman for St. Mary's Hall, Shanghai; a thousand-dollar bill from an unknown giver within the last few days has been brought to the Treasurer's Department of the Board, for General Missions; another thousand dollars for the same purpose has come from an Auxiliary member of the Pennsylvania Branch and a large number of those at work in the Church Missions House have signed a paper agreeing to give a day's income before March 5 toward meeting the deficit. Miss Delafield also reported \$1,000 given through the New York Branch to St. Luke's Tokyo.

Miss Delafield also told of the Board meeting on February 11th, which she visited, and of the feeling that prevailed that, in view of the deficit, nothing new should be undertaken at this time. The replacing of the Reserve Fund was felt to be a crucial question, and to many members of the Church this Reserve Fund is an absolutely unknown quantity. If the members of the Woman's Auxiliary were clearly informed as to what this fund

is and where the Board stands in regard to it, Miss Delafield questioned if the Auxiliary would not make itself responsible for one hundred thousand dollars of this fund, observing some one day of self-denial for the purpose, thus giving encouragement to those upon whom the burden of responsibility most largely falls.

At its meeting, the Board appointed a Committee to consider the financial situation, and this Committee had had one meeting, and was to hold another on the afternoon of the day of the conference. As the Auxiliary, therefore, could not have the advantage of receiving their advice while the conference was in session, the Secretary of the Woman's Auxiliary offered the following resolution, which was adopted:

Resolved: That the officers assembled at the February conference recommend to the members of the Woman's Auxiliary that they aid the Board of Missions in its present financial plans, and that they make it an object of their daily intercessions, and especially during Holy Week, that the hearts of all Christ's people be softened and enlarged to a great and loving giving.

Miss Delafield then offered two resolutions which, with amendments, were discussed up to the time of the missionary talk, and afterwards till noonday prayers, for which the conference took a recess, resuming the discussion at their close.

These resolutions, as amended, offered by Miss Delafield, President of the New York Branch, were as follows:

Resolved: That the Woman's Auxiliary be asked to give at least fifty thousand dollars toward the effort now being made by the Board of Missions to relieve the Church of its present serious financial embarrassment in its missionary work; and for this purpose, Friday, April 23, 1915, be appointed a special day of self-denial.

Resolved: That a committee be appointed to take this message to the committee of the Board of Missions, and that said committee be empowered to act as may be deemed advisable.

Finally, these resolutions were unanimously adopted by a rising vote. This was not taken by dioceses, but all present were asked to vote, that the call to the Woman's Auxiliary might go out from officers and members alike. On this account the names of those voting are here given:

Alaska, Mrs. Chapman
Central New York, Mrs. Lansing
Connecticut, Miss Comstock
Long Island, Miss Benson, Mrs. Peterman, Mrs. Winterwerb
Newark, Mrs. Browning
New York, Miss Delafield, Miss Warren, Mrs. Rushmore, Mrs. Littell, Deaconess Hyde
Oregon, Mrs. Barker
Pennsylvania, Miss Carryl, Mrs. North
Rhode Island, Mrs. Hoppin
Washington, Miss Barker
Western Massachusetts, Mrs. Granger, Mrs. Heywood
Western New York, Mrs. Woodward

The Committee appointed to take the message to the Committee of the Board of Missions were Miss Delafield of New York, Mrs. Browning of Newark and Miss Carryl of Pennsylvania, with the Secretary and Assistant Secretary of the Woman's Auxiliary.

At 2.30 o'clock this Committee brought the message to the Committee of the Board in session at the Church Missions House, and left it in their hands, with the understanding that they would consider it, and the hope that the Committee would formulate some plan in which the Woman's Auxiliary might have a share.

The members of the Woman's Auxiliary are therefore asked to watch carefully for every report of action taken by the Committee of the Board of Missions, and to act in accordance with the suggestions that shall come to them.

The missionary subject for the day's conference, "Africa and the American Negro," was presented in a paper, very carefully prepared, by the Rev. F. J. Clark, who was introduced to the conference by Miss Benson, President of the Long Island Branch.

THE GIRLS' FRIENDLY AND MISSIONS

THROUGH the editor we have received a statement of the Girls' Friendly Society's work for missions during their last working year, and are glad to notice that the branches in forty different dioceses have contributed money or boxes or both to work in mission fields. Their interest is shown in missions both at home and abroad, and the total gifts amount to \$6,596.36 in boxes and \$4,778.20 in money. They report eight mission services held, 236 lectures on missions given and forty-two mission study classes conducted.

We are glad to report this work of women and girls under the leadership of Girls' Friendly officers and associates, and would be all the more happy if all such work for the General Missions of the Church might be considered as done by Girls' Friendly branches of the Woman's Auxiliary to the Board of Missions.

THE MARCH CONFERENCE

The March conference will be held on Thursday the 18th. 10 a. m., Holy Communion; 10.30 to 11, conference, with report of Committee on Next Year's Conferences. 11 to 11.30, the Rev. C. E. Betticher will speak on "Alaska." Prayers at noon.

FROM NORTH TEXAS

The President of the Branch writes:

The pledge of \$150. for Dr. Wassell, that was made at the annual meeting in the spring, is coming in in a most gratifying way. We do so little here through the summer that I did not expect to hear much from it till fall, but by October 12 half of it has gone to Mr. King and part of the other half is pledged. This is the first pledge of the kind that this district has undertaken, and I feel that we are taking our place very promptly, as it took us the first year or two as a district branch to get well started and organized.

JUNIOR PAGE

ST. LUKE'S HOSPITAL AND THE JUNIORS

EVERY diocesan president of the Junior Department has received a letter suggesting a big opportunity for the young people of the Church. Of course we all know about St. Luke's Hospital, Tokyo, and of course the Juniors want their part in the enterprise, so we have suggested that they shall build the Children's Ward, giving at least \$25,000 for it. This is a special, and must not interfere with the regular gifts. These gifts counting on the apportionment amounted last year to \$20,193.41. If we give the same this year and \$25,000 more for this special, we shall begin to give adequately. It is hoped that all organized Junior branches will take some part in this gift for St. Luke's, but it is still more hoped that this opportunity may be used to interest young people not already in the Junior Department. One way suggested is that twenty cities should form committees of young women which would undertake to get \$1,000 each for the ward. Other smaller cities can have committees to get lesser amounts.

Can we give the \$25,000? Yes, indeed, we can, if we all work in the spirit shown by the diocese of Pennsylvania. The following is from a Philadelphia paper:

PLAN HOSPITAL IN JAPAN

Meeting Here to Raise \$20,000 for Children's Ward in St. Luke's, Tokyo.

A meeting under the auspices of the Junior Auxiliary of Pennsylvania was held this afternoon at the house of Mrs. John Markoe, 1630 Locust Street. The speakers were Mrs. Charles R. Pancoast, who has just returned from a trip to the Orient, and the Right Rev. Philip M. Rhineland.

A plan was discussed for raising \$20,000 to build the Children's Ward of St. Luke's International Hospital, Tokyo. The committee in charge of this under-

taking proposes holding a number of entertainments for the benefit of the hospital in the near future, with possibly an out-of-door pageant in the Spring. This hospital surely appeals to all travelers in the Orient, which means to many Philadelphians. The Japanese Emperor has just given a large sum to the building fund of the new hospital from his private purse, a most unprecedented act. In view of this the American Council for the Hospital feels strongly that there should be no delay in raising the money needed. Lloyd Griscom, late Minister to Japan, is President of the Council. Among other members are George Wharton Pepper, Hamilton Wright Mabie, Seth Low and William Jay Schieffelin.

In further explanation Miss Hubbard writes:

The meeting at Mrs. Markoe's was under the Junior Auxiliary auspices, but many of the girls gathered there were not Juniors, but many young society girls of the Church whom we wanted to interest. It was a wonderful meeting! The girls were thrilled. Many wanted to promise \$20,000, the more conservative \$10,000 for St. Luke's. After much discussion among the girls a resolution was unanimously passed that the girls would assume \$10,000 for the Children's Ward, with the hope to raise \$20,000. We distributed cards at the meeting (one hundred and three or more girls were present and we have the names and parishes of all those who came.)

The committee meets with Miss Bayard to plan definite ways and means. Only a few promised to give definite sums that afternoon. They expect to raise it in all sorts of ways—missionary pageants given in country places in the Spring, a missionary dinner, talks with slides (Mrs. Pancoast offers this), all sorts of different things from now on and through the Summer. They give themselves to January 1, 1916, to raise it—almost a year. The secret of the interest, and I believe success, is that it is all the girls' doing, except the suggestion in the beginning, and a few by the way. The girls are really interested, and we are so glad. Mrs. Pancoast has cabled Dr. Tuesler a message from the girls, that they means to raise \$10,000 and hope to raise more, and an answer of thanks has come from him.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1914, to February 1st, 1915.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Feb. 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Feb. 1st, 1915
PROVINCE I.			PROVINCE IV.		
Connecticut	\$54,670	\$7,867.85	Alabama	\$ 7,269	\$ 430.36
Maine	4,752	1,132.97	Atlanta	5,205	1,389.46
Massachusetts	71,874	17,151.18	East Carolina	3,711	1,785.92
New Hampshire	5,736	712.62	Florida	4,545	957.71
Rhode Island	21,580	4,863.71	Georgia	4,416	628.71
Vermont	4,955	957.23	Kentucky	7,899	1,025.85
W. Massachusetts	14,192	3,023.29	Lexington	2,410	263.85
	\$177,659	\$35,708.85	Louisiana	8,226	870.79
			Mississippi	5,007	306.20
PROVINCE II.			North Carolina	6,181	780.22
Albany	\$25,920	\$3,579.93	South Carolina	8,098	1,173.56
Central New York	22,902	2,739.15	Tennessee	7,155	503.75
Long Island	62,159	7,066.27	Asheville	2,906	619.72
Newark	41,696	7,299.83	Southern Florida	1,934	67.00
New Jersey	28,853	5,046.69		\$74,962	\$10,698.10
New York	253,744	41,096.30			
W. New York	27,521	6,646.07			
Porto Rico	150	8.01			
	\$462,945	\$72,482.25			
PROVINCE III.			PROVINCE V.		
Bethlehem	\$17,353	\$2,973.03	Chicago	\$44,427	\$5,563.98
Delaware	4,807	1,635.46	Fond du Lac	8,574	454.78
Easton	2,605	250.89	Indianapolis	4,315	356.71
Erie	6,122	482.43	Marquette	2,374	224.51
Harrisburg	10,987	1,069.76	Michigan	16,091	2,554.81
Maryland	30,263	7,191.24	Michigan City	2,444	101.75
Pennsylvania	144,503	26,605.40	Milwaukee	10,574	1,076.44
Pittsburgh	22,027	6,555.02	Ohio	25,081	2,082.86
Southern Virginia	14,949	1,739.20	Quincy	2,737	117.70
Virginia	14,089	2,312.83	Southern Ohio	14,469	3,019.39
Washington	22,644	3,767.00	Springfield	8,509	287.25
W. Virginia	6,212	1,615.20	W. Michigan	6,455	1,173.20
	\$296,561	\$56,197.46		\$136,050	\$17,013.38

DIocese or MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-1915	Amount received from September 1st, 1914, to Feb. 1st, 1915	DIocese or MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Feb. 1st, 1915
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$ 8,935	\$ 546.68	California	\$ 12,630	\$ 432.03
Duluth	3,287	389.40	Los Angeles.....	13,456	592.74
Iowa	8,343	384.38	Olympia	4,580	330.53
Minnesota	13,253	1,295.68	Oregon	3,947	233.71
Montana	4,532	606.00	Sacramento	2,302	176.26
Nebraska	4,109	181.69	Alaska	960	148.92
North Dakota	1,706	220.10	Arizona	958	154.82
South Dakota	3,300	193.94	Eastern Oregon.....	672	4.11
Western Colorado....	3,608	75.82	Honolulu	2,083	.....
Western Nebraska....	1,416	275.41	Idaho	1,841	293.04
Wyoming	1,805	97.38	Nevada	751	6.86
			San Joaquin.....	1,169	17.50
	\$51,294	\$4,266.48	Spokane	2,112	166.27
			Philippines	450	.....
			Utah	952	234.67
				\$48,924	\$ 2,731.51
PROVINCE VII.					
Arkansas	\$ 3,349	\$ 169.45	Anking	\$ 192	.....
Dallas	2,969	145.90	Brazil	240	\$ 4.71
Kansas	4,245	348.51	Canal Zone.....	192	13.40
Missouri	13,362	2,773.58	Cuba	807	25.00
Texas	6,190	1,208.77	Haiti .....	.....	12.00
West Missouri	5,635	326.66	Hankow	240	.....
West Texas	3,390	251.00	Kyoto	154	12.50
Eastern Oklahoma....	1,200	187.46	Liberia	403	250.00
New Mexico	981	236.90	Mexico	403	.....
North Texas	492	178.25	Shanghai	240	.....
Oklahoma	1,118	99.40	Tokyo	317	25.00
Salina	812	135.93	European Chs.....	1,612	.....
			Foreign Miscell.....	.....	309.74
	\$43,743	6,071.81		\$4,800	\$652.35
			Total.....	\$1,296,938	\$205,522.19

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1915 TO FEBRUARY 1,	1914 TO FEBRUARY 1,	INCREASE	DECREASE
1. From congregations	\$150,989.80	\$163,066.90	.....	\$12,077.10
2. From individuals	22,146.96	19,770.75	\$2,376.21	.....
3. From Sunday-schools	3,992.75	4,598.36	.....	605.61
4. From Woman's Auxiliary.....	28,692.68	25,882.70	2,809.98	.....
5. From interest	45,382.14	40,980.48	4,401.66	.....
6. Miscellaneous items	2,306.70	3,349.27	.....	1,042.57
Total.....	\$253,511.03	\$257,648.46	.....	\$ 4,137.43
7. Woman's Aux. United Offering	30,000.00	30,000.00	.....	.....
Total.....	\$283,511.03	\$287,648.46	.....	\$ 4,137.43

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1914, TO AUGUST 31ST, 1915

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,442,691.10
2. To replace Reserve Fund temporarily used for the current work.....	254,244.86
Total.....	\$1,696,935.96
Total receipts to date applicable on appropriations.....	283,511.03
Amount needed before August 31st, 1915.....	\$1,413,424.93

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BABY brings with him many problems. His wants are few. If you give him the right kind of food all other problems are simple. You have been eating Shredded Wheat Biscuit as a breakfast food all these years. You know it is good for adults—but did you know that nothing equals Shredded Wheat as a food for the baby? When mother's milk fails and cow's milk does not "agree" with him, just try

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One pint water, one-half pint milk, one Shredded Wheat Biscuit, one-sixteenth teaspoon salt, two teaspoons granulated sugar. Bring the water to a boil, then add the Shredded Wheat Biscuit and cook slowly for fifteen minutes. Remove from the fire and add the milk, salt and sugar, then strain through a fine cheese cloth. When ready to use heat the required amount to 98° F., and give by means of a feeding bottle.

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A LIST OF LEAFLETS

The leaflets noted herein may be had by application to the Literature Department, 283 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First."
- 202 New China and the Church.
- 204 For the Girls of China.
- 205 *We Have It! (The needs of St. Mary's Hall, Shanghai.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.
- 268 "Boone"—the Christian University of Mid-China.
- 271 A Year at St. John's University, Shanghai.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 *The First Americans.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin.

Liberia

- 100 Our Foothold in Africa.
A Sojourner in Liberia.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and, The Church.

United States.

- 1250 The Church and the Swedish-Americans.

The Forward Movement

- 1105 How Shall I Vote?
- 1107 Diocesan Committee on General Missions.
- 1108 A Congregational Missionary Committee.
- 1109 The Forward Movement.
- 1110 It Won't Work with Us. 2c. each.
- 1112 Is There Any Substitute for the Organized Canvass?
- 1114 The Forward Movement in a City Parish.
- 1115 Suggestions to Leaders in Every-Member Canvass. 3c. each.
- 1122 System in Church Extension.

Educational Department

Information: 5c. each; 25, \$1.20; 50 \$2.25; 100, \$4.00.

- 3055 Catalogue of Publications.
- 3071 The Library and the Museum.

The Sunday School

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 4 Talking to Children About Missions.
- 5 Two Experiments with the Lenten Offering.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 981 The Apportionment: Rhinelander.
- 1301 Why Believe in Foreign Missions?

Monographs on Missions

- M. 1 *The Canal Zone.
- M. 2 *The Church in the Port Cities of China.
- M. 3 *"Help Wanted." (St. Margaret's School, Tokyo.)

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 3. Some Plain Facts.
- W.A. 4. Collects for Daily Use.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
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- W.A. 16. A Bit of History. 5c. each.
- W.A. 20. Hand Book. 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 21. *A War Message.

United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 105. The Mighty Cent.
- W.A. 106. Giving Like a Little Child.
- W.A. 107. The Churchwoman's Offering of Romance.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 303. Membership Card, 1c. each.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Play. 5c. each. 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 241. Section III. The United Offering of 1916.
- W.A. 252. *Someone's Opportunity.

The Little Helpers

- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.; Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card. 1 cent each.
- W.A. 304. *The Little Helpers in 1914-15.
- W.A. 308. *More Little Helpers for 1914-15.
- W.A. 309. *Where the L. H.'s Pennies Go.

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IN the last year THE SPIRIT OF MISSIONS added a large number of new subscribers to its list, but the fact that it is the official magazine of the Church's Mission work is absolutely unknown to many people.

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Every reader of the THE SPIRIT OF MISSIONS is asked to help in increasing the circulation by sending in on the blanks below the names of persons to whom we may mail sample copies.

No expense will be incurred either by the person who sends the names and addresses or by those who receive the sample copy.

Remember that every new subscriber means added support for missions.

To The Spirit of Missions **281 Fourth Avenue, New York**

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THE SPIRIT OF MISSIONS, - - 281 Fourth Avenue, New York

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Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.

Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.

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North Texas: Rt. Rev. Dr. Edward A. Temple.

Oklahoma: Rt. Rev. Dr. Francis K. Brooke.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

Porto Rico: Rt. Rev. Dr. Charles B. Colmore.

Philippine Islands: Rt. Rev. Dr. Charles H. Brent.

Salina: Rt. Rev. Dr. Sheldon M. Griswold.

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IMPORTANT NOTES

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IN order to give our subscribers efficient service, it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



"And it came to pass as he sat at meat with them, he took bread and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew him; and he vanished out of their sight."—St. Luke xxiv, 30-31.

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

April, 1915

No. 4

ONE DAY'S INCOME—WILL YOU GIVE IT?

In the following words the Board of Missions asks a question of every member of the Church:

Will you, in addition to your usual missionary offerings give, during Lent if possible, or not later than June 1st, 1915, at least one day's income?

THE PROGRESS OF THE KINGDOM

THE Lord is risen!" That was the tremendous fact which made Easter Day; so tremendous that it created a new world for those who understood it; for it meant that the lost Master, teacher and friend had come back, alive for evermore; it meant that the stone of doubt and sorrow was rolled away, and that they now knew Him to be that which they had hoped—the King of Glory and the Lord of Life. It meant that they and all their dear ones could share with Him this utter conquest over mortal weakness and the tyranny of death. "Because I live, ye shall live also."

It meant all of this—but something more. It meant a thrilling call to splendid service; the joy of working for and with Him in giving to all men "the life which is life indeed."

"The Lord is risen!" How it sent their glad feet flying to proclaim the wonder! How a sense of the fatefulness of the message thrilled in their eager voices. Was it conceivable that any one of them should know this

truth and not be consumed with the desire to impart it? Here was the powerful dynamic of the Gospel: "Jesus and the Resurrection."

In the light of this Eastertide, in a year of blood and tears, shall we not ask ourselves how far this message of the Resurrection has become vital to us? How true we hold its truth, and how irresistible has become its compulsion? The world has never more needed this message of the Risen Life, that the vision of Him "that liveth and was dead and is alive for evermore" may rebuke the cruelties and the selfishnesses of a warring humanity which has forgotten its oneness in the family of God, and its common responsibility to make this world the Kingdom of Righteousness.

Therefore, we should realize that the Risen Christ has the answer for the present need; that the Christian message, devoutly received and faithfully lived by nations as well as individuals, would bring in the new Kingdom of Peace and Love. Must we not consecrate ourselves more earnestly to the preaching of "Jesus and the Resurrection?"

IN our last issue announcement was made of the call which the Board is sending to the Church for an emergency offering to

**Facing
the
Emergency**

make secure the missionary work. The repeated annual deficits of the last seven years, while no one of them was large in itself, have inevitably had a cumulative influence which has become exceedingly serious. The point has been reached where the burden must be lifted by the united action of the Church, or paralysis of initiative and possible contraction of effort would ensue. Facing the fact that although receipts have not fallen off they have not materially increased, and that on this basis another annual shortage seems inevitable, the Board felt that it must tell the Church the facts *now* and urge immediate action.

Therefore the emergency call has gone forth, and is already meeting with a good response. At this writing more than \$35,000 of the \$400,000 proposed is either in hand or pledged, and the effort is scarcely under way. This is altogether the result of individual effort; the contributions of groups or parishes have not yet begun to be made.

The Emergency Committee, of which Bishop Lines is chairman, is pushing the publicity work energetically. Every Monday afternoon during Lent there was an open meeting of the committee in the board room of the Church Missions House, for business and conference, to which all interested persons were invited. To carry on the added volume of business involved in this campaign the Board has secured the assistance of the Rev. R. Bland Mitchell, who in company with the staff secretaries will work as publicity agent of the movement. His salary will be provided from the income of a special fund left by the late George C. Thomas for such use. Mr. Mitchell, who was until recently the rector of the Church of the In-

carnation, West Point, Mississippi, accompanied the Educational Secretary, Dr. Gray, on his recent trip to the Orient. As a result he has offered himself as a volunteer for the China field, to which he hopes to go within a year.

**The method which
One Day's Pay** has been chosen as

the chief one for raising the emergency fund seems instantly to commend itself to the judgment of Churchmen. Given the necessity of a special effort, this seems to be the most direct, reasonable and fair proposal which can be made. It has certain distinct advantages: (1) It is definite and personal. When asked to do this thing a man knows exactly what it involves, and should be able to decide at once. It is not a call for him to take some undesignated share in an indefinite enterprise; it is a man-to-man request for the oblation of one day in his life for the Church's missionary cause. (2) After all, for a Christian man who has remunerative employment, the receipts of a single day are not a large sum to give for such a purpose. Yet in many cases this request may perhaps bring to the consciences of individuals the fact that their previous gifts to missions have not even equalled this amount. If such is the case, it is good for us all to have it brought to our attention, with the possible result of a more adequate stewardship in the future. (3) The proposal is equitable and self-adjusting. The day's wage or income of each is, from one point of view, equal. The poor man gives as much as the rich, and with the same self-respect. The widow's mite,—which was, as our Master pointed out, her living for that day—measured in terms of life (the only Christian way of measuring anything) was literally greater than the offerings of "them that were rich, and cast in much."

It is natural, therefore, that the proposal should commend itself widely

to the people who really care; and through those who *do* understand should reach and influence others who are ignorant or apathetic.

How wonderful it would be if the whole Church were to unite in this act of consecration! How much greater a thing would be accomplished than the mere raising of a sum of money for a good cause. The spectacle of every communicant laying a day of his life at his Master's feet and asking Him to use it to strengthen and extend His Kingdom in the world would be a mighty inspiration! May we not pray and believe that out of the temporary exigency in which the Church's agent finds itself, there shall be born a wider and better conception of individual duty and opportunity?

"It Shall Be Done"

Still another vital thing is being accomplished by the need which we face. All who recognize it and take it to heart are more than ever realizing the need of earnest and united prayer. In their minds there sounds the promise to the first disciples: "If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Presumably we all make our individual intercessions for the progress of the Kingdom, but never have we sufficiently joined in prayer for a common cause. The weekly meetings of the Emergency Committee are emphasizing this need of corporate intercession.

Perhaps it is because of the complete satisfaction which we find in our liturgy, perhaps because of a certain inflexibility of devotional thought, but certain it is that we Church folk do not pray in common about our specific needs as continuously and simply as do our brethren of other Christian names—and therein is a real loss of spiritual power. Ad-

mirable and wonderful as the services of the Prayer Book are, they were not intended to be exclusive of other devotions, nor were they devised to meet every emergency. If we could learn to pray more generally, more directly, and more simply for God's blessing upon the definite action we have in hand, and for the direction of His Spirit in the work in which we are engaged, a larger blessing would be sure to come.

It is hoped that there may be services of missionary intercession. The Woman's Auxiliary takes the lead in making this suggestion. Devotional material will be prepared and furnished to any who desire it. There is already useful devotional literature accessible, as may be seen by reference to the list of leaflets on page 297. Number 51, A Litany for Missions, is particularly designed for public use; Number 50 also gives special prayers for this purpose. Are there not many of our parish priests who would welcome an opportunity to deepen the spirit of consecration to the Kingdom by more adequately emphasizing missionary intercession in their congregations?

SOMEWHAT hidden away among the New China Notes in our last issue appeared an important announce-

A Notable Gift

ment. Just before going to press news was received of the largest single offering yet given to the New China Fund. This came from a member of the Auxiliary in the diocese of Newark, and was the sum of \$14,000 for the erection of a memorial building for the new St. Mary's Hall, Shanghai. This building is to furnish a home for the domestic science department, library, studios and class-rooms. It will be an untold blessing to the women of China and to the evangelistic work there.

This is only one indication of the

undoubted fact that the Christian generosity of individuals has never been more active than now. In spite of all the difficulties of the present there has been an unusual awakening and an unexpected response. Times may be hard, but hearts are softer; and that after all is what really counts. Not only is this true in our own land but from the nations at war there comes a like message. Bishop Montgomery, of the S. P. G., writing at the end of January, says: "You will be glad to hear that our General Fund income is larger by some thousands of pounds than it was in 1913—that is, it is far the largest we have ever had. It is very wonderful, and a subject of overwhelming thankfulness. . . . Of the nine German Societies, the income of five of them in Germany is larger than it ever has been. This is surely a very remarkable fact."

It is also reported that the German missionary societies, on hearing of the proposal to send aid to them from this country, expressed their grateful thanks, coupled with the assurance that aid was not necessary, and that any money given to their missionaries abroad which were cut off from their home base, would be regarded as a loan, and would be repaid as soon as the war is over.

In such loyal devotion to the cause of the Master, we of America should find a glorious inspiration.

MENTION has already been made in our columns of the project which is under way to erect in the city

of St. Louis, a memorial to commemorate the fiftieth anniversary of the consecration

**In Honor of
the Presiding
Bishop**

of Bishop Tuttle. The memorial is to take the form of a church for one of the important missions of the city. It is planned to begin the work promptly, so that the building may be erected in

time for the meeting of the General Convention in 1916.

St. Mary's Mission occupies an important place in the northwest part of St. Louis, and is a field of almost unlimited possibilities. Fifty thousand people live within fifteen minutes' walk and the need of the Church's administrations is urgent. There is practically no equipment at present, but a site has been purchased which is admirable. The goal set for the fund is \$50,000. Of this \$15,000 had been given before the financial stringency following the outbreak of the war, and \$10,000 promised. The matter is being presented by the minister-in-charge, the Reverend L. H. White, and it is hoped that the friends of Bishop Tuttle will respond with such promptness that the money may be in hand and the work begin at once.

THESE are not very encouraging days for the advocates of peace.

The conflict in Europe grows daily more bitter, the world has recovered from the first shock of the war,

Movements Toward Peace

and its sensibilities have ceased to quiver at the stories of suffering and slaughter. In diplomatic chambers there is a deep-seated conviction that only a "fight to a finish" is possible. Whatever splendid plans, therefore, one may have for the future, he is not likely to secure a large and sympathetic following. Yet it is interesting that at this time the Niagara Peace Society shows its courage by putting forth an invitation to all governments of the world to appoint delegates to meet in Niagara Falls on May 24th next, or immediately thereafter, for the purpose of constituting a permanent league of nations, in which all naval and military forces may be united, in order to promote national safety and to facilitate the judicial settlement of international disputes.

Of course the occasion which gives

rise to this is the celebration of the hundred years of peace between Great Britain and the United States. Beyond doubt the 3,000 miles of unfortified boundary line, which for a hundred years have stretched between the two nations, does constitute a supreme example of what may result from mutual respect and self-restraint between two peace-loving powers. Whether the day has come when a league of nations founded upon like principles may be organized for the preservation of life, liberty and the pursuit of happiness throughout the world, many people will doubt; but all of us can at least hope and pray for some such consummation. We must take care that the new world which is to emerge from the chaos of this war is at least a better one.

AN organization has just been perfected which is known as "The Boone Club of America." It consists of old boys of Boone University, Wuchang, China. For some time there has been a

**Sons of
Boone in
America**

desire on the part of these young Chinese students for an affiliation which would give them a sense of comradeship and enable them to assist their *alma mater* in China. Last summer the number of Boone men in the United States seemed sufficient to justify such an effort. The result was a membership of eighteen men, located in every part of the United States from California to New York City. The president, Mr. Stewart Erh-Shuin Yui, writes from Madison, Wisconsin: "The one thing which all of us will forever aim at is to keep up the 'Boone spirit' wherever we may go, and show all those with whom we come into contact what we have received from our Alma Mater; or, in other words, what a missionary institution like Boone University can accomplish for China."

FOR any who, keenly realizing the difficulties of the present, may be tempted to doubt either the ability or the generosity of the Church, here are a few cheering facts from the

treasurer's department:

Fact Number One

On February 16th a quietly dressed gentleman entered the counting-room at the Church Missions House, and after making inquiries to satisfy himself that he was in the place he sought, laid on the counter a thousand-dollar bill, stating that he wished to give it for mission work. He declined to give either his name or diocese and did not desire further acknowledgment than the verbal one he received from the assistant treasurer. He left the office quietly, as he came.

Fact Number Two

At the last meeting of the Executive Committee announcement was made of a gift of \$50,000 in cash, which is to be added to the reserve funds of the Board and known in perpetuity as the Anna Blanchard Memorial Fund. Its income will be subject to appropriations, and the principal may be used to enable the Board to meet its obligations, but must be restored within three years.

Fact Number Three

At the time of going to press, March 25th, the sums already given toward the Emergency Fund of \$400,000 amounted to between \$35,000 and \$40,000. There have been gifts of \$500 and over as follows: Two gifts of \$5000; one of \$2000; one of \$1750; four of \$1000; five of \$500.

In addition to this the Bishop of Washington sent, as the result of many personal and parish pledges made at a missionary mass-meeting, offerings amounting to \$1805.

Since the real campaign of the One Day's Income has only just begun, this is a most encouraging showing.

THE story told by Bishop Roots in this issue concerning his fifty-day trip in West China has many interesting features, but

Allies For the Master

none quite so striking as the description he gives of a

Chinese town in the far interior where the forces of the Church Missionary Society and a contingent of German Lutheran missionaries have been working. Four devout German women, representing the staff at this point, found themselves cut off from their resources by pitiless war. Immediately Bishop Cassels and his fellow-workers extended their fellowship. It was accepted with the same sweet, Christian spirit in which it was offered. Shoulder to shoulder these Christian folk are now fighting for the coming of the Kingdom of God in China, while on European battlefields their fellow-countrymen are facing one another in deadly strife.

THE cover of this issue, and the frontispiece, portraying the story of the journey to Emmaus, are the work of one of our own missionaries, the Rev. E. P. Ziegler, sometime in Alaska, but just now taking a course of study at the Berkley Divinity School in Middletown, Connecticut. To Mr. Ziegler's ready pencil we have been indebted in the past for some striking sketches illustrating Alaskan conditions. His work with the brush will also be appreciated by our readers.



OUR presiding bishop, in sending a check for the Emergency Fund, says: "I am glad and grateful that the Board is vigorously taking up the securing, if possible, of the \$400,000 needed. God guide and bless the workers and givers to a happy accomplishment of their efforts if it is His will!"

WE hope that this war situation will recall the Church to the sacrificial principle of missions. The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the Church can continue to do even this. . . . What warrant have we, in a time of distress, for making Christ and His cause suffer first? The war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality, and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross but not the Cross of the Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of Life and Peace?

—ROBERT E. SPEER.

THE SANCTUARY OF MISSIONS

WHEN the gray dawn grew golden
Above that garden grave,
In which men thought Him
holden

Who came from death to save;
While soldiers watched and women
wept,
The waking came to Him who slept,
The spices, for embalming meant,
Became Spring's sweet and fragrant
scent,

Borne far and wide on wings of wind,
Of endless life for all mankind.

The seal of death is broken,

The stone is rolled away,

The words, by angels spoken,

Are true of all to-day:

Since Jesus Christ has risen,

Of all mankind the Head,

The grave no more is prison,

"The earth casts out her dead."

ON the first Easter Day the graves
were opened, and the dead came
forth and went into the Holy
City, and were seen of many. If the city
of our heart is holy with the presence
of a living Christ, then the dear dead
will come to us, and we shall know
that they are not dead but living, and
bless Him who has been their Re-
deemer, and rejoice in the work that
they are doing for Him in His perfect
world, and press on joyously toward
our own redemption, not fearing even
the grave, since by its side stands He
whom we know and love, Who has
the keys of death and hell.—*Phillips
Brooks.*

A FORM OF INTERCESSION FOR THE PRESENT NEED

¶ *Use the Litany of Missions (Leaflet No. 51) as far as the Thanksgiving on page 7, at which point these special intercessions follow:*

Let us pray:

For a mind fixed on Christ that we
may pray aright:

(Brief silence.)

Grant, we beseech Thee, Almighty
God, that like as we do believe Thy
only-begotten Son our Lord Jesus
Christ to have ascended into the
heavens, so we may also in heart and
mind thither ascend, and with Him
continually dwell, who liveth and
reigneth with Thee and the Holy
Ghost, one God, world without end.
Amen.

THANKSGIVINGS

"Thanks be to God, which giveth us
the victory through Our Lord,
Jesus Christ."

"We thank Thee."

That Thou hast brought life and
immortality to light through the Gos-
pel.

For the deep stirrings of devotion
and sacrifice in Church and nation.

For the example of steadfastness and
faith set forth by missionaries in dis-
tant lands. (Page 249.)



INTERCESSIONS

"That we may know Thee and the
power of Thy Resurrection."

"We pray Thee":

To roll away the stone from the
grave place where our better selves
lie buried and raise us to newness of
life.

That it may please Thee to
strengthen the hands and the hearts
of our little band in Mexico, and
bring peace out of the chaos which
reigns (page 256).

To guide and protect thy servant, the
Bishop of Alaska, as he goes on his
arduous journeys about his great field.
(Page 276.)

To grant to Thy laborers every-
where a pure intention, patient faith
and sufficient success.

For guidance in our intercessions:

(Brief silence.)

Almighty God, the Fountain of All
Wisdom, who knowest our necessities
before we ask, and our ignorance in
asking; We beseech thee to have
compassion upon our infirmities, and
those things which for our unworthi-
ness we dare not, and for our blind-
ness we cannot ask, vouchsafe to give
us, for the worthiness of Thy Son
Jesus Christ our Lord. Amen.

Let us confess our past neglect:

(Brief silence.)

O most merciful Father, we confess that we have done little to forward Thy Kingdom in the world, and to advance Thy glory. We would humble ourselves before Thee for our past neglect, and seek for Thy forgiveness. Pardon our shortcomings. Give us greater zeal for Thy glory. Make us more ready and more diligent by our prayers, by our alms, and by our examples, to spread abroad the knowledge of Thy truth, and to enlarge the boundaries of Thy Kingdom. May the love of Christ constrain us, and may we do all to Thy glory; through Jesus Christ our Lord. Amen.

Let us pray for the enrichment of the whole Church with the missionary spirit:

(Brief silence.)

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers, which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour, Jesus Christ. Amen.

For the increase of missionary zeal in our own diocese:

(Brief silence.)

O God, Holy Ghost, Sanctifier of the Faithful, visit us, we pray Thee, with Thy love and favor; enlighten our minds more and more with the light of the everlasting Gospel, graft in our hearts a love of the truth, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same, O Blessed Spirit, whom with the Father and the Son together we worship and glorify as One God, world without end. Amen.

For the success of the Forward Movement in the Church:

(Brief silence.)

O Lord, our Heavenly Father, ruler of heaven and earth, who hast opened our eyes in these latter days more fully to discern Thy love for all mankind; inspire us, we beseech Thee, by Thy Spirit fervently to make known that love throughout the world. And to this end increase at this time the free-will offerings of Thy Church, that abounding more and more in prayer

and in labors we may be enabled to hasten the time when the knowledge of thee shall cover the earth as the waters cover the sea; Grant this, O Lord, in the name of Thy blessed Son, our Lord and Saviour, Jesus Christ. Amen.

For the Missionaries:

(Brief silence.)

Almighty and Everlasting God, Who dost govern all things in heaven and earth; we commend to thy fatherly care all whom Thou hast called to take part in the missionary work of Thy Church. Watch over them, we beseech Thee, for good; Defend them from all dangers, both of soul and body; from the pestilence that walketh in darkness and the sickness that destroyeth at the noonday. Give Thine angels charge concerning them, and let Thy Holy Spirit rule in their hearts, prospering all their work to the glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

For the Children of the Church:

(Brief silence.)

O Almighty God, who makest us both to will and to do those things which are well pleasing in Thy sight; stir up, we beseech Thee, the pure minds of Thy children; bless all means employed for the instruction of the young; implant in their hearts such gratitude for Thy Gospel as will make them eager sharers in bringing others to the knowledge of Thee and of Thy Son, Jesus Christ; so that many may be brought out of darkness and error into the glorious liberty of the children of God, to the praise of Thy name, through Jesus Christ our Lord. Amen.

For fuller consecration:

(Brief silence.)

O God of all Grace, Who art worthy of a greater love than we can give or understand; Draw our hearts toward Thee as we stretch out our hands toward our brethren. Make us strong to live and sacrifice in obedience to Thy will, and grant that in loving Thee we may grow daily into Thy likeness, and become worthy to show to others the fullness of Thy grace as we have seen it in Thy dear Son, Our Saviour, Jesus Christ. Amen.

¶ *Use the remainder of the Litany, beginning with the Thanksgiving on page 7.*



"THUS WINDS THE PATH ALONG THE MOUNTAIN HEIGHTS"

FIFTY DAYS IN WEST CHINA

By the Right Rev. Logan H. Roots

I AM nearing Hankow again after an absence of fifty days on a journey to the neighboring diocese of West China—that is, Szechuen. Bishop Cassels asked me last summer to come to Paoning at Christmas time for the consecration of his new pro-cathedral, and after consultation with my Council of Advice and other members of the Mission, all of whom heartily approved, I accepted the invitation. The journey is a formidable one, requiring seventeen days (and this Bishop Cassels assured me was unusually good time) from Hankow to Paoning. The return journey, which was under somewhat less favorable, but not at all unusual conditions, is taking me over three weeks. It is interesting to note that my last journey via Siberia, going west, took me just the same time from Hankow to London—seventeen days—as this

journey took from Hankow to Paoning.

I have greatly enjoyed the journey. Ichang is of course on my regular itinerary, and from there up the Gorges for some 100 or 150 miles I hope to be traveling regularly each year, when Patung and Kweichow, two district towns on the Yangtse and in the Diocese of Hankow, are opened. At present there is no work of any Christian mission, I think, in either of these important towns.

I was fortunate in getting a steamer from Ichang to Wanhsien which took me through the wonderful Yangtse gorges and over the dangerous rapids in two days and a half. Thence to Paoning is a journey of ten stages, some twenty-five or thirty miles being counted to the stage, and each stage requiring as a rule a whole day of travel, walking or in a sedan chair.

The whole journey overland was eight stages more (Paoning to Chungking) and then some 500 miles more down the Yangtse to Ichang by boat. I had a four-bearer chair all the way, and was escorted by one of Bishop Cassels' staff, a young English deacon; all which was arranged for with the most thoughtful and considerate foresight by the bishop. I walked about half the distance on this, as on the rest of the journey overland, greatly enjoying the beauties of the great Province of Szechuen.

The view one thus gets of the province is a perfect panorama of riches and diversified beauty, from the austere and dangerous gorges to the richly cultivated hills and plains which constitute most of the thousand miles I traversed. Coal, salt, iron and oil are already produced in some abundance from these rich hills; but the most striking thing about the present aspect of the land is the beauty of its highly cultivated fields, where the thrifty farmers evidently grudge even the land given to public roads. Even in December and January, the fields are green with beans and peas and winter wheat, while they are so regularly cultivated and interspersed with cedar and bamboo, orange groves, rice fields full of water, and sugar-cane, that they give the appearance of having been laid out by a master landscape-gardener, with an eye to beauty rather than, as is the case, simply to the yielding of the largest returns to the farmer.

The roads are in many parts much infested by bandits, many of whom are dispersed soldiers who have taken their arms and ammunition with them and find piracy the easiest mode of making a living. There are also many beggars. But on the whole the people of the land seem to be well-fed and prosperous; the markets are crowded both with people and with abundant supplies, and one gets the impression that the poorly built and unpreten-

tious houses are so built not always from necessity, but to avoid the kind of conspicuousness which would attract robbers. I also noticed immediately on entering Szechuen the unusual elaborateness of the graves, which are laid out on the hillsides with much circumstance and abundance of cut stone. This last point is evidently one reason for the Chinese saying, which I heard from a Chili man a few days ago, that it is good "to be born in Shantung (where the men are large and strong), to live in Soochow (where conditions are comfortable and life easy), and to die in Szechuen" (where the graves are on high land and well cared for).

The province is enormous in extent, rich in resources, and thickly populated by a highly intelligent and thrifty type of Chinese. Most of those whom I asked where their "original home" was, answered that they came from Matsen, a district in the old prefecture of Hanyang, near Hankow. They had emigrated during the awful days at the close of the Yuen (Mongol) and the beginning of the Ming dynasties, in the middle of the 14th century, when the population of Hupeh was almost entirely exterminated or driven into other provinces.

But the most impressive thing to me in Szechuen was the character of the mission work and the missionaries whom I met. My journey lay almost entirely in that part of the province which is assigned (by mutual agreement among the missionaries), to the missionaries working under Bishop Cassels. The region thus occupied is the eastern and northern part of the province, of which Paoning is the geographical centre (that is why the Bishop chose Paoning for his see city). And of this region the Church Missionary Society's workers occupy in general the western, and the China Inland Mission's workers occupy the eastern section. It thus came about that I saw most of the C. I.

M. stations and none of the C. M. S. stations—though I did, of course, see the Theological Training College at Paoning of which one of the C. M. S. clergy is at present acting head. About half of the workers (there are some 125 altogether) under Bishop Cassels are C. M. S. and half C. I. M., and C. I. M. workers take their part in the Chung Hua Sheng Kung Hui, with the same whole-heartedness and zeal as do the C. M. S. workers; which illustrates the principles of the C. I. M., in their interdenominational aspect, in a conspicuous manner. I felt the corporate life of the diocese from the moment I reached Wanh sien. It is the very antithesis of what I heard Bishop Hoare, at the Bishops' Conference of 1903 in Shanghai, describe as "harum-scarum missions." The stations are occupied with definite reference to the diocese as a whole, so that on the one hand they may support each other, and on the other hand establish the Church in the most important centres.

On the ten days' journey to Paoning I stopped every night but two at regular stations of the Mission. All five of the district (Hsien) cities on the way—Liang Shan, Ta Chu, Ch'u Hsien, Yung Shan and Nanpu—are occupied by foreign workers, and these are the first stations I have seen where the work is directed entirely by ladies, Ch'u Tsien being the only one of these five cities where at present a foreign man is resident. The courage and perseverance and zeal and ability of these ladies is beyond praise. They took up this work when the great movement toward the Church began after 1900 (Boxer year), because no men were available for it and the situation seemed so urgent, and they have stood by it unflinchingly ever since. The organization of the C. I. M. is such that the superintendent of the district (and Bishop Cassels is superintendent of this district of the C. I. M.) is very



A TWO-BEARER CHAIR

similar in administrative powers to the bishop of our American missionary districts. These ladies have thus had the constant help of the bishop, both in planning and in carrying on their work. Nevertheless, they have had to be largely self-dependent, and while availing themselves of all the help they could get from the bishop or others who visited them from time to time, and always earnestly desiring to have a clergyman sent to the stations to live as soon as possible, they have continued for these many years in isolation and many days' journey from medical help, till in all these cities the work is taking root, and secure foundations for the future have been laid. In one case these last twelve years have seen not only a kind of mass movement guided and sifted and brought to normal life, but also a Chinese scholar, leader of the movement, who was not only moved by worldly motives (desire to overcome the oppression of the Roman Catholic

movement—which has now happily resumed saner methods), but who was also an opium-smoker and bound by the habit—this scholar was in many respect the leading man of the town, and under the guidance of the two ladies not only broke off his opium and became an earnest Christian, but studied for the ministry and is now in deacon's orders, virtually the pastor of the steadily growing Christian community in Nanpu. I had a most interesting talk with this man, and with the ladies and the bishop about him, and I have never seen a clearer instance of the power of Christ to transform and build up a strong man.

The welcome given me all along the way culminated when I reached the Paoning region. At a place five miles or so out from Paoning the bishop and the clergy, Chinese and foreign, with a large number of the Christians, men and school boys, met me and gave me a welcome to Paoning; and on reaching the city itself, the ladies of the Mission and the girls' school joined the others at the bishop's house, which had been gaily decorated, and gave me a more formal welcome—all this of course being in Chinese. In the evening, at the regular Saturday night mission prayer-meeting in the bishop's private chapel (in English), the bishop welcomed me and I responded, expressing the hope that my visit might help to promote mutually helpful relations between the two dioceses, since I came not in a private capacity, but bearing the greetings and good-will of the whole Hankow diocese.

They certainly gave me ample opportunity to speak. At the consecration of the new St. John's Cathedral on December 20th, on Christmas Day, and on the 27th when two deacons were advanced to the priesthood, I preached the sermon; and on Monday, Tuesday, Wednesday and Thursday, at noon, I preached a series of mission addresses, intended specially for

those who were not Christians. On the Saturday the bishop asked me to conduct services of preparation for the ordination which took place the following day. The cathedral is a large church—one of the largest I have seen in China—cruciform in ground plan, but otherwise having a large proportion of Chinese lines—round tile roof with curved slope from ridge-pole to eaves, and seating some 1300 to 1400 people when crowded. I found it not only attractive to the eye, but also free from echoes and good for preaching. During the four days of the mission services in the cathedral, there was also daily street preaching, and hundreds of people attended. It was my first experience in "mission preaching" of this connected sort, and I must say that though I could not help being conscious of weakness and failure, it was an exceedingly attractive kind of work, and I hope to do it again sometime. The time is ripe for much preaching and extensive evangelistic efforts, especially if they are made, as this was, in connection with well-established church work, so that the Christians will take part themselves and welcome the inquirers into the active fellowship of the congregation. But the whole subject, it seems to me, needs to be studied more systematically and carried out more thoroughly; not as the effort of an individual preacher, but as the normal activity of the whole Church. It is in connection with this kind of development in the Christian community in China as a whole, that I am more and more glad to see the subject being taken up by the China Continuation Committee.

Paoning is the diocesan centre for West China, as Hankow and Wuchang are for the Hankow diocese; and here, therefore, is the one large hospital—with two doctors and a foreign-trained nurse—as well as the boarding-schools for boys and for



IN THE GORGES OF THE YANGTSE

girls, and the diocesan training-college for the education of catechists and clergy. It was a great pleasure to be present at the closing exercises for the winter term of the schools, and at the exercises in connection with opening of the new hospital building.

On the way back from Paoning I stopped for a service at Nanpu and met the Christian congregation in their attractive church. Also at the large city of Shunking I met the people, with the school boys and girls, and gave them greetings from the neighboring diocese of the Chung Hua Sheng Kung Hui. At Shunking I had the pleasure of meeting not only the English clergyman, who escorted me from Paoning (three days' journey) but also the American missionary in charge and his wife (he is studying now for Holy Orders), and four German ladies, associates of the C. I. M., who though Lutheran themselves, are working most heartily with the Church there. In the present state of Europe this was an extremely interesting combination. It was perfectly evident that the mission-

aries sympathized whole-heartedly with the nations to which they belonged, so far as the war is concerned; but they were working with one mind in their common mission work. These devoted German ladies had not heard from home (they are four, and come from the East, West, North and South of Germany), since the war began, till just a few days before I arrived, and some of them even then had no news of their own people; though each of them had one or more brothers in active service in the army. I do hope the war will not curtail the labors of these devoted people. They themselves are most cheerful, in spite of all their anxieties, and have no thought except to go straight ahead with their work, trusting to God, Who has brought them thus far, to continue His support.

This letter is already spun out too long. There is a great deal more to write! And I must mention seeing the good people of the C. I. M. at Kweifu, which is also under Bishop Cassels, and which is the nearest station to this diocese; for there I

heard of a station they have, exactly on the border of Hupeh—part of the town is in Hupeh and part in Szechuen—and of an invitation which has come to their Christians there asking that work be opened at Chien-Sz, an important town which Father Wood and I visited on our way back from Shihnan in 1912. Father Wood and I plan to go that way again in May, and I hope we may be able to take steps to supervise at least a preaching hall there, which I hear the inquirers of the place are ready to provide, by sending the clergyman or catechist over from Shihnan, say once a month—it is only two days' journey—even if we can't get a catechist to live there permanently. That will be another connecting link with the diocese of West China.

But the main advantage of this long journey, it seems to me, is that it has brought our two dioceses closer to

each other at a time when the West China diocese passes a mile-stone in its development; that is, when its cathedral gives new expression to the two great tendencies of the diocesan life, the centripetal and the centrifugal, as Bishop Cassels says, which on the one hand emphasize and express the unity of the diocese, and on the other help the diocesan life to inspire each congregation and to contribute also to the Chung Hua Sheng Kung Hui. Furthermore, in this early period of the life of the Chung Hua Sheng Kung Hui, I hope the drawing together of these two dioceses may help strengthen that feeling for national church life which will both help us as Church people, and also enable us to work better as a part of the still larger brotherhood of Christian forces which are making for the growth of the Kingdom of God in China.

WOMEN AT WORK FOR PEACE

IT may be regarded as one of the signs of the times that a definite initiative towards world peace is being undertaken by representative women of America who are interested in both home and foreign missions. A joint committee of fifteen proposes to conduct a plan of prayer and propaganda among women's missionary societies. They have issued the following declaration:

Women and World Peace

We are suffering to-day, not only in our sympathies with those who are involved in the awful war in Europe, but in the terror that to us also may come as suddenly the horror of war. The strongest, most stable governments have collapsed, and the closest human relations have broken down, while neutral nations and statesmen stand powerless to aid.

Women have found relief in knitting mufflers, as did their grandmothers, but is there nothing that women can do really to help bring and preserve peace? Have they learned nothing in fifty years of the power of organized womanhood? Is there no place for our great women's missionary societies to fill in this crisis?

It was just after our own civil war, when our country was poor and weak and not fully united, that God called the Christian women of America to carry His message of peace to the nations, and women's foreign missionary societies were born. To-day there are forty such societies with a chain of peace stations extending around the world. Foreign missions, being interpreted, are just international friendliness and world neighborliness,

based on the love and teaching of the World Saviour.

Statesmen and pacifists tell us of new plans and international laws which will make war impossible. Poets have long sung of a "Federation of the World." God grant it! Yet while we have sympathy with every honest effort for better legislation for world peace, we know in our hearts that it will fail unless, back of human policies, are the ideals and the power of Jesus Christ.

Because we are women, and have good reason to hate and fear war and the sins responsible for war; because we represent the cause of constructive peace in our missionary societies; because we are Christians, and still have faith in the power of God and His willingness to answer prayer; because we are summoned by every divine and human impulse into this fellowship of suffering, we urge immediate action. We do not need to form a new peace party, since we have our efficient missionary organizations with all the machinery needed.

We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but we will endeavor to enlist individuals and societies for intercession. We will teach the children in our homes and churches Christian ideals and peace and heroism. We will study the New Testament and accept its teachings concerning peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien, but all as children of our Heavenly Father.

Two other suggestions are made: First, that a "Pageant of Peace" on very simple lines, which is to be issued by the Central Committee on the United Study of Missions, shall be given, if possible, in every town and village on the afternoon of Memorial Day. Women's missionary societies are everywhere urged to assist in this presentation. Second, they are also sending the following message

To All Missionaries

We know how this war has tried your souls and has made it seem almost inconsistent to preach a Gospel of Peace; and yet do you not need more than ever before to emphasize the fact that you are ambassadors of Peace, sent by the Prince of Peace? As we meet to pray, you will be remembered with special tenderness and sympathy. Will you not unite with us in this international peace movement, bringing together your Christian women, that we may encircle the globe with our prayers. Let us unite on July Fourth, making it a Day of Prayer, rather than a celebration of victory. —prayer that peace, if it has not already come, may come speedily and abide! Will you send a postal card to your Board secretary if you will join in such a Day of Prayer?

May the Peace of God that passeth all understanding keep your hearts and minds!

This is all excellent, and should develop into something of real value. Certainly the women of the world have an immediate and special concern in the awful slaughter which is draining the best blood of Europe. Both as mothers and as Christians they have a right to be heard.

V. Give peace in our time, O Lord!

R. For it is Thou, Lord, only, that makest us dwell in safety.

A LIVE MISSION IN MEXICO

By the Rev. A. H. Mellen, Archdeacon

ON reaching the city of El Paso towards the end of January, 1915, I found that rail connection with Mexico City and with Guadalajara had just been cut, but at a point far to the south of the border, and that trains were running quite freely over all of the northern part of the system. So my only chance for getting to the City of Mexico seemed by way of Galveston and by steamer to Vera Cruz; and yet the way was open for me to pay a visit to St. Mary's Mission in the City of Chihuahua, only about 150 miles from El Paso.

Chihuahua, a name given both to the state and to the chief city of the state, is mainly known for mining interests, though cattle-raising and general agriculture are important also. Some of the old Spanish mines were in this vicinity, and vast quantities of rich ore still go to the smelters from the same mines. Outside of the City of Mexico, there is no place in the republic where English services have been held with such constancy and faithfulness as in St. Mary's, Chihuahua. This mission arose in the power of its own desires and life long before a bishop had been appointed for Mexico, and when the appeal came to the Rev. Henry Forrester he found a body of devout and earnest people anxious to receive the gifts of the Church and ready to work together heartily to fulfil their share of responsibility. So the mission was founded in September, 1902, and some two months later came the first clergyman to take charge. By memorial gifts of a very substantial sort, and by united work of our own communicants with the cheerful coöperation of many others in the community, a fine life grew up which is still there in

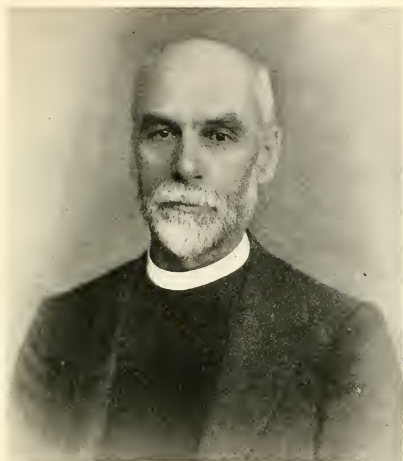
spite of many removals and some rather discouraging conditions in the town and in the country at large.

Of course it has often happened during all these years that the mission has been without the ministrations of a resident priest, but thanks to the devoted loyalty of one of the laymen, Mr. Thomas Dale, they have never been without the Church services in the little mission or chapel; the only exception being a period of about two months in the spring of 1914 when all of the foreign residents were forced to leave. If we are obliged to acknowledge this break in the regular services of St. Mary's Mission, it seems to me we find a compensation for it in the cheering fact that the women of the Guild at that time held a regular meeting in the city of El Paso, and an account of the same is to be found in the file of the *El Paso Times*.

We have a right to ask whether there stands anything to show for all these years of the life of a mission to our own English and American people in one of the cities of Mexico. If the Board of Missions has helped them to pay the salary of a missionary, what have they done for themselves?

On a corner in the very center of the city stands the Church House. It is a valuable corner, and the building, designed and built for the uses of the mission, contains the handsome little chapel, a public reading-room and library, and comfortable rooms for the home of the missionary. There is yet a debt against this property, but quite small in proportion to its total value, and this real estate is the answer to the above question.

In the midst of trying business conditions there seemed to be a staunch



THE LATE REV. DR. HENRY FORRESTER.

sort of independence in the congregation, and no mention was made to me about this debt except to state cold facts in answer to my questions.

To the Rev. A. H. Backus, who is now in charge of the mission, and who was in charge for a period of three years previous to this time, belongs some of the credit for what has been done. It was indeed a pleasure to be a guest in the Church House, to see the Sunday-school, take part in the services, to speak to the Guild on Monday afternoon when sixteen women were present; and to join in a little of the fine social life of which the missionary seems to be a natural part rather than a leader.

In the chapel, the altar and most of the fittings are memorial gifts. The altar cross is of solid copper, from

the mines near by, and very massive. The chancel window is a fine study in stained glass, a fitting tribute to the memory of Dr. Forrester and has the following inscription:

To the glory of God and in memory of

The Very Reverend Henry Forrester, D.D., 1841-1904,
Episcopal Vicar in Mexico, under whose care this parish was founded. Erected by his friends in Mexico and the United States
States of America.

Devoted apostle to the humble and the poor; severe towards the proud; mild in his soothings of a wounded spirit; glowing with the raptures of devotion and kindling with the message of redeeming love.



ST. ELIZABETH'S HOSPITAL, SHANGHAI, CHINA

EASTER DAWN

AT ST. ELIZABETH'S HOSPITAL, SHANGHAI

By Dr. G. A. Alsop

IT was early dawn. Against the pale drifts of clouds the up-curling, peaked roofs of the Chinese houses were unreal and fantastic. Fathoms beyond the furthest cloud, a luminous, gold radiance suffused the sky.

Yet on the earth it was still night.

Before the hospital stood a circle of Chinese nurses singing Easter carols. One girl stood in the midst, holding a flaming candle. Their figures were but black silhouettes against its ruddy gleam.

On the wide verandas of the hospital appeared a few patients wrapped in blankets, listening and watching curiously.

On the quiet air the clear, young voices of the nurses rang out triumphantly. All around lay the closely packed Chinese houses. No one else was astir.

Like glad tidings the little circle sang its jubilant hymn:

"Ja-soo koo-zen vo-weh."
Jesus is risen indeed.



THE OLD STORE THAT SERVES AS A SOCIAL CENTRE
It was here that the Christmas-tree was held

“ELIZABETH HOUSE” AT WHITE BLUFF

By Archdeacon Windiate

THEY had their first Christmas tree at Elizabeth House this winter and it was a revelation, both to those who for the first time rejoiced in the sight, and also to others who found it impossible to conceive that such ignorance of the great festival and its meaning could exist among us.

Elizabeth House, you see, is among the mountains of Tennessee, and is a very new enterprise, initiated last summer. In June a generous resident of White Bluff gave a desirable lot for a public library and settlement house, and, until means can be gathered for the necessary buildings, the old store shown above has been rented for temporary use. The settlement will be called Elizabeth House in memory of the mother of the donor of the

lot. Here in the old store work has been carried on by Mrs. Jennie E. Woodworth, with such outside assistance as could be obtained. A class for young girls was organized in the summer, also a boys' club.

Of course there had to be a real Christmas tree, and about two hundred persons took part in the festival, filling the old store to overflowing. Many came through the cold and the deep mud, over vile roads, to see the gaily decorated tree. There were several who had never seen a Christmas tree before. All received a gift of some sort and all left happy and satisfied at having found “the home of Santa Claus.”

One of the happiest was little “Jimmie,” ten years of age, who recently lost one of his hands while

out hunting with his father one zero morning this winter. There is a family of eight to provide for, and the father and this one went out in search of game for dinner. While stepping over a log the hammer of the gun Jimmie had accidentally hit the log, exploding the shell as the child's hand was over the muzzle of the gun. They were five miles from a physician, and the father started with him, but he only walked a few steps when he grew faint and the father was compelled to carry the boy on his shoulder. Mrs. Woodworth helped with the operation and saw that the child was without stockings, and miserable shoes were on his feet. He had on nothing warm. "Elizabeth House" at once provided clothing for this child and made him comfortable. His mother was an invalid, having been confined to her bed for two months, so the father had more than he could provide for or attend to. The entire family were given clothing, and in a few days the mother was up. She gained strength enough to attend the Christmas tree. Jimmie received much for his Christmas and left for home a happy boy.

A library and a branch of the Church Periodical Club are other features of the work, which are patronized by the leading people of the town and the surrounding country. The library already contains about 500 volumes.

Much help has been given in the way of barrels and boxes of clothing for the needy mountain people who live in the neighborhood. Every few days some extreme case of destitution is reported. A young married woman and her first-born were lying in an open and very cold room (a rag hung over the opening called the window), on a mattress of several potato-sacks filled long ago with dried leaves, making a thickness of about four inches, between her and the rough slats. The bed could hardly be called a bed; the grime was all one could see. A quilt, blanket and woolen socks

were sent to the woman. The room is heated by an old "step-stove."

Much charity work has been done. Persons have come to buy clothing with just a few cents; all they had with which to buy. One woman sent five eggs and the size of her baby's shoes; she received the shoes. A little girl of ten years sent her father several miles, from a point far off the railroad, with two quilt tops she had made herself, asking that clothes be sent for her for the tops. Some give labor for clothing. Many persons practically barefooted come to ask for shoes. They have no money and no chance to earn any. So many are physically incapacitated. They always receive what they really need. Many persons coming to buy have to be watched to see that they select garments that are warm and practical. Often a destitute woman will want to take a silk dress or garment, to use for a baby or little girl who seldom knows what it is to be clean.

So the work goes on, ministering to the sick and discouraged. This mission needs another worker. There is more work than one can well do and do well. Results have been accomplished, but so much more can be done, and done easier and better when our Church building has materialized, where there can be cleanliness, order and system. It is hoped that many will remember "Elizabeth House" this year, both materially and with prayers.

IN St. Peter's Parish, Portchester, N. Y., on Sunday, February 28th, an Every Member Canvass was conducted with astonishing results. Three hundred and fifty dollars was the most that has ever been paid upon an apportionment of \$750. The missionary subscriptions taken at this canvass amounted to \$1,317 out of a total of \$5,030, the remainder being for parochial expenses. This total is about 100% more than the parish has ever given in the past.

THE CHILD AND THE KINDERGARTEN

By C. Gertrude Heywood

I. A Child

IT was through my cook that he began to come to my house. His kitchen door and my kitchen door faced each other across a narrow alley, my cook's friendliness gradually enticed him from teetering on his kitchen door-sill to a closer acquaintance, first with my bread box and jam pot, then with my dog (who, horror of horrors! to a Japanese mind, was allowed to walk in and out of the house at will), and lastly, to me myself, who—more horrible still—was fabulously tall and had red hair! The horror of these latter characteristics was overcome only by time, judicious recourse to the bread and jam, and a climax of home-made ice-cream. After the ice-cream day, the child and I were fast friends, and his visits to my house became a daily affair.

He was a sturdy little chap of four, with close-cropped black hair, large serious black eyes, and dressed in his knee-length blue kimono, belted in with a white sash and leaving free his round, brown legs and bare feet, he was an attractive figure. One day he climbed into my lap, and looking in my face asked confidentially, "Are you really a woman?" When I said yes, he continued: "Well, father said you were, but Yuki (their servant girl) said she was sure you must be a man—you are so tall."

He was an only child. His father was the typical business man. Perfect satisfaction with his country, his business and himself were his most marked characteristics. His wife met all his requirements for the position; she kept his house, did the sewing and had given him a very pleasing child. More than that he did not require; his pleasures he was able to get in

other places than his home, and without the company of his wife. She was a sweet little thing—and that was really all she was—no independence, no great intelligence and only a very ordinary education. She did not even attempt to bring up her boy—very few Japanese mothers do. They let them go, so far as training and discipline are concerned, all through the earlier years of childhood. In a Japanese home an obedient small child is rarely seen.

Neither parent had any religion; they belonged to the generation which has cast aside the faith of its fathers and declined to take any new one. As there were no grandparents in the house, there were no signs of any religion, no *kamidana*—shelf of the gods—and no religious observance of any kind. I must confess I was guilty of pumping the child on many occasions, and found that as yet not one ray of an idea, nor one



"Taking care of her three-year-old sister and incidentally earning a little money"

sign of a habit of religious faith of any kind existed in his mind or soul. I pumped him, too, as to the kind of stories he had been told. He knew Kintaro, the boy who was so strong he could outwrestle a bear; and Momotaro, who came out of a miraculous peach, and when he grew up went on an expedition accompanied by a monkey, a pheasant and a dog, to destroy the devils of Devils' Island and seize their treasures. He was most fluent in regard to the modern wrestlers. He lisped some of their names in his baby way, and threw himself into the various postures of wrestlers. It was easy to see that his father was an ardent wrestling "fan." I became bolder, and at the risk of having the child kept away from the house entirely, I told him the story of Moses in his basket-boat, and of God who protected him from the wicked king. The name of God in that sense was new to him, but he did not question it, and when he retold the story later in answer to questions, he used it in exactly the way I had used it to him. It would have taken very few such stories and questions to have planted in that child's mind the seed for the conception of God as we Christians conceive Him.

If that were so, who can say what a foundation of faith might not have been laid if he had attended a Christian kindergarten six days a week for three or four years. Truly those who choose the child for the first six years in preference to all other years, in order to implant their teachings, are wise; and the missionary work that ignores those years and neglects the opportunity of the Christian kindergarten is foolish.

II. *Another Child*

This child I first met just outside my house. I was returning from a walk and my dog had raced on ahead of me. Suddenly I heard cries of distress, and hurrying up discovered

a small girl of two or three, backed up against the fence shrieking with terror at the dog, who was sitting calmly on his hind legs in front of her, begging for a bit of the boiled sweet potato she was holding in her hand. I sent the dog away and tried to pacify the child, but her terror at a strange foreigner was even greater than at a dog, and quiet was only restored on the arrival of an older sister with a still younger member of the family on her back. I invited the whole family to come to the house, where a little cake and two or three repetitions of the dog's tricks established friendly relations between us.

They were a pitiful-looking trio. A single garment, a cotton kimono, to the knees, tied around the waist with a cotton string, was their only clothing. The younger child's face was dirty, her hair unkempt and ragged. The older girl was six, and the baby on her back—equally dirty and uncared for—was not their sister, but belonged to a neighbor. This child received one sen (one-half cent) a day for carrying it about on her back—and that same back looked already as if permanently curved. By questioning I learned that they had no father; they did not know whether he was dead or not; their mother went out to work every morning and left them at home all day, the six-year-old in charge of the three-year-old, and incidentally earning a little money, too. Their mother gave them their breakfast and supper, and she left a couple of boiled sweet potatoes for them to eat in the middle of the day. When it was pleasant they played out in the streets; when it rained they sat at home in their little shanty and waited till the day was gone. Probably this mother had an understanding with some neighbor to look out for the children in case they got into trouble, but evidently the neighbor's watchfulness was not close enough to be burdensome. This was summer, but think

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-1915	Amount received from September 1st, 1914, to Mar. 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-16	Amount received from September 1st, 1914, to Mar. 1st, 1916
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$ 8,935	\$ 633.95	California	\$ 12,630	\$ 821.79
Duluth	3,287	434.71	Los Angeles.....	13,466	847.74
Iowa	8,343	705.17	Olympia	4,680	830.68
Minnesota	13,253	1,436.08	Oregon	3,947	626.74
Montana	4,632	621.00	Sacramento	2,302	193.26
Nebraska	4,109	339.65	Alaska	960	354.34
North Dakota	1,706	249.32	Arizona	958	301.82
South Dakota	3,300	525.66	Eastern Oregon.....	673	44.11
Western Colorado....	608	104.11	Honolulu	2,083	.....
Western Nebraska....	1,416	352.26	Idaho	1,841	271.34
Wyoming	1,805	97.58	Nevada	781	6.96
	\$51,294	\$5,549.29	San Joaquin.....	1,169	17.60
			Spokane	2,112	351.78
			Philippines	480	.....
			Utah	952	234.57
				\$48,924	\$4,311.63
PROVINCE VII.					
Arkansas	\$ 3,349	\$ 272.30	Anking	\$ 192	\$ 4.71
Dallas	2,969	166.60	Brazil	240	13.40
Kansas	4,245	636.48	Canal Zone.....	192	26.00
Missouri	13,362	3,387.51	Cuba	807	12.00
Texas	6,190	1,674.44	Haiti .....	.....	.....
West Missouri	6,635	577.19	Hankow	240	12.60
West Texas	3,390	304.00	Kyoto	164	250.00
Eastern Oklahoma....	1,200	217.95	Liberia	403	.....
New Mexico	981	251.90	Mexico	403	.....
North Texas	492	186.26	Shanghai	240	.....
Oklahoma	1,118	228.72	Tokyo	317	25.00
Salina	812	136.43	European Ch.S.....	1,612	7.00
			Foreign Miscell.....	.....	309.74
	\$43,743	\$7,939.67		\$4,800	659.36
			Total.....	\$1,296,938	\$289,083.13

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1915 TC MARCH 1.	1914 TO MARCH 1.	INCREASE	DECREASE
1. From congregations	\$217,079.43	\$223,655.08	.....	\$6,575.65
2. From individuals	26,329.13	23,516.91	2,812.22	.....
3. From Sunday schools	5,480.61	5,544.79	.....	64.18
4. From Woman's Auxiliary.....	40,193.96	34,112.22	6,081.74	.....
5. From interest	49,084.47	45,826.79	3,257.68	.....
6. Miscellaneous items	3,906.70	3,504.48	402.22	.....
Total.....	\$342,074.30	\$336,160.27	.....	\$5,914.03
7. Woman's Aux. United Offering.	36,000.00	36,000.00	.....	.....
Total.....	\$378,074.30	\$372,160.27	.....	\$5,914.03

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1914, TO AUGUST 31ST, 1915

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,447,167.31
2. To replace Reserve Fund temporarily used for the current work.....	254,244.86
Total.....	\$1,701,402.17
Total receipts to date applicable on appropriations.....	378,074.30
Amount needed before August 31st, 1915.....	\$1,323,327.87

The Pacific Mail Steamship Company pioneered the first steamship connection between the United States, Japan and China, inaugurating the service by the sailing of the steamship "Colorado" from San Francisco January 1, 1867. From that day to this the service has been maintained, with a continually improved class of vessel, and it has been the earnest effort of the management to provide the safest and most comfortable ships and to train the officers and attendants, in their personal contact with the public, to render a service in every way satisfactory to its patrons.

The Pacific Mail Steamship Company has been a strong factor in the extension of the missionary movement throughout the Orient during all the years of its operation. From the very first it assisted, by arranging for reduced rates for the movement of the missionary associations, and has maintained reduced rates ever since. The Pacific Mail Steamship Company today operates the only line under the American flag connecting the United States and the Orient. It earnestly requests your patronage in order that this flag may be continued on the Pacific Ocean.

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Flood Building, San Francisco, Cal.

R. P. SCHWERIN,

Vice-President and

General Manager.

H. N. THOMAS,

Acting General

Passenger Agent.

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THE DOG WHO INTRODUCED ME TO THE TRIO

of the winter days when the sun did not shine! How cold it must be waiting all day in a half-open shed of a house, without fire and without food. Who could overlook here the opportunity of the kindergarten, not only to teach and train the mind but to strengthen the weakened, anemic bodies, and bring into those lives, through Christian love and care, some of the happiness that belongs to all children everywhere.

III. *The Kindergartner*

The maid showed her into my little foreign-style sitting-room and even before she explained herself, I thought, "This is my kindergartner." She was fairly tall for a Japanese, and quite slender. Her dark blue kimono was drawn close about her throat and followed the lines of her figure with natural grace. The thick, broad *obi* was gray with occasional silver threads making a rather indistinct pattern. Her thick, black hair was pushed out loosely about her face and done in a simple knot in the back—the hair-dressing usually termed foreign in distinction from the hard, stiff Japanese styles. Her whole attire was in the quiet good taste that characterizes the Japanese woman of refinement. Her face was not beautiful, according to Japanese ideas—it was too dark and too full—but it was a face that revealed at once a character of quick in-

telligence and deep sympathy. There was humor in her eyes too, and her whole face lighted up with ready response in conversation. Her voice was sweet and low, yet clear and distinct. She was satisfactory in her credentials—a graduate of a girl's high school and of the government training school for kindergartners. This latter by no means gives a really good training, but Christian kindergartners are in such demand and so scarce that one cannot be too particular. At least she had had training of a sort, and was very apparently one who could develop herself through experience. She told me that her father and mother were both Christians, and that she had been baptized when an infant and brought up as a Christian.

Without appearing inquisitive, I tried to find out her motive in taking up kindergartening. She said that the knowledge of what her father and mother had had to suffer through becoming Christians, had been the strongest influence in all her religious life and in making her determine to spend her life working for the spread of the teachings of Jesus Christ. When her mother married her father, he was the adopted son of a well-to-do family. They both came under the same Christian influence, and when he finally made his decision to be baptized she was in entire sympathy with him, and ready to be baptized at the

same time. But when they announced their decision, his parents (by adoption) absolutely refused consent—not only refused consent but declared they would turn him out of the family entirely if he allied himself with the Christians. Still he persisted in his determination, and then they offered her, his wife, the chance to remain in their family and inherit their fortune, if she would give up becoming a Christian and agree to a divorce from him. To this she presented an unwavering refusal; they were both baptized and, as had been threatened, were both disinherited and their names taken from the registry of that family. From that day there had been no word of communication between them and their relatives. For the sake of their faith, they gave up family, fortune and friends, but in that faith, and in their love for each other, they led lives of great happiness. They had to start afresh in the world without capital. They never became rich, and when the opportunity offered they were glad to put their oldest daughter in a mission school, free of charge. In imitation of them and in gratitude to the Christian school which had given her her education, she had determined to study kindergartening, because she loved children, and through it make known to her own people the faith in Jesus Christ which can do such wonderful things. Could one ask for more in a kindergartner? Fair training—for Japan,—a love for children, an intelligent mind, a remarkable personal charm and a complete consecration to the service of Jesus Christ. We both simply took it for granted that she was engaged and began to discuss plans for renting a house, advertising, buying equipment, etc. The kindergarten was started.

IV. The Kindergarten

I rode around on my bicycle as usual one lovely spring morning to help at the opening of the kindergar-

ten. When I arrived the children were just gathering, most of them accompanied by older sisters or nurse girls. They slipped out of their wooden clogs and pattered into the room, some with the *tabi* or socks on their feet, others quite barefooted. Our kindergarten was not a real one—only a small Japanese house with a garden for a playground. It was such fun to invent all kind of expedients to take the place of things we should have had and didn't; things which are always found in all well-regulated kindergartens. And too, it was such fun to plan and look forward to all the fine things we should have when we did get our new, real kindergarten building. For a missionary can always be sure of one good quality—that of "divine discontent" and a determination to get on to something better.

It was time for the story, and the kindergartner sat on the floor making one in the large circle of twenty or twenty-five children sitting on their heels on the soft *tatami*. It was only a few months since the kindergarten was opened, but they had learned to look forward to the story time. Today it was a Bible story, and as she drew out from the children by questions a review of the story of the infant Moses, I was much impressed with their answers which showed a growing conception of our God Who loved little children and cared for them. It was so easy to plant those ideas in their hearts, I felt sure that in some they must grow and bear fruit in years to come, and that in all we were certainly disarming the power of blind prejudice and agnosticism in the future.

This alone, to my mind, was justification enough for the time and money spent on kindergarten work. But it is equally clear that the influence of the kindergarten does not stop with the children in attendance. Think of the power for asking ques-



"Our kindergarten was a small Japanese house with the garden for a playground"

tions of the child of kindergarten age! And then try to imagine the attitude of the non-Christian parent, faced by his child with questions to which he does not know any answer. We must assume that the intelligent ones are free from much prejudice against Christianity or they would not send their children to a Christian kindergarten, and then we can see that he would be forced into an attitude of inquiry on his own part. The influence of the kindergarten beyond the circle of the children themselves may be extended in a secondary way. It may be used as a means of entrance into the homes of the children by the tactful kindergartner or missionary. And there can be found no quicker or surer means of entrance into the hearts of the mothers than through a sympathetic interest in the welfare of their children.

V. The Mother

The kindergartner and I were sitting over the *hibachi* in the main room of the kindergarten, encourag-

ing each other over the mothers' meeting, which was just over.

"There were only six mothers here."

"But really, you know, six out of twenty-five in the first year of its existence is a pretty good showing in the country where they hate so to go out."

"The doctor's talk on the feeding of children was quite too technical and very uninteresting."

"Yes, of course, any old maid aunt could have done much better; but some of them looked quite interested, and they all must have gotten some information from it."

In fact, there was encouragement if we looked for it, and for me especially, in noting the friendliness that existed between the mothers and the kindergartner after the doctor left and we visited together over our cake and tea. To be sure, we had not directly "talked religion" much, but two had responded to our invitation to the monthly meeting of the women of the Church for Bible study.

While we were still talking a caller arrived, who turned out to be the mother of a little boy who had been to the kindergarten only a few months and then had died suddenly. We had both been to see her since, but were much surprised, as well as pleased, to have her come to see us. The conversation came around naturally to the child she had lost, and then she made known her purpose in coming. She had been to some of our mothers' meetings, had listened to several talks on Christian faith, and had bought a New Testament. She said that she had heard of the Christian belief in a future life, and since the death of her child she had been looking through the New Testament, hoping she might find out something more about it. But the whole book was a puzzle to her. Several times she had tried to give up thinking about it, but over and over again in her loneliness

and her grief the thought would return, "Perhaps there is a future life; perhaps I may see him again." At last she decided to come to the kindergarten and ask her what this Christian belief was, and how she could understand this New Testament.

The kindergartner began at once the tale of the Saviour, Who lived and died and rose again that He might teach men the way of eternal life. It was dark before she was ready to stop, or the woman ready to have her. She went away with belief and happiness dawning in her face and in her heart, and with the promise of the kindergartner to visit and teach her regularly.

As I came away, the kindergartner voiced my thought as well as her own, "I thank God," she said, "for the privilege of teaching His love by means of the little ones of whom His Kingdom is formed."



WOMEN DRIVING PILES FOR A FOUNDATION

Such scenes are not uncommon



ACROSS THE YUKON

Our mission at Tanana lies just under the bluffs in the distance

A NATIVE ALASKAN CLERGYMAN

By Archdeacon Stuck

THE Rev. William Loola was born about the time the Hudson's Bay Company established itself at Fort Yukon in 1846, and so is nearly seventy years of age. This date is the one fixed point of time on the middle Yukon, and only by reference to it are we able to reach any approximation towards the ages of the more elderly of our native people.

Archdeacon McDonald, that commanding personality in the early history of Christian missions in the interior of Alaska, who passed to his rest and reward only last year, was at Fort Yukon in 1861—fifty-three years ago—and when we celebrated, three years since, the twenty-fifth anniversary of the Rev. John Chapman's entering upon his work at Anvik, we remembered that it was also the fiftieth anniversary of the beginning

of the work of the Church of England in what is now Alaska, and we sent our warm and respectful congratulations to the venerable clergyman, then living in retirement at Winnipeg.

Young William Loola soon came under the influence of Archdeacon McDonald's teaching, and was attached to him as a traveling companion and pupil. Together they made some of those remarkable journeys of evangelization in the interior that have never had any chronicles, but which continually surprise me as I learn of their extent. He helped the archdeacon in the work of translating the scriptures and the liturgy into the native tongue.

When the Hudson's Bay Company withdrew from Fort Yukon, after the purchase of Alaska by the United

State, the missionaries of the Church of England withdrew also, and the natives at this place were left with no other regular spiritual ministrations than William Loola could give, until Bishop Rowe was consecrated to the missionary episcopate of Alaska in 1896, although the English Church missionaries visited the place from time to time. In 1903 Bishop Rowe ordained William Loola to the diaconate, and he has been a faithful, discreet and devout pastor to his native flock, holding the respect and the regard of them all.

The Reverend William Loola is a Christian gentleman of much dignity of presence and manner. Those who think of all Indians as rude and un-

cultivated would be surprised at his quiet self-possession, at his courtesy of demeanor, at the impressiveness and decorum with which he conducts divine service in the native tongue. He has not much English, but he is thoroughly familiar with the native Bible and prayer-book and hymnal, and all the winter through he instructs a class three times a week in the native Bible.

But above all else it should be said of him that he is a man of blameless life, who for these many years has set a good example to his people. There were times when such an example was sadly needed. There were times, during "the Klondike rush," when steamboats wintered at this place, and many stranded gold-seekers with nothing to do passed the long nights in drunkenness and dissipation with the native men and women, and it looked as if all the efforts of missionaries were brought to naught. The demoralization that resulted from the unchecked debauchery of years gave this place a bad name that was not deserved, and set a hard task before those who strove for its regeneration.

During all this time William Loola stood quietly but steadfastly for what he had been taught, and what he had vowed; his influence, even when he could make no headway and things looked their blackest, was always opposed to the prevalent evil living, and it is largely due to him that when vigorous efforts were set on foot for the reclamation of the place there was still a center of Christianity left to rally around.

Of late his journeyings have almost ceased, for he grows too stiff for the winter travel, though still hale and hearty. He still conducts his classes in the native Bible, and the respect and regard in which he is held increase with his advancing years.



THE REV. WM. LOOLA AND HIS YOUNGEST SON

*Hudson Loola is godson and namesake of
Archdeacon Stuck*



THE BEGINNING OF THE DREAM

A MOUNTAIN-TOP AND A DREAM

By Rev. A. Rufus Morgan

TOO much of the Church's missionary work, especially in the mountains of the South, has been isolated. Individual workers have been placed alone. They were islands in a great area to be leavened. But at Penland, N. C., in the district of Asheville, there is the beginning of a missionary centre which is to be also an educational and a social centre. The Appalachian Industrial School plant, which is only just beginning to emerge, is the centre from which we carry on mission work. Here the workers live, and from here visit among the neighbors in the community. From here also the horse-back trips lead off, back into the mountains ten, twenty-five, thirty miles. Pleasure trips, these rides have been for us. For they were begun in the summer when the mountains were in flower and the roads as good as mountain roads can well be. They are

pleasure trips, too, even in winter when the mud must be waded, a way broken through the ice of the rivers, or the frozen roads handled gently. For who would not be pleased with the hearty welcome by the fireside of the mountain homes? And it is a joy to be able to make the services possible for these people—our own people of the mountains. Our church buildings are few, but we can give the people some idea, even in school-house, court-house or other building, of what the service ought to be. Then when the work is done, it is a comfort to return to our own fireside in our own log cabin.

One who examines the census reports will not doubt that there is need of educational advantages in our mountains. Short school years, poorly-trained teachers, scattered and inadequate schoolhouses, and bad roads to travel, have conspired to



The log cabin which the missionary and his bride call home

raise the percentage of illiterates in this section of country. So for a long time to come the Church must do her share in educational work. We are trying to do our part at the Appalachian Industrial School.

The school farm of 140 acres is to serve as a training station in practical domestic science, agriculture, horticulture, dairying, stock-raising, and home-making. Here we hope to teach the boys and girls better ways of doing things in their mountain homes. The day pupils get some of this training—the boarding-pupils get more. We have in this first year six boarding-pupils, which is the limit of our present capacity. Some will remain through the summer to work out their schooling expenses, others have paid part and will spend their summers at home. No one is wanted who is not willing to work. But regardless of age, and just as members of the community, we need some centre of life other than the railway station or the country store. With the means which we hope to have at our disposal the school grounds and buildings will be the natural centre for the community. We of the mountains need to be taught to play. We

need some interest outside ourselves. The people are cordial and open to instruction and influence. They come to us already. We hope to be allowed to furnish some inspiration for their lives, some relief from the monotony, something to draw them nearer Christ.

This first year has been hard for workers and pupils, but we all see brighter days coming. We think the school should be practically self-supporting after we have our full equipment. This equipment will cost about \$100,000 in all, as we plan it, though we cannot hope to have it complete for several years to come. It is our hope (or shall we say our dream?) to add about \$10,000 each year. We need this for buildings, for roads, for livestock, for fencing, for barns, for farm implements, for water-works, for shop equipment, for dairy. This will give us something with which to work, and by which to make our living—corporately. We shall try to do our part. Are Church men and women willing to help us with the equipment?

Every employee in the Church Missions House, from president to elevator boy, has pledged one day's income to the Emergency Fund.



AWAY OVER THE MOUNTAIN TRAILS



THE SOD MISSION HOUSE AT POINT HOPE IN WHICH DR. DRIGGS LIVED

A LIFE IN THE ARCTIC

A UNIQUE and significant missionary life was brought to a close in September when Dr. John B. Driggs, whose name was well known to missionary-minded folk a generation ago, met his death from a paralytic stroke following an attack of inflammatory rheumatism.

Shortly after Mr. Chapman, our pioneer in Alaska, opened the work in Anvik, the attention of the Church was aroused by Lieutenant-Commander Stockton of the United States Navy, who had been sadly impressed by the degraded and hopeless condition of the Eskimo natives in the neighborhood of Point Hope. Not only were they bearing the blight of primitive ignorance, but they were ex-

posed also to the vicious influences of the white men who composed the crews of trading-vessels. The degradation seemed almost hopeless, yet Commander Stockton urged that the Board of Missions send a medical missionary, and Dr. John B. Driggs of Wilmington, Delaware, a member of the Brotherhood of St. Andrew, volunteered his services. In July, 1890, he was landed with his small stores upon the beach, among a strange and barbarous people of whose language he knew not a syllable; without companion, house, or contact with civilization; knowing that he was cut off from the world until the vessel should return a year later. Here somehow he made his home, and lived on

through the long winter of interminable darkness and the short summer of unending sunshine, for nearly twenty years, alone at the top of the world. Only twice during all this period did he come out on furlough. On both these occasions he was restless until he returned. The habit of the life had grown upon him and also its inevitable limitations. The years of loneliness in time crippled his efficiency, and he resigned the work in 1908 and was succeeded by the Rev. A. R. Hoare. Yet Dr. Driggs could not leave Alaska. He went still further north and began an independent missionary enterprise at Cape Lisburne. Here, hidden away from the sight of the Church, he lived and labored among the Eskimo until last spring, when the disease which caused his death had so far developed that he decided to return to his home in Delaware by means of the revenue cutter which goes to the north each summer and returns in the early autumn. His condition was such that he had to be carried to Point Hope, there to await the arrival of the vessel. His faithful Eskimo bearers carried him to within ten miles of the mission, when he suffered a second stroke of paralysis which resulted in his death. Mr. Hoare ministered to him and officiated at his burial, which took place at Cape Lisburne among the people to whom he had given the last years of his life. It is hoped that next summer a suitable stone will be placed there to mark his grave.

In its entire surrender this missionary life was significant. Dr. Driggs gave himself in the fullest degree to his work and his people. He identified himself with them. Perhaps almost too completely did he cut himself off from civilization and its companionships. Yet by so doing, in the twenty-four years of his missionary ministry, he was instrumental in laying foundations upon which others have built successfully. Where the lonely missionary in 1890 found only

a storm-swept shore and a degraded people, there is now a Christian community whose influence extends widely through the bleak north, of which Bishop Rowe, on one of his visitations said: "It was a surprise and a joy to hear that congregation of Eskimo able to say or sing the responses of all the usual services, the canticles, psalter, and about fifty or more hymns. I don't know whether it would be possible to find another congregation anywhere so well-trained. I heard this congregation repeat the catechism from the beginning to the end almost perfectly. I confirmed eighty and it was interesting to know that a whole village of adults, with very few exceptions, received the Holy Communion."

All honor to Dr. Driggs, and those like him, who have lost themselves that others might be found; who have cut themselves off from their own people, that aliens and strangers to the Kingdom might be numbered among the people of God!

TENT WORMS AND MIS- SIONS

THE Sunday-school of the Church of the Ascension, Wakefield, Rhode Island, has entered a campaign for the extermination of the tent-caterpillar pest which has been denuding the country-side of foliage for several years past.

The scholars receive ten cents for each hundred "nests," which can be readily discovered as small swellings on the bare branches of wild-cherry and other trees. The nests of eggs are far more easily destroyed than the caterpillars themselves. The money so earned is put in the mite-boxes and included in the Lenten Missionary Offering. Thus a twofold object is served—the children catch the spirit of working for local betterment, and at the same time the cause of missions is benefited.

THE FORWARD MOVEMENT

A COUNTRY PARISH IN THE MIDDLE WEST

By Rev. S. J. Hedelund

THE parish of Christ Church, Crookston, Minnesota, I imagine is much like many of the smaller parishes of the Northwest, and its difficulties are the same as the average small parish has to meet. Crookston began as a frontier village in 1872 but it was not until the year 1878 the Church entered the field. That year when the Great Northern Railroad completed its tracks to Crookston and ran its first train, a clergyman came and held the first Episcopal service. A little later this pioneer priest took charge of the work; and in 1882,—the same year that Crookston incorporated as a city,—organized the mission into a parish and completed the church building.

While Crookston to-day has a population of between eight and nine thousand, the Church has always had a difficult field, owing to the fact that the population is largely Scandinavian and French-Canadian. Moreover, the Methodists, Presbyterians, and Congregationalists share in the English work, and recently the Lutherans have begun an aggressive English work. It should also be borne in mind that the members of the Church have always been people of small means.

When I came as rector in January, 1912, I found the Church financed by the old method of a subscription list, dues payable quarterly and only heads of families giving. This meant a deficit or long-deferred payments each quarter. Our missionary apportionment had to be collected largely by personal visits. In the three years as rector, I have urged at every opportunity the adoption of the duplex en-

velope system, but seemingly without hope of success. Last summer, while on my vacation, the Reverend James Noble of Nebraska had charge of the church, and urged the treasurer to secure the adoption of the duplex envelope system. On my return the treasurer and I talked it over, and the evening of September 10 gave a dinner at one of the leading hotels to the vestry, having with us Archdeacon Parshall of the diocese, who explained the duplex system and how to secure its adoption. Every member promised support, and it was decided to ask the Rev. C. C. Rollit, provincial secretary, to assist us.

Sunday, October 25, the Rev. Mr. Rollit addressed the congregation both morning and evening, and from Monday until Friday night the canvass was made with the assistance of members of the vestry. There were people whom the treasurer told us it would be practically useless to see. One was a widow with five children. The graciousness with which she gave us twenty-five cents a week reminded me indeed of the "widow's mite." Another was a young man who is supporting a wife and two children on fifty-five dollars per month; he also gave us twenty-five cents per week. A young woman working as a waitress in a hotel gave us fifty cents a week, and set an example to people of better means, who are amply able to give more. I only mention these cases to show that even the poorest will give if approached in the right way, and that no one ought to be passed by.

Out of seventy-seven communicants, forty-seven are now using the

weekly envelope system, with the prospect of more in the near future. The vestry were heartily cheered over the results, and the general feeling is that Christ Church is beginning a new era when the parish must take its proper place in the community, the diocese and the Church at large.

In conclusion, the results were that

about \$400 yearly were added to our finances, largely from people who had not paid before. What we accomplished is nothing to boast of. It was only work done in a modest way, but as there are hundreds of these small struggling parishes, this article is written with the hope that some of them will try similar methods.

IN ST. PAUL'S CHURCH, ENGLEWOOD, N. J.

By the Rev. Fleming James, Ph.D.

ST. PAUL'S CHURCH, Englewood, N. J., and its Mission, St. John's, Nordhoff, held an Every Member Canvass for offerings through the duplex envelopes on Sunday afternoon, January 10. Fifty-five men engaged in the canvass, which was conducted in two hours in automobiles furnished by members of the congregation. For some weeks previous an Executive Committee, headed by a member of the vestry, had made careful preparations, appointing the canvassers and sub-committees on the division of names and on means of transportation, and addressing the congregation through the parish paper and through two personal letters, including the parish "budget," mailed one week apart. A complimentary supper was also given to the canvassers on the Wednesday evening preceding the canvass, at which printed directions for the work were distributed and explained. On Sunday morning the canvassers entered in procession and sat together in the front of the church when an appropriate sermon was preached. After a luncheon in the parish house, the canvass was begun, the men going out by twos. The routes which had been assigned by lot often took them into unfamiliar parts of the town, and brought them many interesting and delightful experiences. They were greatly impressed with the extreme cordiality with which they

were received. The people, who had been requested to remain at home that afternoon, in the great majority of cases did so, and were not only waiting for them but were in a mood for callers. There was no solicitation of funds. The request had been that the pledges be in sealed envelopes and ready for delivery so that the social feature was given emphasis and resulted in the formation of many new acquaintances. As the canvassers returned, a cup of tea was served to them by a group of ladies, when all went into the church for a thanksgiving service at five o'clock, and the pledges were placed upon the altar at the time of the offering. Quick tabulations enabled the rector to announce at this service that parishioners had actually been visited in over 400 homes, the number of pledges had been increased nearly 150 per cent. and that, although the church is mainly supported by pew rents, there was a net increase of \$2,300, of which \$800 were for Missions.

The weather was as perfect as the spirit in which the canvass was undertaken and carried out. It has done the parish good. For one day, at least, the parish was the center of interest for all of the people, and fifty-five men marched forth feeling that its fair name was for the time in their keeping. Were the canvass to be repeated to-morrow, double the number of canvassers would volunteer.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. R. W. Patton, Provincial Secretary, writes from New Orleans under date of March 9th:

THE missionary campaign in New Orleans was a regular religious revival. The largest parish house in the city could not hold the people even at the week-day conferences. We had to move into the largest church. Heavy rains came Tuesday and Wednesday, but had small effect on the attendance. It was a wonderful week. Many said nothing like it had ever been seen in New Orleans. I left Monday morning and hence too soon to get anything more than a general idea of the financial results in the way of increased pledges for missions, but it was large. A partial report from three of the parishes showed \$3,600 increase for missions over last year and \$2,500 increase in pledges for parish support. One of the larger parishes, St. George's, badly torn by internal discord and financially in a bad way, was powerfully united by the missionary campaign and its financial problem largely solved. It was a great week.

Miss Langdon, from the Mission of Our Saviour, Tanana, Alaska, under date of November 11th, 1914, writes:

MISS HUNTOON is associated with me here, and has charge of the hospital work. She has been kept quite busy; we have had nine very serious cases and several deaths this fall. One in particular saddened us very much. It was the death of Paul Williams' little six-year-old daughter. She was so well, apparently, and so bright that Paul had great ambitions for her, and he was all the more devoted to her perhaps because she was the only one of his six children who had lived to that age. She died of tubercular meningitis after a ten days' illness. Last Sun-

day the little body, beautifully arranged for burial, waited in the vestry of the church and Paul came in, strong and composed, to take as usual the service for the day. The church was nearly full of men who had come, with some difficulty and risk, through the ice running in the river, to be with him through the funeral service of the last to his children. The service was to be Monday afternoon. As Paul stood beside me interpreting in his usual prompt manner, only an occasional catch in his voice showing how hard it was for him, I wondered how many lay readers or priests of the white race would, under the same circumstances, show the same steadfastness to his faith and his duty. His grief was as real as any father's would be. I had offered to take the service alone if he did not feel able to help me, but he answered "No, Miss Langdon, it is my duty, and I would show the people a bad example if I stayed away."

From a place called Scottsbluff in Western Nebraska comes a description of a service held by the missionary in the parlor of the hotel, after the moving-picture theater had disappointed him.

IT came about in this wise: We were to hold a service in the Crystal Theatre, but the manager of the picture-show forgot us, and when we reached the theatre it was locked. We went back to the hotel, for it was bitter cold, and the acting senior warden—a Congregationalist, whose wife is a communicant of the Church—telephoned to the manager of the theatre. On coming out of the booth, he said, "Reverend, Mr. ——— forgot that we were to hold service in the theatre." The proprietor of the hotel, hearing the message, said: "Well, dominie, you can have the parlor of the hotel for your service."

"Many thanks, my dear sir, that is very kind indeed of you."

"We'll carry chairs in out of the dining-room, and you can have the parlor table for a pulpit."

"God bless you, man, you have the right spirit!"

The lobby was crowded with traveling men, ranchmen, and cowboys. Before going into the dining-room to vest, the missionary said to the boys, "Fellows, come on in, we are going to read the service of the Church, and then there will be some preaching."

The acting senior warden distributed prayer books and hymnals (combined in one), and the clergyman then announced, hymn 606:

Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.

How those men did sing! Then the missionary read, "There is a river, the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High." Then all joined in the general confession—with what a spirit of solemnity and reverence!

A more reverent, thoughtful and devout congregation no man ever worshipped with, I care not whether he be the dean of an eastern cathedral or a missionary of the plains. For isolation will drive a man to God.



Bishop Rowe is again actively on the trail in Alaska, as is shown by the following extract from a letter from the Rev. Edward H. Molony, dated February 14th:

AFTER visiting Ketchikan, Wrangell, Juneau and Douglas, holding an ordination at Juneau, the bishop came on to Valdez for Sunday, the 7th. The morning services, including a celebration of Holy Communion, were held in the church, the bishop celebrating and preaching; but in the evening, at the request of the citizens of Valdez, the service was held in the Eagle Hall (the largest hall in town). It seemed as though

all the families of Valdez were represented. The Congregational minister gave up his evening service and attended with his people. At the close of the service friends of the bishop felt so concerned about his proposal of going alone into the interior of Alaska that they consulted together and asked how much it would take to have me accompany him, as far at least as Tanana Crossing. The bishop, who was going alone to save the expense, told them that it would cost about \$300. They immediately undertook to raise this.

We had to leave early on Monday morning for Cordova by steamer. At Chitina, on Thursday evening, we found the \$300 which had been telegraphed. Arriving in Cordova we made calls on the people and arranged for service at the "Red Dragon," but some of the young men, feeling that the "Red Dragon" could not accommodate the public, upon their own initiative, engaged the Empress Theatre, with the result that practically the whole of Cordova attended the service. Early on Thursday we left for Chitina, where a service was arranged for the evening in the hall of the Arctic Brotherhood, whose members attended in a body. Chitina is not favored with many services, and the hall was filled.

Early next morning we left for Tanana Crossing. We have just reached Gulkana, and from here it means a hike of about 200 miles to Tanana Crossing, through an untraveled country with dogs and snowshoes. There we expect to be met by Mr. Madera, from the Fairbanks section, with another dog-team, and the bishop will proceed to Fairbanks, Nenana, Tanana, the Koyukuk, Alakaket, etc., while at his request I shall visit the unvisited camp of Chisana—a very difficult place to reach on account of glaciers—and then return as best I may through Cordova and Valdez.

NEWS AND NOTES

THE little settlement of Atchee, in the missionary district of Western Colorado is the last post-office in the state next to the Utah line. It is on the Uintah Railway, which runs from Mack, Colo., to Dragon, Utah, and brings down gilsenite ore to the Denver and Rio Grande Railway at Mack for shipment to the smelter. Bishop Spalding used to make semi-annual trips into the Uintah country, where a mission to the Utes under charge of the Rev. M. J. Hersey is located. The little settlement of Atchee has a population of some seventy-five souls, almost exclusively railroad people. On these journeys into the Uintah country, Bishop Spalding was accustomed to stop at Atchee and hold a service—the only religious ministrations the little settlement ever had. A touching incident occurred on the Sun-

day after the bishop's sudden death. Mrs. John Boulter, who often reads the service of the Church, asked the people of the settlement to assemble, and without a minister or an address of any kind, these people held a memorial service to the loved bishop, reciting in unison the prayers of the Church.

IN the district of Western Nebraska we have at Kearney a new hospital opened by Bishop Beecher on March 1, 1912. The first graduating exercises of its training-school were held at the end of its third year. At this time five young women, all from Nebraska, received their diplomas as nurses. The hospital is doing admirable work and has an increasingly hopeful future.



BISHOP BEECHER AND THE GRADUATING CLASS AT THE KEARNEY HOSPITAL

ONE of the workers on the Oneida Reservation, Wisconsin, writes concerning the death of a faithful Indian interpreter, saying: "The Reservation is saddened by the death of our interpreter, Brigman Cornelius. He has held his position for, I think, ten years."

The same letter tells also of a merited honor which has been paid to another fine type of Christian Indian, Nancy Cornelius, a cousin of the interpreter above mentioned, who was the first American Indian to become a graduate nurse. She died recently, and the Indian Training Association has placed a stone on her grave and a bronze tablet in the vestibule of the church with a suitable inscription.

THE sad news comes to us by a recent letter that Mr. F. C. Cooper, one of the faculty of St. John's University, Shanghai, who has been in London on his furlough, is seriously ill, and that his disease is diagnosed as of a cancerous nature. In October he was attacked with what seemed to be lumbago. For some time the character of the disease was not discovered, but it has now been established. In the opinion of the experts a successful operation will be impossible. Mr. Cooper is at Christ's Hospital, West Horsham, Sussex, and Mrs. Cooper is with him.

This will be a sincere grief to our entire China mission, and especially to the people at Shanghai. Mr. Cooper was appointed in 1895 and has been continuously on the faculty of St. John's, where his ability and devotion have been increasingly felt. The prayers of the Church will surely be made for him, his family, and for the work to which he devoted his life.

IN the four Presbyterian missions in Korea, there are at the present time 205 native students in training for the ministry, an increase of 50 per cent. over two years ago.

THE Rev. Paul R. R. Reinhardt at Fajardo, Porto Rico, and the Rev. Samuel Sutcliffe at San Juan, have recently organized in their parishes patrols of Boy Scouts. Those at Fajardo have just had an unusual opportunity to prove their earnestness. Incendiaries have been busy all over the island lately, and among the disasters has been the burning of the town of Maguabo, fifteen miles from Fajardo. The Boy Scouts, with Mr. Reinhardt, at once solicited aid for the homeless, and made up 125 large bags of supplies—enough to last each family two days. These they distributed to the people themselves.

NEW CHINA FUND NOTES

THE Wednesday Morning Bible Class of New York City, a class composed of young women, has already contributed \$6,200 toward the erection of the woman's wing of the Church General Hospital of Wuchang. In February they added \$3,000 to their gift, largely the result of a concert given in the interest of this hospital. This class has undertaken most earnestly and enthusiastically this splendid work. The money they have raised is sufficient to build the entire wing and partially equip it. The gift is a memorial of Miss Margaret L. Roosevelt, a former member of the class.

THE Children's Ward has been given at a cost of \$1,300 in addition to the above, as part of the memorial to Miss Roosevelt. There is nothing in China more appealing than the needs of the suffering children. There is no sweeter ministry than the work of ministering to them. This will be a blessed memorial.

A LAYMAN in the city of New York has made a contribution of \$500 to the New-China Fund.

A NEW edition of Pamphlet 202, "New China and the Church," is just being issued. It is entitled "Investments in China," and may be had upon application to the Reverend Arthur M. Sherman, 281 Fourth Avenue, New York City.

LIVES THAT HAVE HELPED

VII. A CHRISTIAN CIVILIZER

I. A Mission on a Mountain-top

WHEN a traveler, journeying through the mountains of Northern Luzon, comes upon the Mission of St. Mary the Virgin at Sagada he is indeed filled with surprise. He has been travelling for days over the roughest kind of mountain trails; he has stopped at the most primitive kind of resting-places and accepted with thanks the most rudimentary kind of fare. Upon his arrival at Sagada he sees that civilization has been at work. He finds that there is a different look about the Igorots. He cannot fail to notice that they are living under better conditions and are apparently a much more decent set of people than any of the other Igorots he has seen.

He comes into the Mission, and of

course makes his headquarters at the house of the priest-in-charge. Here he receives a most comfortable welcome and usually exclaims: "This is the most home-like place I've struck since I left the States." By and by he goes out for a walk to see what "they" are doing in the Mission. A building is in progress on a level plaza (which, like all level places in the Mission was formerly a hill-top) and he sees the plan of a large and solid structure which is slowly rising to be the permanent Church of St. Mary the Virgin. Here are Igorots working as masons, Igorots working at the forge. Igorots are working in the carpenter's shop and Igorots are quarrying the stone. "Dear me!" he observes, "These mountain people seem to be more industrious than I had supposed." He goes on a bit further



CUTTING THE STONE FOR THE NEW CHURCH.

to see the workshops. There is a printing-press, where three or four Igorot lads are doing some first-class work for a customer in Manila. There is an engine which is run by Igorot boys for four or five hours every night to supply the whole Mission with electric light, and there is furniture which is produced by other boys, and there is also the Igorot Exchange where one is able to procure most of the necessities of living. He visits the schools, both in Sagada and at two out-stations, and finds more than a hundred children getting education and training. He takes a trip to the sawmill, where perhaps fifty Igorots are employed every day.

He attends the service in Church. On a workday there will be eighty or so in attendance, while on any Sunday morning he sees the temporary building full. In fact, he finds numbers of Igorots trying in vain to get standing-room in the porch, for the Church is literally full to overflowing.

It is hard for him to believe that this devoted congregation of Christian people has grown up since 1904, when the Rev. John A. Staunton, Jr., was sent by Bishop Brent to preach the Gospel to these Igorots—a people who took pride in the descriptive nickname of head-hunters! And hard, also, it is for any one to believe that only ten years ago the material mission in this place consisted of a 12x12 goat-hut which was made to do duty for the Stauntons' dwelling-house, day-school, dispensary and church!

If this traveller should by any chance be acquainted with the Malay methods of progress (which are most incredibly slow) or with the length of time required to bring any project to fulfilment in this mountainous region, he will wonder all the more at the many visible results which face him, and he will question again: "How can these things be?"

The answer is simply that these things exist because one man has had

the grace to stay at his post and preach the Cross, and has given himself to the work of uplifting these mountain people. Difficulties have been met—and surmounted; apparent impossibilities have been conquered only by ardent perseverance, the patience that has endured and the faith that has been able to wait.

II. *The Motive Power*

The old English word "parson"—now so seldom heard—is a form of "person," and came into use in the days when the parish priest was "*the person*" of his community. The missionary whom we are about to describe is certainly "*the person*" among the Igorots. He is fifty years of age, rugged and sturdy, his whole appearance bespeaking a virile courage, whether you find him in cassock and biretta at the door of the church or in khaki riding-clothes superintending the day's work. Though the son and grandson of clergymen it was not his original intention to enter the ministry. He had graduated as a mining engineer, when, in the course of a mission, the profound conviction came to him that he should offer for the priesthood. A period of missionary work under Bishop Talbot in Idaho, a curacy in a New York church, followed by service as rector of churches in Cleveland, Ohio, and Springfield, Mass., gave a variety of experience which was to prove most useful.

The acquiring of the Philippine Islands after the war with Spain opened up a great responsibility for the Church, and when casting about for men able to meet it, the late Bishop Potter chose the subject of this sketch, convinced that his resourceful vigor and earnest zeal qualified him for work in a land whose requirements were still uncharted and whose future could not be foreseen.

Therefore in 1901 John Staunton was appointed to this work. With him went his splendid helpmeet. Her train-

ing as a graduate nurse, her robust strength of mind and body, her splendid store of cheerfulness, her balanced judgment and frank enjoyment of life, have combined to reinforce tremendously, in all these years, the work of her virile husband.

A friend says of Mrs. Staunton, "She hasn't any regular work in the mission—none at all, except teaching the girls how to sew and make lace, the boys how to cook, do the housework and garden; the treatment of all the sick people and animals in an enormous mission; the keeping of her own house with skill and energy on a remote mountain top; the entertainment of all expected and unexpected guests in a place where hospitality is enjoyed by scores; to be the general adviser in the councils of natives and whites alike, and to adopt and care for the needy orphans.

"Being thus free from care she is always ready to volunteer for trips over the trails, sometimes occupying five or ten days, to relieve suffering and to carry the Message. For days she may not see a white man; she will eat and sleep in native houses; sometimes wading rivers when the bridges are gone, and again collecting natives to repair breaks in the roads. This is part of the fun that she gets out of being a missionary's wife."

III. Laying the Foundation

With the first band of missionaries



For seven years "dwelling-house, day-school, dispensary and church."



In the printing office: the missionary is seen in the background.

sent to the Philippines went these two. After a short time in Manila they offered themselves for work among the aboriginal people of the mountains, who were practically blank heathen, for whom very little had been done by the Roman Church when it was dominant in the Islands. Many problems, however, required study. The Roman Catholics, after 400 years, claimed 6,000,000 out of the 7,000,000 Filipinos as members of that Church. It was desirable to know just what had been accomplished among the people and how far it was possible to cooperate with the form of Christianity already existing. There were innumerable questions and very few answers to any of them.

With characteristic directness John Staunton decided to find his answers for himself by personal, first-hand investigation. He communicated with the Board, asking temporary release from ecclesiastical work, that he might apply for a position under the government. This was granted, and he was appointed a supervisor of the public schools. This pioneer work was enormously difficult, requiring constant travel in the roughest sort of country. One went through bogs which were politely called "royal highways." They were bottomless pits of reeking ooze during the months of rain, or equally

forbidding stretches of superheated dust in the dry season. One ate and slept as best he might.

The people were not yet reconciled to American domination, and there was always personal danger, but the supervisor of education went his way. Gradually, by his personal force and his official position, he disarmed suspicion and came into intimate contact with the life of the people. From his teachers and scholars, the hosts who entertained him, the porters who carried his luggage, the casual wayfarer met upon the road, he achieved a luminous insight into the country and its people.

The island of Cebu was the seat of his labors. Here, while Mrs. Staunton organized and superintended the high school in the provincial capital, her husband went his rounds on pony or on foot, or sometimes in the precarious little two-wheeled *carromata*. One journey of 500 miles he made alone in an open sailboat. Intent upon his prime object of learning the Malay, and how he acts and reacts under various conditions, he was storing up much valuable information. Instead of adopting a program and trying to fit the Filipino into it, he chose to let the study of the man decide the program.

These months were without doubt the key to his future success. By the time that Bishop Brent arrived and selected the Igorot country as a special sphere of work, John Staunton had pretty well made up his mind as to what he proposed to do. His first work among the Igorots was at Baguio, in Benguet Province. This, however, was rapidly becoming the summer capital of the Islands and the white population was creating changed conditions. It could not long be an effective center of native work. Therefore he took his journey into the interior, and fixed upon Sagada in the Province of Bontoc, six days' journey north of Baguio.

IV. Sagada and Its Service

At Sagada the trails from sixteen villages converge, furnishing an opportunity of reaching 10,000 Igorots, and the natives of the region were particularly eager to have Americans come among them. This was not primarily from a religious motive, but because they desired to be taught the arts of civilization.

The first friend made by this man with a genius for friendship, was a Spaniard, named Señor Jaime Masferre, who owned a coffee *rancheria* near Sagada, where he offered hospitality to the two missionaries when they arrived. This man was destined to become the right hand of the missionary in his future work. Such a counselor and helper was invaluable. A little later the one-story grass hut, mentioned above, divided by partitions of woven reeds, became and remained for seven years the Staunton's residence — and also schoolhouse, dormitory, guest-house, dispensary and hospital; and at the very beginning, the church as well.

The Igorots of the Sagada District are naked, brown, head-hunting, trial-marriage Malays, living in villages of a hundred or more grass huts, with earthen floors and no windows. There is little distinction between rich and poor, for all wear a costume varying from nothing at all to anything they can get. All work in the sweet potato patches and rice-paddies, and journey to and from the mountains for firewood. Living from 5,000 to 6,000 feet above the sea-level, the climate is bracing, and often cold; the soil is poor and the agricultural conditions difficult.

Such religious ideals as these people possessed were chiefly embodied in "*anitos*"—the spirits of their dead, potent chiefly for evil—and their great religious observances were *canyaos* (feasts), sometimes small family af-



A SUNDAY CONGREGATION LEAVING THE OLD CHURCH.

fairs, sometimes huge orgies including many villages.

To such as these did the mission upon the mountain-top become a beacon of light and leading. It was the purpose to establish here a permanent missionary colony, one of the chain which Bishop Brent hoped might cover the Igorot territory. It was to be *catholic*, in the broad sense of that word, in that it proposed to minister to no one faction of the people, but to attract and serve whole communities. Bishop White, working under the C. M. S. in Carpentaria, Australia, a low Churchman of reputation, in a recent article in his diocesan paper describes a Lenten service which he attended in Sagada. He speaks of it as being the most catholic he had ever seen: "all jumbled up together were bishops, priests, and deacons; Japanese, Spaniards, Jews, Filipinos, Igorots, Englishmen, Americans; men, women, and children; barefoot and shod, naked and clothed, employers and laborers, heathen and Christians

—and all alike impressed with the due solemnity and joy of being in the house and presence of God."

At no place more than at Sagada are we manifestly all of one body, the Church; at no place have we more manifestly our own peculiar functions in that body. The sacristan, the catechists, the teachers, the nurses, the foremen, all look to their *padre* for direction and guidance; but in the performance of the details of their offices their authority is rigidly respected and upheld, and they are left to work out their plans along lines pleasing to them and to their people. The Malay has a great fund of native ingenuity and self-reliance. This encourages him to develop it, and turn it to the service of the Lord. It is dangerous, and may result in minor disasters, but it keeps up the interest, saves untold vexations, weariness, and disappointment to the missionaries; and is necessary if the Church is ever to take root deep enough in the land for the birds of the air to build in its branches.



"Coasting" where there is no snow.

But perhaps the contribution which most immediately impresses the visitor is that made to the physical and mental life and development of the people. It is the missionary's conviction that our Lord comes to men "that they may have life and have it more abundantly." Therefore, we find the ministry to disease now so developed that there is a large, well-equipped, modern hospital. There are the good schools at the central stations and smaller ones outside, and there is the constant training of the hand and the eye in manual occupations.

With what hardship all this has been achieved can scarcely be realized, even though one remembers that the site of this mission is many days' journey from the coast, over steep and narrow trails, up which—during all the earlier years—every pound of supplies or equipment had to be carried on the shoulders of men. To an amazing extent the mission has been made to aid in its own development. Sawmills, stone-quarries, lime-kilns, road material and bricks, have reinforced the work done by engines, dynamos, telephones and printing-presses. Masons, carpenters and builders, blacksmiths and tailors, printers and farmers have been produced out of the human material at hand. The missionary has had the genius for

awakening interest and enlisting aid. The result has been a compound of many acres of unfertile mountain land, covered with large permanent comfortable buildings erected by native workmen, of materials from its own quarries and mills; the different parts connected by paths made from the refuse of the stone quarries, and lighted by electricity from its own water supply. In its schools 150 children are being educated—two hours of the day with their books, and the rest of the time by manual occupation. The various enterprises of the mission give employment to thousands of Igorots each year, with wages carefully adjusted to the grade of labor required. The aim of the mission is to be ready to give the Igorot a fair wage the minute his work is finished; to furnish him the things he needs at cost price, and to purchase any surplus produce he may wish to sell. To make all this as nearly as possible profitable or self-sustaining in a country of resources as meagre as Sagada, and in such a way that the whole populace shall be constantly helped and improved, is the industrial aim of the mission. It has brought the native to believe the Church is not only the place of worship and of religious instruction, but is also his wise, strong Mother, who helps him develop himself, stimulating him when he lags, and fairly and consistently rewarding him when he "makes good."

In one year, what is the growth in numbers of the Sagada Mission? The year just passed shows the report of 153 baptisms; 165 confirmations; 484 different persons receiving the Holy Communion; 4,200 sick attended to at the dispensary or at their homes; upward of 700 public services in the church; and a total of 1,516 baptized at the Mission since it was opened in 1904.

Does this sound like work that is worth while?



A TYPICAL IGOROT HOME

"A CHRISTIAN CIVILIZER" IN CLASS WORK

PREPARATION FOR THE LESSON

AS material on this lesson send to the Literature Department, 281 Fourth Avenue, for leaflet No. 407, "The Cross, the Flag and the Church," which will give general information on our Mission in the Philippines. Also in recent copies of the *SPIRIT OF MISSIONS* and in the *Missionary Magazine of the Young Churchman* will be found articles dealing with Sagada. Also consult the latest report of Bishop Brent.

In any public library may be found many interesting and delightful books upon the Philippines, such of Worcester's "The Philippines: Past and Present" and Atkinson's "The Philippine Islands." If you can find a book entitled "The Bontoc Igorot" by Prof. A. E. Jenks of the Department of the Interior, it would give you abundant material, and striking pictures of some of the very people who belong to our mission in the Philippines.

THE FIRST FIVE MINUTES

Perhaps your best point of contact will be to ask how many ever heard of George Dewey and what he accomplished. Show how the battle of Manila Bay forced the United States into taking over the Philippines. Then find out how many have heard of Bishop Brent, and tell them something about him, explaining the high place he holds, not only in the Church but in the nation, so that he has been called "the foremost American in the Far East." A map and some description of the physical characteristics of the Philippine Islands will be helpful.

TEACHING THE LESSON

I. The Mission on a Mountain-top.

1. If you were traveling through Northern Luzon, where would you prefer to spend the night? Why?
2. Tell something of the things you would see.
3. What is a head-hunter?*
4. How many things can be done in a 12 x 12 house?

II. The Motive Power.

1. What does the word "parson" mean?
2. Who is "the person" in Sagada?
3. Who is the *other* person?
4. Tell something about this second person and her occupations.

III. Laying the Foundation.

1. What was the prevailing form of Christianity in the Philippines?
2. Why did our missionaries go there?
3. Who was one of the first sent?
4. How did he prepare for his work.

IV. Sagada and Its Service.

1. Why was Sagada chosen as the central mission?
2. What are the Igorots like?
3. Describe a service in Sagada.
4. How do the natives assist?
5. What has been accomplished in ten years?

*For unknown generations these people have been fierce head-hunters, cutting off and bringing home in triumph the heads of slain enemies and decorating their homes with the skulls. Perhaps in the beginning they did this merely to make sure that the enemy was dead, but after a time it came to be a matter of pride, then of conscience and religion. The man with the most trophies of this sort was honored among his fellow-men and smiled upon by the women. This practice was encouraged by the Spaniards as a means of exterminating their enemies, but it has of course been put down under American rule, though perhaps now and then some of the old men may steal away and "take a head" on the sly.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Australia's Greatest Need. Rev. J. W. S. Tomlin, M.A. Published by the Society for the Propagation of the Gospel, 15 Tufton Street, Westminster, S.W., London, England. Price 50 cents.

This is one of those admirable missionary books put forth by the S. P. G. We know of nothing elsewhere just like them—well-written, attractive, excellently illustrated, and accurate and complete in their information. This book is the story of missions in Australia and the neighboring Island of New Guinea. It will be a revelation to those who have not yet realized how truly Australia's greatest need is the story of the Gospel, and what is being done to meet it. Incidentally, how many know that the Commonwealth of Australia has actually 400 more square miles than the entire United States, exclusive of Alaska? The outline of Australia superimposed upon our republic is among the striking features of the book.

Christian Missions in Madagascar. E. O. McMahon. Published by the Society for the Propagation of the Gospel, 15 Tufton Street, Westminster, S.W., London, England. Price 50 cents.

This book, of the same character and source as the preceding, is much more exhaustive, and deals with the Christian story of Madagascar from the earliest beginnings. While the main emphasis is upon the Anglican missions in Madagascar, the work of other Christians is also treated, and there is, in particular, a striking chapter upon comity in missions. The book will prove illuminating and interesting to those who read it.

In Peace and War in Japan. Rev. Herbert Moore, M.A. Published by the Society for the Propagation of the Gospel, 15 Tufton Street, Westminster, S.W., London, England.

This story by the rector of Acton, Cheshire, gives the experiences of a Japanese boy through his contact with missionaries, during the stirring times of the war between Japan and Russia, in which the hero bore a part. Its descriptions and illustrations, together with the life interest developed by the story, make it a useful missionary book for children and young people—especially boys.

The Archbishop's Test. E. M. Green. Published by E. P. Dutton & Company, New York. Price \$1.00 net.

This is distinctly a book written with a purpose, and contains much material for thought. A very simple idea underlies the story—that an abandonment of all institutional efforts and a return to the simple

observances of Christian life as set forth in the Prayer Book would correct many of the present difficulties and make for larger righteousness. The Archbishop in the story has the daring to direct all his clergy to disband their guilds and societies, to cease doing by organization what ought to be done by every member of the Church, and to vitalize the spiritual life of each member by developing the parochial life on the plan of the Prayer Book. The results which follow—in the book—are most remarkable. Perhaps they will not be to all readers thoroughly convincing. But that the book deals with an important question and touches a vital point in our Church life is beyond dispute.

LITERARY NOTES

The Macmillan Company, 64-66 Fifth Avenue, New York, puts forth two volumes by Dean Hodges. The first, "The Cross and Passion," is a series of addresses on the Seven Last Words of Our Lord. In these Dean Hodges is at his very best. Lay-readers or young clergymen looking for satisfactory addresses to read at the Three Hours' Service can find nothing better than these. The price is \$1.00.

The second volume is entitled "Faith and Social Service," and is a reprint of eight lectures delivered by Dean Hodges before the Lowell Institute, dealing with social questions under the titles: Indifference, Doubt, Poverty, Labor, Moral Reform, The City, and The Divided Church. The price is \$1.25.

Longmans, Green and Company, Fourth Avenue and Thirtieth Street, New York, put forth a book, "The Christian Year—Its Purpose and Its History," by the Rev. Walker Gwynne, D.D., who is well known for his contributions to the educational literature of the Church. Dr. Gwynne deals was his subject both historically and doctrinally, and brings out many facts which are altogether too little known. Price, 75 cents net.

The Church Literature Press publishes a little volume of fifty pages by the Rev. Dr. Anstice, Secretary of the House of Deputies in General Convention, entitled "What Every Warden and Vestryman Should Know." It is small enough to slip into the pocket of any vestryman, and if each possessed it and carried in his pocket for a little while his service would be of much greater value than is sometimes the case. Price, 30 cents, net.

EDUCATIONAL NOTES

SO far it looks as if the attendance at the summer conferences is going to be larger than ever before. We hope that this will be so, since experience has shown that leaders who have attended them have always gone back to their work with tremendously increased enthusiasm and power.

The conferences in which we are especially interested are as follows:

The First Province Conference at Cambridge, from June 24th to July 8th.

The Conference of the Province of New York and New Jersey at Geneva, New York, July 3rd to 10th.

Then there are the conferences of the Missionary Education Movement, as follows:

Blue Ridge, N. C. . . . June 25 to July 4
Silver Bay, N. Y. . . . July 9 to July 18
Ocean Park, Me. . . . July 22 to July 30
Asilomar, Cal. July 2 to July 11
Estes Park, Colo. . . . July 16 to July 25
Lake Geneva, Wis. . . Aug. 6 to Aug. 15

Dr. Burleson hopes to attend those at Asilomar and Estes Park. Miss Matthews, Educational Secretary of the Diocese of Southern Ohio, is one of those who will be on the teaching staff at Lake Geneva. Miss Grace Lindley expects to be at Blue Ridge, and we hope that there will be some good representative leaders at Ocean Park.

Within the next few days the Educational Secretary, who has been appointed Dean of Adult Mission Study at Silver Bay, will have a completed list of the courses to be offered. The sooner one starts thinking about these things the better, as very often when consultation about work is left until the last moment the students make mistakes and get into the wrong classes.

OUR library needs the last edition of the "Encyclopedia Britannica." Our resources do not warrant purchasing one. If, however, any one who reads these lines knows of one which might be given to the Board, we should be glad to hear of it.

SHORTLY after Easter we are going to try something new. There has been an insistent demand for a long time from those who desired to rent stereopticon lanterns. The problem which has always confronted us has been that of the return journey. We can pack a lantern for the outward journey without difficulty, but it is very doubtful whether the renters will be sufficiently careful to get it back to us without damage. However, we are going to start in a small way and rent in and around New York at \$2.00 for each time.

THE Game of Home which was announced in the February number of THE SPIRIT OF MISSIONS has proved a great success. If the reader has not heard of it, and is looking for a game which will not only amuse but educate the children in things missionary, he is strongly advised to communicate with us.

IT is significant of the new day which has dawned upon China that there appears in the Chinese language a magazine called "Nu To Pau" or the *Woman's Messenger*. Formed somewhat upon the plan of the large periodicals published for women in America, it has its original articles, translations, serial stories, mother's and children's departments, etc. The editor, Miss Laura M. White, is an American who has spent twenty years of her life in China, and has become convinced that the time is ripe for reaching its women through journalism.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Anking

Mr. and Mrs. William McCarthy left on regular furlough, February 5th, for London via Siberia.

Hankow

Dr. and Mrs. John MacWillie left China on regular furlough February 20th on the S.S. *Mongolia*.

Porto Rico

On January 26th the Rev. Enrique Cuervos was ordered Deacon, and on the same date the Rev. John F. Droste was advanced to the priesthood.

Rev. F. A. Warden, returning to Porto

Rico, sailed from New York on the S.S. *Coamo*, March 6th.

Shanghai

Miss Catherine Fullerton left on the S.S. *Tenyo Maru*, January 29th, on regular furlough.

Rev. C. F. MacRae, leaving his station on regular furlough, January 22nd, per S.S. *Manchuria*, reached New York February 19th.

Tokyo

Miss Bessie Mead arrived in Japan January 27th, having left for the field on January 9th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. _____

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

Alaska

Rev. C. E. Betticher, Jr.

Miss O. D. Clark.

Rev. J. W. Chapman.

China

Rev. Arthur M. Sherman.

HANKOW

Miss S. H. Higgins.

Deaconess E. L. Ridgely.

SHANGHAI

Dr. W. H. Jefferys.

Japan

KYOTO

Rev. Isaac Dooman.

Liberia

Miss S. E. Conway.

Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming. Address, The Covington, West Philadelphia.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.: Rev. A. B. Hunter, Raleigh, N. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

MR. BETTICHER ON ALASKA

AS ILLUSTRATED BY ST. MATTHEW'S, FAIRBANKS

Mr. Betticher was our invited speaker at the March Conference. He brought a note of cheer and encouragement into the meeting by his admonitions to the members not to worry about the Emergency Fund. He said that his experience had taught him that work in Alaska could not have gone on at all without the help of the women of the Church, not only with regard to the money that they contributed, but in the fact that the greater part of the work there is being done by women. Indeed, he did not purpose to tell how much had been accomplished, because if he did, the women might think they had accomplished enough! He trusted that they would not lose interest, for the work of the Woman's Auxiliary should take precedence of everything else, because it is so well worth doing. We give here in part what he said of the Mission:

ALASKA,—the very name (Great Country) must show that there is plenty of room to spread out, with many untried fields, and there are but six priests under Bishop Rowe. It stands to reason, therefore, that the crowning work is being done by women, and out of twenty-two of these women workers, nine are supported by the United Offering. Then there are various organizations which take special care of nurses and teachers in whom they are interested, as, for instance, Miss Bolster, the nurse who is provided for by the Guild of St. Barnabas, and Miss Graves, who has been supported by the Alumnae of St. Timothy's School, Catonsville. So the women of the Church may be said to have a primary interest in the Alaskan work.

The work at Fairbanks is about equally divided between white people and Indians,—the nearest clergyman being some four hundred and fifty miles distant. The parish has grown rapidly, and this is largely because the people at home have been willing to keep pace. When a missionary society is not able to keep up with its representatives, it is a hopeful sign, and

this has been so in Alaska. Of course there are many situations which can simply be held down until the necessary workers can be sent out to take charge of and develop the work. Sometimes it is hard to decide which thing you will shirk next,—for you do not have to decide what you will *do* next—there are so many things.

There are two men now on the Tanana, Mr. Lumpkin, and Mr. Madara, and this week the Auxiliary should especially remember Mr. Madara in their prayers, because this is about the time that he is to be ordained a deacon. The Indians from the villages for many miles around will come to this ceremony—every village will be represented; Mr. Lumpkin and many of the people from Fairbanks will be there, and those of us who are at home should remember our missionary at this important time in his life.

At Fairbanks Mr. Lumpkin now has charge of the editing of *The Alaskan Churchman*. He is peculiarly fitted for this part of his work, for he was editor of the diocesan paper in his home diocese of South Carolina.

Another feature of the work which

is of incalculable value is the supply of reading matter to St. Matthew's Reading-Room at Fairbanks, through the Church Periodical Club. Many a man is saved from losing his reason by the opportunity thus furnished him to refresh himself mentally. Thirty-five thousand magazines a year are given away from the reading-room. Within a hundred miles of Fairbanks there is not a single cabin that has not had a bundle of magazines from the reading-room. A lady in Washington recently had a letter from a man who had gone four hundred miles off into the woods, and, in looking over his package of magazines, had come across one with her name on it, and he was so grateful for the mental food provided, that he wrote to tell her that she was doing better work than she could possibly realize in sending her magazines to such men as himself.

Then the Hospital Fair last year provided for "the woodpile." The money from that fair amounted to \$2,500. And when the woodpile is provided for in Alaska, a great load is lifted from the shoulders of the householder. There is a story of some Indians who were in the habit of providing wood for the mission, and they said that sometime they would like to split and pile five cords of wood and leave it behind the mission and never use it, so that if they should be caught in the woods at any time, the missionary could look out from the window and know that she would not suffer from cold because of their absence. So the fair puts the same feeling into the missionaries at Fairbanks. Fifteen hundred packages were opened by the mission priest last summer. He insisted upon being allowed to open all of them himself, and Mrs. Love stood guard in his absences over the arrivals as they came, and permitted no one else to open them. A committee of four women helped by pricing the different articles as they were distributed to the different booths for sale at the

fair. All this could not have been done but for the generosity of the people at home who sent the various packages,—and the interest was so widespread and so real that the result was this splendid sum.

The first baby born in this hospital at Fairbanks is a small boy who is now one of the two leaders in the choir of the Cathedral of St. John the Divine, New York. He has just been moved up to twelfth place in a school of thirty-nine, and when he reaches fifth place, he is to have a dollar to spend in any way he pleases.

It is impossible to deal with the missionary problem in the same way that it is handled here at home. One cannot reach many of the parents—many are godless in the refined sense of the term—they know too much to go to church. And yet they are quick to take advantage of the benefits and offices of the Church in time of trouble, though they fail to realize their responsibility, when it comes to supporting the work. Still they meet their apportionment, which is not large—and it was necessary to make them see that, in doing so, they were simply paying for heating and lighting the church and such incidental expenses as are needed for the general upkeep, the salaries of the workers being paid by the people at home. From a congregation with about fifty communicants there came an offering of about one hundred dollars. The Woman's Auxiliary also have given perhaps \$150 for the United Offering.

The children themselves did the work of raising the Sunday-school offering. Of course a large part of it came from an entertainment which was made the social event of the season. Every child had some part in it, the tickets cost fifty cents, first-comers had the preference in seats, the entertainment started on time, and, as a result, there was a packed house. Every one came to see the child in whom he or she was especially inter-

ested do the part assigned, and of course interest was widespread and the excitement was great.

Then the mothers helped. The children were allowed to do chores, and were paid in accordance with what they did. For instance, two boys kept the wood supply going,—split it, carried it into the house and piled it, and swept up and tidied around afterwards. For this they received a dollar toward their Lenten offering.

Then the scheme of having tin cans rather than pasteboard boxes appealed to them. To a Westerner the clink of coin against tin means business. So they were told that if they would behave quietly and properly in church for fifty-one Sundays of the year, they would be permitted to make just as much noise as they pleased on the fifty-second Sunday. Each class was allowed to shake its cans for a few seconds, and the judges were to decide which class made the most noise. They assured me that the primary class took the prize for noise. And of course when the whole school received the signal to shake the cans together, the noise was deafening and the unfor-

tunate signaller was obliged to stop his ears.

There is not a more lovable group anywhere than these same noisy little Alaskans!

Finally, the watchword for Alaska is Progress. Among the Indians the work has not perhaps moved as quickly as we desire, but the workers are happy, and the health of most of them is excellent. Indeed, it is a healthy climate, if certain precautions are observed and a definite mode of living is followed.

The Indians are responsive,—pathetically so. Many of you have heard the story of the little girl who baptized the dying baby,—she being the only one who knew how to read and with a clear idea of what the service meant. And then there is the story of the poor old Indian woman, who had actually broken her back, and yet painfully dragged herself seven and a half miles to be present when the missionary held a service.

Such a work as this going on in Alaska surely claims the prayers and thought and gifts of all Church people.

METHODS OF LENT

OUR April SPIRIT OF MISSIONS comes to us just as Lent is closing and the Easter joy is dawning upon us. That joy will surely be brighter if we learn somewhat of how the branches of the Auxiliary have been employing their Lent.

In a North Carolina parish branch forty copies of "Studies in the Gospel Revelation" were ordered to be studied during Advent, the classes being conducted by the Rector, and in Lent they were to study again.

The President of the Michigan City branch sent to the members in that diocese a call which we hope has met with an earnest response. From it we quote:

On page 67 of the January number of THE SPIRIT OF MISSIONS are given the apportionments and the amounts received up to the time of the Board meeting. Michigan City is apportioned \$2,444, and up to December 1st, 1914, \$85.25 had been paid on that apportionment. Can we, as Auxiliary women, by our sacrifices, offer to God at Easter time a gift for General Missions? This will apply on our parish apportionment. This doesn't mean neglecting our other pledges, for would that really be giving?

I hope each Auxiliary member will have the Mid-day Prayer Card, No. 945, issued by the Literature Department, Church Missions House, 281 Fourth Avenue. Let us prove that we belong to the Church Militant, and let noon of each day during Lent find the Auxiliary on its knees, using the prayer card.

Let us have some special time during Lent to study the "Social Aspects of

Foreign Missions." On page 54 of the January *SPIRIT OF MISSIONS* is some reference to material for Lenten study on the "Social Aspects." When we, as Auxiliary women, get the vision that "the field is the world," there is nothing we can not accomplish. Christ transforms, not reforms, transforms from the inside out. He comes, bringing many gifts. His hands are filled with gifts and blessing.

For two years the Pittsburgh Branch of the Auxiliary has made a Lenten missionary plan. In February, 1914, they printed and sent throughout the diocese 2,500 copies of a paper to put into action the inspiration gained by a quiet morning conducted by Bishop Lloyd. At this service some three hundred were present, although the snow was deep and the day very cold.

The leaflet prepared was primarily intended to reach the scattered, weak places, but as soon as it became known, the greatest interest and enthusiasm were exhibited in almost every parish, and the clergy heartily endorsed the plan, and the people seemed to have been waiting for definite suggestions to be laid before them. In some parishes copies were mailed to each woman. In other places a copy was given to the members of the Auxiliary only.

The president confessed herself amazed at the interest shown and the requests for more copies coming from places which felt themselves to be insufficiently provided for. In making out this plan she chose the fields to be studied with reference to interest already aroused in the diocese, so having something to build upon, and as the requests for literature came in, she felt the possibility to be growing and sent to each parish a sample set of leaflets, suggesting that fifteen minutes each week be given to study of the field.

As a result of the first year's experience, the president says:

We learned many things through this method; we found that we could work together and that it was an economical plan

for all to concentrate on one field at one time. Our interest was stimulated and our knowledge enlarged. The small parish found it had a part to fulfil, as well as the large parish. Individuals cut off from active work found they could help with money gifts, and all, rich and poor, sick and well, could share the privilege of praying together for the mission fields of the world.

This year, because of the disturbed condition of the world, the call is most urgent. For in many missions gifts have fallen off while the work goes on, but we feel that the Woman's Auxiliary of the Diocese of Pittsburgh stands ready to meet these greater needs with a ready and bountiful response. The missions have been carefully selected and we can truthfully say that each is carrying on a splendid work.

The Lenten season was divided into six periods, the first of ten days, the others of a week each, the different periods being devoted to different fields, thus:

First period, Feb. 17-28, Alaska, Bishop Rowe; second period, Feb. 28-March 7, St. Mark's Hospital, Salt Lake City, Utah, Bishop Jones; third period, March 7-14, The Mountain People of the South, Bishops Horner and Randolph; fourth period, March 14-21, American Indians, Bishops Jones and Atwood; fifth period, March 21-28, colored work, Bishop Cheshire; sixth period, March 28-April 4, Mountain Hospital at Sewanee, China, Japan, Wyoming, St. Margaret's Memorial Hospital.

Under each heading was given a brief account of the work, its needs, and a prayer, as, for example, under Utah:

St. Mark's Hospital, Salt Lake City, Utah, Bishop Jones:

This institution, founded over forty years ago, still holds its high position because of the fine reputation of the staff, the skill of the nurses and the Christian spirit of the hospital. There are thirty-nine nurses in the training-school and an average of over a hundred patients a day. The little chapel is filled at both the week day and Sunday services.

Very dear to the heart of the late Bishop Spalding was this institution, which shows so clearly the spirit of sympathy and helpfulness with which the Church must try to meet the problem of Utah. Bishop Spalding embodied his whole attitude towards this missionary district in the thought, "We are just directing a little stream of truth against the granite rock

of Mormon prejudice, having faith that constant dropping does wear away stone.

NEEDS: (Here was given a detailed list of the supplies of which the hospital has need.)

A PRAYER FOR UTAH

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants in the Missionary District of Utah; and, that they may obtain their petitions, make them to ask such things as shall in all wisdom and charity please Thee; through Jesus Christ our Lord. *Amen.*

The leaflet closes with a few practical suggestions as to prayers, literature, places to which articles may be sent, packing, valuation, our ambition, addresses, money.

OUR AMBITION.

Honest valuation—fair to ourselves and to the recipients. Practical contributions that actually fill needs, efficient handling of materials.

THE MARCH CONFERENCE

THE Service preceding the March conference was a corporate Communion in which a larger number than usual joined, and in which the special intercession was for the preparation of the hearts of the Church to meet the Emergency to which we are called to-day. For, as Bishop Lloyd pointed out, it is not the treasure which is lacking,—God always supplies his people with an abundance to meet every thing He requires of them—but it is the willingness to yield to Him freely of what we have.

The Sixth Province was the only one unrepresented in the conference. from Bethlehem one (Junior) officer reported; from Connecticut two, (one Junior); Kansas, one (Junior); Long Island, four; Michigan, one (Junior); Newark, seven; New Jersey, two (one Junior); New York, six (one Junior); Pennsylvania, one; Western New York, one; while visitors came from Missouri, North Carolina, Olympia, Oregon and Liberia.

The committee which was appointed in February to take a message to the committee of the Board of Missions upon the Emergency, reported through its chairman, Miss Delafield, who read the Resolutions adopted by the Board's Committee:

Resolved: That the offer of the Woman's Auxiliary to give aid in meeting the present serious financial

situation confronting the Church be gratefully accepted, and

Further Resolved: That the plan to raise \$400,000 be presented to the women of the Church through the Woman's Auxiliary, and that they be asked to raise as much as possible toward this amount in such manner as they deem best.

The committee of the Board has been holding weekly meetings on Mondays at 2.30 P. M., and has invited interested members of the Woman's Auxiliary to attend. A number of officers have availed themselves of this opportunity. At the meeting on March 29, Monday in Holy Week, an hour of special intercession was appointed to be conducted, to which those wishing to share its privileges were made welcome.

The Committee on Conferences for the next year had been unable to meet, and asked to report at the April Conference.

The Secretary presented the Letter upon the Emergency, which, with a copy of "One Day's Income" had been sent out to the officers of the Woman's Auxiliary. This letter reads as follows:

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

Church Missions House, 281 Fourth Avenue
New York, March, 1915.

Dear Friend:

If any one should understand this emergency which the Church is calling us to

meet to-day, the members of the Woman's Auxiliary should do so. Among the members of the Church there are abundant means to meet it. What we need is an understanding of the situation, a longing to rise to the opportunity, open and tender hearts, a definite plan and prompt action. Will you help, and how?

1. *Will you pray daily and at your Communions for this need, and will you remember it especially at your Easter Communion?*

2. *Will you set aside, on Friday, March 26th, or on such day as may be chosen in your diocese or parish, a gift of love and self-denial which shall be an amount equal at least to one day's wage or income, and which shall be in addition to all your usual offerings for missions?*

Please remit this gift either through the next Sunday's offertory or directly through your rector, unless some other way has been planned in your diocese or parish. Mark the envelope, "From a member of the Woman's Auxiliary of ——— Parish, for the Emergency Fund." This will count on the Parish Apportionment, unless you request otherwise, as well as help meet this, the Church's Emergency Call.

Those help twice who help quickly. The best office of the Woman's Auxiliary to the Board of Missions is to remind and to inspire. Let us do both.

If some other plan than this is set forth in your diocese or parish, do not insist on the plan of this Emergency Letter, but throw yourself heartily into that proposed by the authorities of your diocese or parish. Only *do something*.

Yours sincerely,

JULIA C. EMERY, *Sec'y.*

GRACE LINDLEY, *Asso. Sec'y.*

EMILY C. TILLOTSON, *Asst. Sec'y.*

NOTE.—Should no other date be suggested to you, and should this letter not reach you until after March 26th, will you make this gift within ten days of the receipt of the letter?

Although the Emergency Letter had been mailed but two or three days before the conference, a few responses had already come in, from which the Secretary quoted, as well as from replies to the call to a Corporate Communion that Thursday morning.

The first response came from a North Carolina Missionary, the next two from Pennsylvania officers, one of whom enclosed her check for fifty

dollars. A third officer from Pennsylvania wrote:

All enclosures in regard to One Day's Income received yesterday. I passed them on to our rector as he was to address the Woman's Auxiliary at the five o'clock service. He set the seal of his approval and will set the example by himself giving one day's income.

From Connecticut came the word:

I have already made my contribution to the cause mentioned. A week ago our rector preached on the subject, and last Sunday referred to what has already been the result. Sixteen members of the congregation had contributed over four hundred dollars. The first amount to come in was from a boy, whose weekly allowance was twenty-five cents. The boy had given ten of this. Yesterday, through the efforts of the managers of the Hartford Archdeaconry, the Rev. Mr. Davenport spoke to the women at Christ Church Parish House, Hartford. Last night I took him to East Hartford, where he gave a talk in the church to a congregation of men, women and children. To-day he goes to New Britain to address the women of St. Mark's and others of the Archdeaconry who find it more convenient to go there.

A Newark officer says:

I have brought the matter to the attention of our women at St. John's, and some of us will remember the 26th and send our offering to our Auxiliary Treasurer.

"A Call to Action" was issued early in the year by the branches in the Province of Washington, following up the Resolution adopted at the annual meeting in November:

WHEREAS the contribution for missionary work from European countries has been greatly reduced by the war, and

WHEREAS the synod of the Province of Washington is preparing to raise one million dollars for missions this year;

Resolved, that the diocesan president of each branch of the Woman's Auxiliary in the Province of Washington be requested to appoint a committee to inform each parish branch of this emergency and to secure a pledge from each branch for a proportionate amount of the increased obligation.

Of this Call the President of the Pennsylvania Branch says:

Our people are mad over "Emergency Aid," and then our bishop kindly urging the Million Dollar Fund, which he expects the Province of Washington to give, *because*

their gifts last year were \$500,000! That is good finance, is it not?

The Newark officers had sent a letter to the parish presidents, suggesting the adoption of the One Day's Income plan, and that Holy Week be used for definite self-denial and prayer, also that the women urge their husbands, brothers and children to take part in the plan. Similar letters were sent to study class leaders.

In New York, the presidents and study class leaders are to be called to meet with the Bishop Suffragan, and after a period of intercession to consider the subject. The idea is that those who have not always done their part should be induced to do so. The proportion is only one-third (contributing), so it seems only fair that the other two-thirds, to whose negligence this deficit is due, should make it good at this time, and the Woman's Auxiliary are better able than almost any other group to place this situation before the members of the Church, and the prime object is perhaps not so much to gather together this four hundred thousand dollars as to make each member of the Church realize the joy of helping to accomplish the needed work of the Board. The New York Juniors are also considering the matter and are arranging a special meeting at which one of the men of the Emergency Committee is expected to speak.

The Pennsylvania Branch reports that a plan has been suggested which will provide an envelope which may be printed and sent throughout the diocese.

In Massachusetts, March 12 had already been suggested as a Day of Self-Denial in the Auxiliary, and the money was to be brought to the monthly meeting on the 17th. A telegram received just before the conference announced that \$1072 had come in, beside a check for \$1000 sent directly to New York.

Among the letters received some dwelt especially on the intercessory character of our Thursday service.

The President of the Bethlehem Branch writes: "We will have a service as you suggest in our own little church and be with you all in spirit."

The Harrisburg President: "Fortunately for us, we are holding an Archdeaconry of Harrisburg meeting at Millersburg on the 18th; and our Communion service will be at 9.15 a. m., so we shall join with you."

A New Jersey Junior: "I am sorry I will not be able to be with you to-morrow, March 18, for the Corporate Communion; on Saturday, March 20, our Ward of the Confraternity of the Blessed Sacrament will hold a day of intercession in our parish (Trinity Church). I will have petitions for all our missions, and especially the great need which the Emergency Fund is trying to meet."

The President of the Ohio Branch: "We have chosen April 23 (the day mentioned in THE SPIRIT OF MISSIONS) for our day of self-denial. A committee will draft a letter to send to each branch. Will it be possible for us to have seventy-five copies of the Emergency Letter to enclose with ours? On March 26 the Bishop is to conduct a Quiet Morning for us, and the offering will go towards the Emergency Fund. We pray that these efforts may all be blessed."

CLOSING CONFERENCE

THE closing conference of the season will be held on Thursday, April 15. The Holy Communion in the Chapel at 10 a. m., conference following in the Board Room.

The Committee on Conferences for the Next Season will report, and a discussion on the advisability of a Section B in the Woman's Auxiliary is the subject of the day.

Bishop Lloyd will make the closing address of the season.

THE JUNIOR PAGE

REPORTS ON THE FUND FOR ST. LUKE'S HOSPITAL

Last month the plan for the Junior gifts for the Children's Ward for St. Luke's Hospital, Tokyo, was suggested. Meanwhile to the president of every Junior diocesan branch has gone a letter, and replies are coming in, and from time to time reports will be made through this Junior page.

Eastern Oklahoma

We shall agree that in suggesting \$200 to the Junior of Eastern Oklahoma we were asking big things. Their President, however, makes no criticism, but quietly accepts the suggestion, writing, "The Junior Auxiliary of Eastern Oklahoma has decided to raise two hundred dollars for the Children's Ward in St. Luke's," and the leader of one of the parish branches in the diocese adds, "Of course I will just go to work accordingly, as I am sure our branch will bear the largest part of it, and I am perfectly confident we can do most anything we undertake."

Mississippi

One branch of older girls in Mississippi reports as follows: "The Intermediate Auxiliary have had a meeting a few days ago, which seems to have been a great success, and they are much encouraged. They have decided that they will give \$50 to St. Luke's Hospital."

North Carolina

The letter to be sent out in North Carolina is so interesting, that we must all share parts of it: "The Junior Department of the Woman's Auxiliary has been asked to celebrate this, its twenty-fifth birthday, by giving a worthy gift in addition to the regular work done through the year.

"We are asked to give \$25,000 to build the Children's Ward in St. Luke's International Hospital, Tokyo, Japan. The Pennsylvania Juniors have already pledged \$10,000. Is not that a good beginning? The Juniors here in our diocese have been asked to give \$100, which seems so pitifully small that we will call this amount a starting-point. I am sure we can and will make it five or six times this much, if each one of us will MAKE AN HONEST EFFORT. Will you see that EVERY young girl and child in the parish, whether a member of the Junior Auxiliary or not, be GIVEN the CHANCE to take part in this splendid work through a voluntary offering? We want to reach ALL the young people in the Church, if possible. Get your rec-

tor, or some one else, to help you bring them together so that you can explain what a beautiful thing it is they are asked to do, then let each one give, if it be only a small amount. It can be done through the Sunday-school in some places, if necessary. Explain the work one Sunday, and give each child a small envelope to be brought in the next Sunday, with the offering in it. Will you undertake this work after earnest prayer for guidance? God will bless the results."

Michigan

There is in Detroit a Young People's Association including young men as well as young women, and it is delightful to read this letter about their plans: "Thank you so much for the very interesting and stimulating literature regarding this decided opportunity for our young people. It is just what they are ready for, I do believe—something definite and large, to work for. There are thirteen groups of the Young People's Association of the diocese of Michigan, in as many parishes in Detroit, following a course of weekly Lenten study under leaders prepared at the third annual Institute held in January. "The Homes of the World" is adapted from "The Child in the Midst," dealing with the importance of the Christian home vs. the patriarchal non-Christian home, the recreation of youth everywhere, education in all lands, ideals and worship as presented to young people in non-Christian lands, and what youth can do towards hastening the coming of the Kingdom. The association meets at intervals, and we all think that the International Hospital at Tokyo would make a strong appeal as presented at such a meeting. And after becoming somewhat acquainted with the needs of the young people of the Orient, through their Lenten study, the children's ward would seem to give them just the right chance to express themselves."

Milwaukee

"We are organizing a committee of young women to interest others. We can't promise a definite sum, but will do our best in every way"

A LIST OF LEAFLETS

The leaflets noted herein may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 Investments in China.
- 204 For the Girls of China.
- 205 Why? (The Needs of St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.
- 268 "Boone"—the Christian University of Mid-China.
- 271 A Year at St. John's University, Shanghai.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin.

Liberia

- 100 Our Foothold in Africa.
- A Sojourner in Liberia.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- 1250 The Church and the Swedish-Americans.

The Forward Movement

- 1105 How Shall I Vote?
- 1107 Diocesan Committee on General Missions.
- 1108 A Congregational Missionary Committee.
- 1109 The Forward Movement.
- 1110 It Won't Work with Us. 2c. each.
- 1112 Is There Any Substitute for the Organized Canvass?
- 1114 The Forward Movement in a City Parish.
- 1115 Suggestions to Leaders in Every-Member Canvass. 3c. each.
- 1117-19 Pledge Cards.
- 1120 Duplex Order Blank.
- 1122 System in Church Extension.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library and the Museum.

The Sunday School

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2. A Litany for Children.
- 5 Two Experiments with the Lenten Offering.
- 6 *A Message to Sunday Schools.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 981 The Apportionment: Rhinelander.
- 983 One Day's Income.
- 1301 Why Believe in Foreign Missions?

Monographs on Missions

- M. 1 *The Canal Zone.
- M. 2 *The Church in the Port Cities of China

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 3. Some Plain Facts.
- W.A. 4. Collects for Daily Use.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 15. "Sweet Amy."
- W.A. 16. A Bit of History. 5c. each
- W.A. 20. Hsnd Book, 10c. each; \$1.00 per doz; \$7.50 per hundred.
- W.A. 21. A War Message.

United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 106. Giving Like a Little Child.
- W.A. 107. The Churchwoman's offering of Romance.
- *An Emergency Letter.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c. each.
- W.A. 204. The J. D. at the Triennial, 1913.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Missionary Play. 5c. each. 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1916.
- W.A. 252. *Someone's Opportunity.
- The Little Helpers**
- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.: Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card. 1 cent each.
- W.A. 308. *More Little Helpers for 1914-1915.
- W.A. 309. *Where the L. H.'s Pennies Go.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1914, to March 1st, 1915.

DIocese OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Mar. 1st, 1915	DIocese OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Mar. 1st, 1915
PROVINCE I.			PROVINCE IV.		
Connecticut	\$54,570	\$10,896.68	Alabama	\$ 7,269	\$ 481.16
Maine	4,752	1,440.03	Atlanta	5,205	1,457.74
Massachusetts	71,874	27,855.62	East Carolina	3,711	2,630.03
New Hampshire	5,736	790.96	Florida	4,545	1,116.62
Rhode Island	21,580	6,816.14	Georgia	4,416	558.29
Vermont	4,955	1,130.22	Kentucky	7,899	1,516.25
W. Massachusetts	14,192	4,023.20	Lexington	2,410	276.85
	\$177,659	\$52,952.85	Louisiana	8,226	1,305.26
			Mississippi	5,007	590.15
PROVINCE II.			North Carolina	6,181	1,159.64
Albany	\$25,920	\$5,498.47	South Carolina	8,098	1,579.34
Central New York	22,902	4,234.71	Tennessee	7,155	714.50
Long Island	62,159	8,142.20	Asheville	2,906	771.27
Newark	41,696	10,657.87	Southern Florida	1,934	275.50
New Jersey	28,853	6,313.23		\$74,962	\$14,432.60
New York	253,744	62,495.21			
W. New York	27,521	6,624.73			
Porto Rico	150	8.01			
	\$462,945	\$103,974.43			
PROVINCE III.			PROVINCE V.		
Bethlehem	\$17,353	\$3,536.59	Chicago	\$44,427	\$7,262.58
Delaware	4,807	1,849.45	Fond du Lac	8,674	737.63
Easton	2,605	275.59	Indianapolis	4,315	516.91
Eric	6,122	505.93	Marquette	2,274	307.61
Harrisburg	10,987	1,764.65	Michigan	16,091	3,306.60
Maryland	30,263	5,403.78	Michigan City	2,444	245.65
Pennsylvania	144,603	27,119.20	Milwaukee	10,574	1,440.36
Pittsburgh	22,027	8,102.83	Ohio	25,081	3,453.05
Southern Virginia	14,949	2,854.25	Quincy	2,737	150.32
Virginia	14,089	4,628.39	Southern Ohio	14,469	4,202.62
Washington	22,644	5,029.53	Springfield	3,509	300.89
W. Virginia	6,212	1,951.87	W. Michigan	6,456	1,323.20
	\$296,561	\$76,016.09		\$136,050	\$23,247.32

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

Alaska: Rt. Rev. Dr. Peter T. Rowe.
Arizona: Rt. Rev. Dr. Julius W. Atwood.

Asheville: Rt. Rev. Dr. Junius M. Horner.

Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.

Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.

Honolulu: Rt. Rev. Dr. Henry B. Res-tarick.

Idaho: Rt. Rev. Dr. James B. Funsten.

Nevada: Rt. Rev. Dr. George C. Hunt-ing.

New Mexico: Rt. Rev. Dr. Frederick B. Howden.

North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.

North Texas: Rt. Rev. Dr. Edward A. Temple.

Oklahoma: Rt. Rev. Dr. Francis K. Brooke.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

Porto Rico: Rt. Rev. Dr. Charles B. Colmore.

Philippine Islands: Rt. Rev. Dr. Charles H. Brent.

Salina: Rt. Rev. Dr. Sheldon M. Griswold.

San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.

South Dakota: Rt. Rev. Dr. George Biller, Jr.

Southern Florida: Rt. Rev. Dr. Cameron Mann.

Spokane: Rt. Rev. Dr. Herman Page.

Utah: Rt. Rev. Dr. Paul Jones.

Western Colorado: Rt. Rev. Dr. Benjamin Brewster.

Western Nebraska: Rt. Rev. Dr. George A. Beecher.

Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

II. ABROAD

Anking: Rt. Rev. Dr. D. Trumbull Huntington.

Brazil: Rt. Rev. Dr. Lucien L. Kin-solving.

Cuba: Rt. Rev. Dr. Hiram R. Hulse.

Hankow: Rt. Rev. Dr. Logan H. Roots.

Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.

Kyoto: Rt. Rev. Dr. H. St. George Tucker.

Liberia: Rt. Rev. Dr. Samuel D. Ferguson.

Mexico: Rt. Rev. Dr. Henry D. Aves.

Shanghai: Rt. Rev. Dr. Frederick R. Graves.

Tokyo: Rt. Rev. Dr. John McKim.

IMPORTANT NOTES

SUBSCRIBERS TO THE SPIRIT OF MISSIONS

IN order to give our subscribers efficient service, it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Mis-sions," or "For Work Among the Indians," or "For Work Among Colored Peo-ple," or "For Work in Africa," or "For Work in China," etc.



SOME OF OUR ESKIMO CHURCH MEMBERS IN THEIR UNDERGROUND HOUSE
(See "At the Top of the Continent," page 321)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

May, 1915

No. 5

ONE DAY'S INCOME—HAVE YOU GIVEN IT?

The Board of Missions asks each member of the Church:

Will you, in addition to your usual missionary offerings, give,—not later than June 1st, 1915 —at least one day's income?

PROGRESS OF THE KINGDOM

ONE needs to be at least the son of a prophet if in these days he makes himself responsible for publicity concerning

The Situation in Mexico

Mexico. The kaleidoscopic changes in that uneasy re-

public are such that any announcement is likely to be nullified between the time it leaves the pen and the time it leaves the press. Yet it is encouraging to know that after a long period of "marking time" certain small advances in our missionary work have become possible. Miss Whitaker, our social worker in Mexico City, has had her kindergarten in operation since February; it is a real blessing to many poor children and has also become a center for the distribution of relief to families in distress. Another cheering fact is that Archdeacon Mellen, after long delay on the Mexican border, has at last been able to reach Mexico City by way of Vera Cruz, having made forty miles of the distance on foot. Under date of April 10th he telegraphs his arrival and announces that

the Church work is going on with good congregations; that the property of the Hooker School is in excellent condition, and even its garden is undisturbed. He is glad to have arrived again "at home." From the tone of his communication, he evidently feels somewhat encouraged concerning the situation.

Our two clergy in Mexico City are altogether cut off from their bishop, who is at his home in Guadalajara. Even there matters are not so bad as they might be. A letter of March 19th, received from the bishop, says:

"Though our isolation must be incidentally deplored, it has not been 'an ill wind that blows no good.' In spite of the disturbed conditions (and to some extent in consequence of them) our foreign colony has been steadily growing, with additions from outlying towns and mining camps as well as from the United States; and ours is the only non-Roman ministry at work here. Consequently our congregation and Sunday-school are larger than ever before, and the pres-

tige the Church is thus gaining by force of circumstances is an asset of no small value. Also the many emergencies and crises of common import to foreigners (and at times to the poorer class of natives) have given special opportunities of helpfulness. And lastly, but perhaps not least; the opportunity for a continued focalized attention upon our school interests here has, I believe, been productive of a lasting good.

"The circumstances of necessity (when nearly all schools have been closed) and the stress of poverty have given us an opportunity for good that has helped greatly to identify our school as an institution worthy of appreciation. We have admitted pupils by a careful selection as rapidly as they could be accommodated, and we have a constantly growing waiting-list. We hope to be able to increase our present limit of thirty boys to forty in a short while. The boys, nearly all of whom are internes, work three hours each day in the school garden and on the farm, care for their rooms, wait on the table, and are made generally useful.

"Our farm and garden products are a great help, especially now that all foodstuffs are exorbitantly high. Besides we have chickens, pigs, rabbits, pigeons, a good cow (and calf) and a young deer. We have also sixty orange trees, some in bloom, and many other fruit and nut trees growing on the school grounds, all of which promise additional means of self-support. We have added by purchase another acre to our little farm, and have inclosed the entire property with a strong wall of adobe, brick posts and barbed wire. Several outbuildings for the storing of corn, beans, potatoes, etc., a cow-stable, chicken-house, and pig-pen have been built; and we are just now putting up our blacksmith and carpenter shops. By the time the rainy season comes (in June) and shuts them in, we expect to be able to give the boys 'official' instruction in

carpentry, blacksmithing and printing.

"This manual training and agricultural work is subsidiary, of course, to a thorough common-school education, with religious and moral teaching for all, and special theological preparation for those who are candidates for Holy Orders. Our theological students do much of the teaching in the minor grades. One of our candidates is a master blacksmith, who will teach that trade. With its many interests, indoors and out, the school is as busy and contented as a beehive; and Mr. Novell Ruiz and Mrs. Kindred, his assistant, are inspiring all with their ambitious love for the work."

THERE seems to be a real "lure of the north." There is something about the stern conditions of Alaskan life which appeals to strong men and brave women—for which fact the Church

has reason to give thanks. Perhaps some small part of this is found in the novelty and the uniqueness of the work. Hard as it may be, it is scarcely humdrum. There is little opportunity to stagnate in a country where one must make so much effort to keep alive. The story told in this number of the journey of Mr. Hoare for fifty days, five hundred miles beyond the Arctic Circle in the winter midnight, is a case in point. Scarcely less interesting is the letter of the young missionary who remained behind to carry on our work at Point Hope.

The picture on our cover is another example. It is a unique missionary luncheon party, with Archdeacon Struck playing the host while the dogs lie resting in the trail. The archdeacon is pouring scalding-hot cocoa from a thermos bottle in an atmosphere registering 60° below zero. He writes concerning the incident: "We stopped only five minutes to take out the flasks and draw the stoppers. I never get over the wonder of it. One of these

thermos flasks would have made the fortune of a wizard in olden time, and would probably have brought him to the stake!"

So they go cheerily about their tasks, these red-blooded missionaries of the north, and the Church is enriched in its sympathy and understanding by their efforts and their sacrifice.

THE report made by the treasurer of the Board of Missions of receipts up to April 1st is altogether encouraging. For the first time within the memory of the treasury there was an increase of receipts up to April 1st, is altogether ert a thing as "interest" was kind enough to increase itself on this occasion. The figures are as follows:

From Parishes	\$315,874.54
Individuals	61,404.67
Sunday-schools	6,516.08
Woman's Auxiliary	\$49,503.46
Junior Auxiliary	3,162.50
Interest	56,309.38
Miscellaneous	5,934.75
Woman's Auxiliary United Offering.....	42,000.00
	\$540,705.38
This is an increase in	
Parish offerings of.....	\$14,972.88
Individuals	33,907.29
Sunday-schools	207.26
Woman's Auxiliary	8,108.86
Junior Auxiliary	3,179.25
Interest	1,974.01
Miscellaneous	
Total increase	\$62,349.55

The above total increase is made up of gifts specified for the Emergency Fund amounting to \$39,592.26, along with which there has come an increase in the regular giving of \$22,757.29. At the time of going to press (April 27), the total of the Emergency Fund is \$88,000. Taking into consideration that this comes largely from individuals, on their own initiative, and that as yet not many of the gifts from parishes and the other *groups* of con-

tributors have come in, there is every reason to hope that the goal set for the Church by the Emergency Committee will be reached.

Certain it is that a deep impression has been made upon the mind and heart of the Church, and that there has been a widespread recognition of the call for One Day's Income in addition to usual offerings for missions. As one correspondent puts it, "the Church has at last got down to the individual, and is treating him according to his ability." The weakness of the apportionment plan is that every man makes his offering, not according to his ability, but according to the amount his parish is apportioned. The result is that we have cramped our vision of what our duty and privilege is in the cause of extending Christ's Kingdom. The apportionment plan has had a

great educational effect, and has enabled the Church to move forward in her work, but "what is everybody's business is nobody's business" and we have lost the stimulus of personal responsibility in making the parish the unit instead of the individual. The "One Day's Income" idea is correcting this weakness.

In some instances united efforts for the Emergency Fund are being carried forward by dioceses. Whitsunday

is the objective of many—notably Bethlehem, where Bishop Talbot and the missionary committee are urging an every-member canvass in each parish and mission. Such a plan will surely meet with devotional and intelligent response. Newark and Utah are also bending every effort towards Whitsunday. In Pennsylvania and Connecticut a Sunday in April has been selected; the former is striving to double all missionary gifts for 1915; in the latter a general exchange of pulpits will be made on the third Sunday after Easter. Pittsburgh and Springfield have appointed Sundays in May; Bishop Osborne asks his diocese to raise at least \$1,000 of the Fund, and that the offerings of the various parishes be gathered and presented at the opening meeting of the Diocesan Synod. In the Fifth Province a general letter has gone forth in addition to the one sent out by the Board of Missions.

Such evidences of enthusiastic co-operation encourage the belief that this crisis in the Church's great work at home and abroad will, with continued prayer, be averted, and the bounds of the Kingdom enlarged.

E NGLAND conspicuously, and the other warring nations to at least a degree, recognize as one of their tremendous problems

The Call of the Ministry

the necessity of providing officers for their armies. Soldiers may be made in months, but as a rule efficient officers are the product of years of training, and upon their quality the success of the army inevitably depends.

Much the same problem, with even greater seriousness, confronts the Christian Church—with greater seriousness because, while the patriotic spirit of the nations at war moves men to offer for the service, there is not among our Christian young men a like

realization of the large opportunity and supreme need voiced to-day by the call to the ministry.

No doubt we all recognize that this is a testing time for the Church; that she must either prove more conclusively her claim to possess and her power to promulgate the truths which are the answer to the touching cry of human need—must either make the world understand, be it never so dimly, that Jesus Christ holds the answer to the riddle of human life and has the power to bring in a present Kingdom of Righteousness; or she must retire even further into the background, relinquish her claim to be one of the efficient forces of modern life, and be content to become an archaic ornament, set in the rear of the stage where the real things are being enacted.

Is it not, then, conspicuously a time when we must find the officers and enlist the army for a world campaign? The urgency of this need is pressed upon us from every side. The following from one of our earnest young bishops in the West is echoed and re-echoed by others: "Is there not someone in the Church gifted enough to speak plainly to our Church members—parents—in regard to turning the thoughts of their boys to the ministry? The need for men out here—everywhere—is *so* crying! Money is needed; but we need men, more! Is there a voice to be raised? I hope and pray so."

The Gift of Life

No nation engaged in warfare would even dream that its duty was fulfilled when it had provided the money for the equipment of soldiers and the prosecution of the campaign. It would take for granted that its primary obligation was to provide the soldiers themselves. Yet how many congregations which recognize their responsibility to contribute money for the upbuilding of Christ's Kingdom, couple with this any adequate recognition of the obligation to

provide the men for the campaign? Indeed, how many are there who see anything incongruous in depending on some one else to produce even so much of a ministry as is needed for the carrying on of their own parish? There are congregations among us who would think themselves disgraced if they went to the general Church and asked a gift of five or ten thousand dollars for their local needs; they would insist that they were quite competent to take care of themselves and were asking favors of nobody. Yet in forty, fifty, perhaps a hundred years of life, some of these groups of Christian people have not produced a single man for the ministry. Again and again, perhaps as frequently as every five years, they go to the general Church and ask for a man who has been discovered, trained and equipped at some one else's expense—and take him for their own use. It cost from five to ten thousand dollars to educate that man and give him the efficiency which the parish so prizes, but of that sum they perhaps contributed not a penny. It would be well if all our parishes would ask themselves how far they are helping to man the ranks, and whether as a matter of fact they are not rather depleting them for the supply of their own needs without making an adequate recompense.

These considerations cannot be pressed too seriously upon the attention of the Church, yet it is scarcely to be hoped that through THE SPIRIT OF MISSIONS or any other public agency an efficient recruiting of the ministry is likely to be accomplished. Public articles are useful. We present one in this number from the pen of the rector of Grace Church, New York. It is admirable, and should set men and women to thinking; but, after all, men are not often led to the ministry by public exhortation. Even the clergy who preach regular sermons upon this subject (and we regret that these are few in number) have found that it is the personal touch which

awakens the sense of personal discipleship. Until this question is carried in the hearts of pastors and Sunday-school teachers, and parents and friends; until it takes its place among the convictions and ambitions which the older generation has for the younger, the best results are not to be expected.

THIS does not refer to the well-known injunction, which has passed into a proverb, "If you want a

thing done, do it
yourself!" We
have in mind psy-
chological truth

rather than practical efficiency. It has been proved again and again that the essence of leadership is leading. If one wishes to move others to a certain course of action, his first and best method is to follow that course himself. This is conspicuously true in spiritual matters. As some one has said, "God has so made our souls that they must follow a leader."

If therefore you and I are saying, "I wish the Church would do thus and so," let us ask if we are doing it ourselves. The newspapers and magazines are full of articles from wise persons who know precisely what ought, or ought not, to be done. Among these are many which lament the failure of the Church in the present crisis. It would be interesting to know how many of the writers are individually doing the things which they say the Church ought to do. Yet why should we for a single moment expect the Church to accomplish things which its individual members are not personally and vigorously at work upon? After all, outwardly and humanly speaking, the Church is the composite of her members.

This truth the Board of Missions recognized in launching the Emergency Fund campaign; and recognizing it, the members of the Board set the example by making gifts themselves, far beyond their one day's in-

What They Want and Why They Do Not Get It

come, and in many instances in addition thereto. This was felt also by the employees at the Church Missions House, who asked the privilege of "doing it themselves" on the very day when the request was sent to the Church. And again, since in the message to the Church especial emphasis was laid upon intercession for the mission work and its needs, the Emergency Committee gave itself to prayer, spending in this way a large part of an afternoon session. Not only so, but the dwellers in the Church Missions House, on Maundy Thursday, carried on a day of continuous intercession.

We therefore rejoice, but are not surprised, that the call of the Emergency Fund has already accomplished more than any previous appeal of a like character, though as yet it seems to be only well launched on its course. With the spirit of intercession and self-sacrifice dominating the enterprise, it cannot fail of securing the blessing which makes fruitful.

THE time of summer conferences is approaching, and many are beginning to make their plans to attend some one of these helpful and inspiring gatherings. Special mention is made elsewhere of the two which will

assemble in the First and Second Provinces respectively: That at the Episcopal Theological School, Cambridge, Mass., June 24-July 8; the other at Hobart College, Geneva, N. Y., July 3-10. Both these conferences will have the rare privilege of meeting in academic institutions, already equipped with the means for effective teaching and surrounded by an atmosphere of scholarship. To attend such a conference is not only a helpful but a delightful experience. To meet together with those who care supremely for supreme things is in itself a refreshment; and the friendliness, founded on a deep, abiding and acknowledged fellowship in Christ, which pervades the Conference is perhaps one of its most noticeable characteristics. For young people who have not yet taken up definite lines of Church work, for those who are earnest in Social Service and find it difficult to relate it definitely to the Church, for those who live away from the centers of thought and feel their lack of touch with what is best in the progress of Christian civilization; for these and others the Conference affords an opportunity for help which might well be embraced. It is the experience of all those who have attended these summer conferences that they have received intellectual and spiritual benefit therefrom.

WHAT THEY WANT AND WHY THEY DO NOT GET IT

NOW and then one hears expressions which indicate that there are clergy and lay people who feel that the Board of Missions is culpable because of an amiable weakness which moves it to vote large amounts of money—which it makes other people responsible for raising.

Of course, viewed in one way the amount spent upon our domestic and

foreign mission work seems enormous. Fix your eyes upon these figures—\$1,500,000—and they may easily represent to you unlimited wealth. It is not strange that the small parish, which can give only one or two hundred dollars of the amount, wonders how so much can be spent. We invite all such to look at the other side of the shield, that they may gain an

understanding of the causes which created the need for the Emergency Fund.

First of all, consider the wide base over which this \$1,500,000 must be spread. It must literally cover the earth, so far as we have missionary enterprises upon its surface. It must maintain an army—for it means the support of 2,500 people and the partial support of many others.

Its increasing volume is the proof of success. Were the work failing, the demand for support would decrease. The very fact that more is needed is the best possible evidence that more is being accomplished.

It is the minimum which the Board has felt it could promise without bringing shame to the Church. As a matter of fact, in recent years the Board has constantly been planning how it might retrench without loss of efficiency. Every year it has been compelled to say "No!" to scores of urgent requests from our missionary bishops. It has planned and contrived to see—not how much it could give—but how little! With keen regret, but a deep sense of responsibility, the Board has sometimes blighted the hopes of the missionary bishops and put a brake upon the wheels of progress, usually with a frank recognition of the importance of the advances proposed, and of the value of the investments for Christ which were offered from many a field, which needed only sufficient means and men to produce rich returns.

IF you, whoever you are that read this, could only be a member of the Board of Missions, or one of the Secretaries, you would find a difficult series of questions arising in your mind. You would no longer wonder what became of all that money, but why there was not more. A few examples of requests made since January 1st will be illuminating:

Bishop Restarick of Honolulu,

whose record of the last twelve years is one of splendid success and efficiency, asked an increase of \$900 in his appropriation so that he might employ an archdeacon to enlarge the effectiveness of his work and relieve him of many details. He got only \$600. The reason? Because the Church did not pay its apportionment.

Bishop Roots of Hankow asked that he might establish a new girls' day school at Hsimakeo. The catechist and a little group of Christians in that poor market town had long urged this, and had undertaken the expense of providing a place for the school if only we would pay the teacher. He wanted \$50. He did not get it. The reason? Small as it was there were a score of like requests from the bishops abroad; it was new work, and the Church was not even meeting expenses of the old.

Bishop Tucker of Kyoto asked for \$200 for a commercial school in Osaka. He said: "I am asking this for the third time and hope it may at last be granted. This school is attached to Christ Church, Osaka, and the money put into that work gives the best returns of any in the district." He did not get the money. The reason? Because the Church had not come up to the measure of its apportionment.

Bishop Huntington of Anking asked for \$1,721 to strengthen the industrial work in the city of Anking, and to take advantage of opportunities in ten out-stations that are being served from the cathedral. He did not get it. The reason? Because the Church had not paid its apportionment.

Bishop McKim of Tokyo reported a purchase of land for a church and residence in Koriyama, at a cost of \$800. The opportunity was so unusual that he felt bound to take advantage of it without waiting to consult with the Board. He asked that he might receive this amount from unexpended balances. He did not get it. The reason? Because the Church had not paid its apportionment and all unexpended

balances must be used to reduce the deficit.

Bishop Colmore of Porto Rico wanted \$420 so that he might appoint a native catechist from among several Porto Rican young men of good standing who are available, and so make a step toward the development of a native ministry. He did not get it! The reason? Because the Church had not paid its apportionment.

Bishop Roots of Hankow wrote that an opportunity for Christian co-operation was offering. The Wesleyan Missionary Society of London, which conducts the other chief mission in Wuchang, had proposed the establishments of a union normal school where Chinese Christian teachers could be trained for the great need of primary education. He wanted, for the first equipment of the school \$7,500, and about \$1,350 each year for running expenses. The Wesleyans, in spite of the war, desired to go ahead with the plan and were willing to bear their share. But he did not get it. The reason? Because the Church had not paid its apportionment.

Bishop Brewster of Western Colorado had an opportunity to open work

on an Indian reservation, and had a trained worker who was ready to take it up. For some time he had been planning to do this, and needed an appropriation for the modest salary of this woman, who was willing to go among these Indians, and enough more to build her a house. He did not get it. The reason? Because the Church had not paid its apportionment.

THESE instances might be multiplied by ten. Does any one suppose that the Board was happy in saying "No" to all these men, whose admirable plans and consecrated efforts were at the disposal of the Church?

What would you have wished to do if you had been a member of the Board? Why not try to do the same thing as a member of your diocese and congregation?

Let us hope that the call of the Emergency Fund, and the excellent response which is being made to it, are indications of an understanding that the Board can only give to the missionaries what it receives from the Church, and of an awaking to the seriousness of individual responsibility.

LATEST FACTS CONCERNING THE EMERGENCY FUND

ON going to press, April 29th, the treasurer informs us that \$94,000 has been received on the Emergency Fund. The contributions up to April 22nd had come from 1,584 individuals, 261 parishes and Sunday-schools, 120 Woman's and Junior Auxiliaries, and fifty mission study classes and miscellaneous sources.

THE SANCTUARY OF MISSIONS

"**G**O, break to the needy sweet charity's bread,
For giving is living," the angel said.

"And must I be giving again and again?"

My peevish and pitiless answer ran.

"Oh, no!" said the angel, piercing me through,

"Just give till the Master stops giving to you."



A LITANY FOR THE CHURCH

Lord, have mercy upon us.

Christ, have mercy upon us,

Lord, have mercy upon us.

Remember not, Lord, our past unfaithfulness, our neglect of opportunities, our deafness to thy calls, our slothfulness and want of zeal; Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood;

Spare us, good Lord.

From all ungenerous, bitter and thankless tempers, from coldness and hardness of heart, from covetousness and love of this present world;

Good Lord, deliver us.

From clamor and impatience, from restlessness and unbelief, from doubt of thy power to save by many or by few;

Good Lord, deliver us.

By thy great pity for the souls of men, by thy compassion on the multitude fainting and scattered abroad;

We beseech thee to hear us, good Lord.

That it may please thee to send forth men full of faith and of the Holy Ghost as laborers into thy harvest;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee so to move all clergy who are called to labor for thee at home that they may be instant in prayer and effort for the furtherance of thy world-wide Kingdom;

We beseech thee to hear us, good Lord.

That it may please thee to pour upon all thy people the spirit of prayer and supplication, and incline them to a

fuller consecration of themselves and their substance to thy service;

We beseech thee to hear us, good Lord.

That it may please thee to hasten the day when, thy will being done upon earth, thy Kingdom shall indeed come through the power of thy Christ;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Saviour of the world, who by thy cross and precious blood hast redeemed us;

Save us and help us, we humbly beseech thee, O Lord.

Our Father, etc.

The Grace of Our Lord, etc.



THANKSGIVINGS

"We thank Thee"—

For the spirit of prayer and sacrifice which is manifesting itself in thy Church.

For the generous gifts of money toward the extension of thy Kingdom throughout the world. (Page 311.)

For the devotion and success of our missionaries in Alaska. (Page 321.)

For the awakening of dioceses to their corporate responsibilities. (Page 349.)

For the work accomplished in the establishing of thy Church in the Hawaiian Islands. (Page 327.)



INTERCESSIONS

"We pray Thee"—

To send the message of the Church's need into every heart, and to awaken a response which shall manifest itself by prayers and gifts.

To guide and bless those who are responsible for the summer conferences of Church workers. (Page 355.)

To strengthen and sustain the hearts and hands of those who labor in thy Name to relieve the distress and suffering in Europe. (Page 363.)

To raise up from the Church an adequate ministry for the extension of thy Gospel and the blessing of mankind. (Page 357.)

To bless and prosper the work of our mission in Liberia, and strengthen the hands of thy servant, its bishop. (Page 357.)

The President of the United States, while addressing recently a gathering of Presbyterian ministers, uttered the following strong words about the missionary enterprises in China:

WHEN I hear men pleading for the means to introduce this great influence into a part of the world now for the first time feeling its connection with the rest of mankind, now first awakening to the possibilities of the power that lies latent in it, I wonder if it is possible that the imaginations of Christian people will falter to take fire.

Why, this is the most amazing and inspiring vision that can be offered you, this vision of that great sleeping nation suddenly cried awake by the voice of Christ. Could there be anything more tremendous than that? And could there be any greater contribution to the future momentum of the moral forces of the world than could be made by quickening this force, which is being set afoot in China? China is at present inchoate; as a nation it is a congeries of parts, in each of which there is energy; but which are unbound in any essential and active unit, and just as soon as its unity comes, its power will come in the world. Should we not see that the parts are fructified by the teachings of Christ?

What One Day's Income Will Do

- \$1 will support a hospital bed in China for a week.
- \$2 will support a hospital bed in Alaska for a week.
- \$3 will support two boys or girls for a week in one of our Indian boarding schools in South Dakota.
- \$25 will pay a month's salary of one of our workers among the southern mountaineers; or of one of our Indian priests in South Dakota.
- \$50 will pay the expenses for five weeks of the launch "Pelican" which carries Bishop Rowe and Archdeacon Stuck up and down the rivers of Alaska.
- \$75 will pay the running expenses of a day school in China for a year.
- \$100 will pay for the training of a young negro man or woman in St. Paul's Industrial School, Lawrenceville, Va., for a year.



SIBERIAN ESKIMO AT THE DOOR OF THEIR SKIN HUT

AT THE TOP OF THE CONTINENT

By the Rev. A. R. Hoare

The simplicity of this story makes it all the more striking. A journey of a thousand miles inside the Arctic Circle during the continuous winter night, is no small undertaking. Two thoughts are with us as we read: how admirable it is that by the addition of a lay helper Mr. Hoare has been set free to enlarge the sphere of his usefulness, and how trivial are the hardships of which most of us complain!

SIX years have elapsed since Eskimos, living on the coast three and four hundred miles above Point Hope, visited the Mission and requested baptism. At that time, knowing that they were not sufficiently instructed and did not realize the true meaning of baptism, I refrained from baptizing, but promised that I would endeavor to visit and instruct them in the near future. Circumstances rendered this impossible until the arrival of an assistant last summer to take charge of the school at Tigara freed me, and enabled me at the beginning of November to start with an Eskimo companion and dog-team to visit along the coast as far as we could reach. Our plans provided that we should return to Point Hope before Christ-

mas, in order to leave time to visit, during the latter part of the winter, Eskimo settlements scattered 500 miles south of the Point.

The sea-ice had not yet come in and there was very little snow on the ground, so that it was necessary to haul the sled over the nigger-heads of the tundra and the jagged rocks of the Lisburne cliffs for the first sixty miles; work that was hard both for man and beast! From that point the traveling was delightful, sea-ice, with numerous lagoons along the shore, enabling us to make our forty miles a day in six or seven hours travel.

Word had been passed along to expect us, so that we found, at various points, a number of natives gathered together waiting for us. As soon as

we were sighted the hunters turned out to help unhitch and tie up the dogs, while the women bustled inside to make warm the igloo in order that our traveling gear might be dried out.

As soon as we had eaten our meal, cooked on a little Primus oil stove, the people gathered to hear what the missionary had to tell them. From that time until late at night they scarcely stirred, listening to the Gospel story. The roofs of the igloos were so low that it was impossible to stand upright, and minister and people were compelled to kneel during the baptisms. The people were so crowded that it was difficult to move around in order to baptize, but no sense of incongruity was present. All were deeply in earnest, and realized the solemnity of the professions they were making.

I have been reading Mr. Stefansson's book, "My Life Among the Eskimos," and am sorry to see the statement that the Christianized Eskimos have no conception of the real meaning of Christianity or baptism, and retain all their old beliefs. As regards the Eskimos of the Northwestern coast, among whom my work lies, and with whom, south of Point Barrow, Mr. Stefansson has never come

in contact (except during the brief stop of the revenue cutter, or his expedition when going north) this statement is wholly inaccurate. True, certain superstitions of which Mr. Stefansson speaks did formerly obtain amongst these people, and no doubt do now exist among those so-called Christianized Eskimos who, as Mr. Stefansson admits, have never come into personal contact with a missionary, but to my certain knowledge these superstitions have been rejected by practically all south of Barrow. Concerning Barrow itself, I am not competent to speak, having only paid one visit, although on that occasion the natives assured me that the old superstitions were retained by very few. Mr. Stefansson's mistake lies in applying to Eskimos generally theories based on the very different people with whom he has been associated.

When we reached the Icy Cape Lagoon, a stretch of water or ice 100 miles long and from two to three wide, the going was all that could be desired. The sun was preparing for his winter's sleep and lazily floated up above the horizon, like a large, round fire-balloon, illuminating the surroundings with gorgeous coloring, only to sink back



A GROUP OF TIGARA (POINT HOPE) SCHOOL CHILDREN



NATIVES GATHERING AT ST. THOMAS'S CHURCH, POINT HOPE

exhausted after his brief exertion. There was very little wind, and just enough frosted snow on the ice to give the dogs a footing. Twenty-five miles from Icy Cape we noticed a sled putting out from the opposite side of the Lagoon to intercept us. Waiting, we found it brought two Eskimo men and a little girl. They had been watching for us; had been present at our camp two days previously (we had remained over a day). Had listened to the instruction but left early for their home. For many years they had lived bad lives. It turned out that they were a source of fear to the other Eskimos. They had heard the teachings of missionaries, but did not believe, but while going home and discussing what they had heard, they had come to realize their sin, and were desirous of leading better lives. "Would I baptize them now, and also the little girl?"

A difficulty confronted us. We were anxious to make Icy Cape—another 25 miles—that day. There was no water at hand, and it would have seriously delayed us if we had started our Primus stove to melt ice. Also I was desirous of testing their sincerity, so told them I was going to remain at Icy Cape the next day, and if they would make the journey I would baptize them there. Bright and early the next morning they were at hand to re-

mind me of my promise. Surely these man will receive the reward of earnestness!

Icy Cape and Wainwright, distant sixty-five miles, each have a population of about 150. Practically all at Icy Cape have been baptized, and those at Wainwright are desirous of receiving baptism. Icy Cape is 250 miles from Point Hope and Wainwright 315. Each village ought to have a small church building, and an unmarried priest could take care of both places. The people promise to provide all the labor necessary, if we can give them the lumber, which it is impossible to get themselves. Living conditions are ideal. Plenty of coal close at hand, easy of access, abundance of ducks, geese, seals, etc., and a most interesting field of work. There is a continuous lagoon between the two places, so that travel by canoe in the summer time and dog team in the winter is simple. These people ought not to be neglected.

From here to Point Barrow, the most northern point of the American continent, traveling was good, with the exception of a two days' detention on account of a head-on blizzard; but on our return trouble awaited us. The wind changed, and an almost continuous blizzard drove in our faces for twenty-nine days. The ice was blown

away out to sea, there could be no travel on the beach and the lagoons were all flooded, owing to the great rise in the sea-level. Our traveling had to be on the tundra niggerheads and over the hills. The sun had retired in disgust, and even the winter twilight was of no avail, owing to the blizzard. We were forced to travel for some distance on the Icy Cape Lagoon through the water; lost our way in the darkness and got switched up a river, and had to strike a compass direction across country. Our dog-food gave out, and no more could be obtained. Our own food was very scanty and we fed all we could to the dogs, but they were terribly weak, gaunt and emaciated. Travel over Cape Beaufort was both difficult and dangerous; a side hill with an angle of forty-five degrees, and hard snow, intersected by ravines, some deep, some shallow, of which it was impossible to judge the depth, owing to darkness! We held our breath as the dogs plunged down.

One dog went crazy in the blizzard and we had to shoot him, but a merciful Providence was watching over us, and we reached home December 26th, having been unable, in spite of all exertions, to get back in time for Christmas.

We were met by the sad news that a small schooner, carrying a white trader, returning with a stock of goods for his store at Point Hope, had been lost at sea during the latter part of October, all hands perishing. Supplies for the mission were on board, but to what amount we do not yet know, and we fear that all letters sent from the States from the middle of August to the middle of September were lost. Will friends, who wonder why their letters, written during that time, receive no answer, kindly bear this in mind?

During the trip, sixty-nine persons were baptized and four couples married. The distance traveled was 1000 miles.

"TARRYING BY THE STUFF"

The midnight journey of Mr. Hoare related above was made possible by the fact that he has recently been given a lay helper in the person of Benjamin Rogers, son of the Rev. Dr. Rogers of Fond du Lac, Wisconsin. Heretofore our missionary at this point has labored alone and has therefore been tied closely to his central mission. At last he is able to widen the radius of his activity without damaging the work, as he has a trusted representative at headquarters. Our readers will be interested in the following letter to his home people from the man who stayed behind, which enables us to apprehend more intelligently what the journey meant to those who made it.

Tigara (Point Hope), Alaska,
December 21, 1914.

YOU can't realize how good it was to get mail, the first in six months. It came on the 11th of December, five days late because of bad weather. You see it comes from Kotzebue, two Eskimo boys driving reindeer, two sleds, two men on each sled, and they had a very bad trip in crossing over Cape Thompson, thirty miles south of Point Hope. They were caught in a bad blizzard, and had to stop and crawl into their sleeping-bags at the side of their sleds, with no chance to

make a snow house or pitch a tent. This is one of the joys of Arctic travel.

Probably some of your letters to me have been lost. A trader left here last September. He went to Nome to get an outfit, and started back for Point Hope in a small gasoline-propeller schooner. He has not reported since, but a mast came ashore sixty miles down the coast. He is probably lost, and undoubtedly he had mail on board, as well as all of my Christmas presents.

Archdeacon Hoare has started for



IT IS NOT *ALWAYS* WINTER IN ALASKA

the north with a dog team. He went on to Pt. Barrow. He has not returned as yet, and it is only three days before Christmas. I am getting ready for the regular Christmas celebration. I hope Mr. Hoare gets here before Christmas. He has had some very bad weather, and I suppose that is what delays him.

The sun went below the horizon, for the last time this year, on December 6th. But we have not seen it since November 28th, owing to bad weather. We see it again about January 6th. It is now impossible to read without a lamp, but it is quite light out of doors for about four hours.

I have a daily school of from fifteen to twenty-two children, depending upon the weather. I wish I were an M.D. There have been several cases of illness in the village, and I am the only one to do anything for them. A little baby with pneumonia died. One little boy has had a very bad attack of something, which goes from one part of the body to another. Although I have looked through every medical book I have up here I cannot really tell what is the matter with him.

I think it is some kind of rheumatism. I give the little fellow an alcohol rub every day, and rub the joints where it hurts most. One of the boys cut into a swelling with an unclean pocket knife. But I have washed it out and tried to get it clean. The poor little fellow may get blood poisoning, but I hope not. I take good care of it twice a day and keep a dressing on it.

To-day four sleds came from the north. The natives are starving all along the coast. The seal-hunting has failed owing to the condition of the ice, so that our meat supply is cut off. Fur is way down and furs are very scarce, although the season opened well. But the traders are having a hard time, owing to the war.

The natives here are very poor. We are running a soup-kitchen at the clubhouse. Your loving son boils beans, rice, oatmeal, or corn-meal as the case may be. I have a little help from the natives, but they cannot be depended upon. We make two hundred and fifty loaves of bread a day. They are small, one-half pound loaves. Each person gets one and a pint of other food besides. The soup-kitchen is the



SIBERIAN ESKIMOS IN THEIR "GLAD" CLOTHES

That does not come as far north as the hair seal.

The seal hunting is done on the edge of the ice about open water, or along the big open cracks, some sixteen to one hundred yards wide, which form in the ice like regular rivers. It is pretty good sport. I have been out twice for seal. One walks along the edge of the open water, and when a seal sticks

clubhouse, but I have school just the same, interrupted now and then by hungry natives.

December 27th.

Mr. Hoare arrived yesterday. He had a very hard trip, and had a bad attack of ptomaine poisoning at Point Barrow, but finally got through and looks like a wreck.

Christmas morning we had a service and morning prayer. In the afternoon the people came to the clubhouse, where we had tea, doughnuts, and rice, then the big dance. It was the best I ever saw. The natives had a real good time.

The natives are now getting seal so that we have plenty to eat. There is hardly a day goes by that I am not presented with a fresh seal liver. Young seal liver tastes very much like calf's liver, and is really very good. I am not speaking of the fur seal.

its head out you shoot at it with a rifle. A seal's head is about the size of a grapefruit. Wish I had one now (that is, the grapefruit).

We have had a great deal of wind and snow, about 10 inches on the level, and I haven't been hunting for over a month. But with all this north wind we have had for the past week there should be some bear coming along soon, and I hope to get a nice polar, if I have a chance. Speaking of thrills, didn't I have one though a few weeks ago when I chased a bear about fifteen miles! I didn't even get a shot at him, although he was a half a mile ahead of me when I started after him. I had to give it up to get back home, as it was Saturday afternoon and I was obliged to be home for the Sunday work. But it was a great disappointment that I couldn't have gone on and had at least a shot at him.



JAWBONE OF A SMALL WHALE ON THE BEACH AT POINT HOPE



THE PRIORY GIRLS AND THE SUNDAY-SCHOOL MARCHING INTO THE HONOLULU CATHEDRAL FOR THE EASTER SERVICE

EASTER IN RAINBOW LAND

By Florence E. M. Hancock

THE Hawaiian Isles, the home of sunshine and flowers and sparkling surf, are no less the home of the rainbow, which so often hides in the valleys, and spans the mountains, and glorifies the landscape far and near.

Those who attended the children's service in St. Andrew's Cathedral in Honolulu on Easter Day thought that the rainbow had surely entered the sanctuary to add its glowing colors to the pure white of the lilies and the soft green of the ferns and palms, symbols of the resurrection joy.

Looking again, however, one saw that the rainbow colors were there, it is true, but they were broken up into banners which floated above a sea of bobbing heads of children who had come from all parts of the city to offer up their prayers, and glad hymns of praise, and make their offerings,

earned by many a sacrifice, for the spread of the blessed Kingdom of Christ.

No better evidence of the power and efficacy of that same Kingdom could be given than this gathering of boys and girls, some with white skin, some with brown and some with yellow—all one in the household of the Church and bound together with ties of love. These islands are surely the melting-pot of the nations, and in their genial atmosphere some race-problems bid fair to be solved.

Representatives from twelve Sunday-schools were present, a new school being added to the list during the past year, owing to the earnest efforts of a former Priory School girl. They came from the different parts of the city under the care of their teacher, some of the Chinese and Japanese in their picturesque native attire. Out-

side the cathedral eager fathers and mothers—Chinese, Koreans, Hawaiians and Japanese—waited to see the children appear.

One of the strongest features of the work of the Church in Honolulu is the training of the children—work which is already bearing fruit in abundant measure.

The singing and responses were hearty, and the presenting of the offering fraught with deepest interest, for it represented so much labor and self-denial on the part of the givers. Each school had its contribution tied up in a colored bag, and the one chosen to carry it forward was deeply sensible of the honor and importance of the office. One dark Hawaiian boy was like an eager steed straining at the bit. He could hardly wait his turn, so anxious was he to set out on his journey up the aisle with his precious bag of coin.

After all the schools had contributed

it was announced that a little boy would like to make his first offering, and the Bishop's six-months-old grandson went forward in his mother's arms to add his mite.

Over \$1,000 was given for missions, and then the long procession of children, led by the choir and clergy, marched out around the cathedral close singing familiar hymns, little voices joining heartily while little hands bore aloft the fluttering banners. In the choir were Chinese boys from St. Elizabeth's, Chinese young men and women from St. Peter's, and Hawaiian girls from the Priory, their white veils framing their fresh young faces.

It was a happy occasion; bishop and clergy, parents and children entering fully into the joy of the service and carrying away a new realization of the wondrous message, "The Lord is risen indeed, and hath appeared unto us."



THE INTERIOR OF THE CATHEDRAL IN ITS EASTER DRESS

THE MINISTRY AS A FIELD FOR SERVICE

By the Rev. Charles L. Slattery, D.D.

TO the best men, college days are days of splendor; for they are filled with ambitious dreaming. Such men have their hardships, but they are not chilled by them; therefore they do not count the cost of their dreams. When, with the glory of springtime upon them, they cast about for a possible vocation, they are apt to judge money and power insufficient ideals. If made serious by illness, disappointment, or sorrow, they see in a flash that what is most worth while is to spend all life helping people over the hard places, thus to become servants of the world. Other ways of spending life appear cheap in comparison. That they know little of the world does not matter. But it matters supremely that when they are at their best they are absolutely unworldly; they long to serve. God puts that longing into their hearts.

It is to men in such a mood that I write these pages. I should like to tell them certain ways in which they may serve the world, if they will become ministers of the Lord Jesus Christ.

I

In the first place, the minister of Jesus Christ is bound to help any one who asks his help. He may not be able, he may not think it right, to give exactly the help that is asked. But the best help in his power, the best he knows, he is, by his office, compelled to give. Most men have friends to whom they can turn in perplexity, or trouble, or despair; but a good many people have no satisfactory friends. These friendless ones, who have no claim upon any other man in the community, have a claim upon the Christian minister. He is set in the community to hear the tale of woe, or to hear the confession of a sin which is stifling the guilty soul, or to hear the

glad tidings of some victory, or to share some trembling hope. His task is to be any man's friend. The need of help and the desire for it, are the only requisites. The man who asks it may be a parishioner regularly at Church: he may be a stranger from the ends of the earth. The Christian minister's face is never turned from any poor man, in whatever way he may be poor.

Nor does the Christian minister wait to have people come to him. He is going through the streets seeking those who wonder if any man cares for their souls. As he goes into house after house, it is revealed to him how people crave help,—support in the sterner efforts to do right, sympathy in the baffling griefs and trials. He is cast down because words of courage and fellowship are so feeble; he exults if such frail things as words can bring any help at all.

This world is very full of trouble. Can you think of anything finer than to be set apart to the eternal task of helping people to conquer it? If you give yourself to this task, you will find the days too short to do all that you feel that you ought to do. You will wake in the night to think, with a pang of remorse, of some one whose need you have overlooked. You will believe in people whom every one else has given up as depraved. As you trust in the love of Christ to reclaim all men, so you, believing in the power of that love, dare not believe any man beyond redemption. Your help will go in and out, among the tumultuous needs of men, till it comes to the last and most desperate need: you will be a friend to the man whose own mother casts him out.

I am giving you no imaginary picture of the world's need of help. The men who are in the ministry to-day

know that the need is enormous. If you wish work that will serve men, come; the Christian ministry offers it in startling abundance.

II

The second way in which the Christian minister can serve the world is by teaching men to know God. God has revealed Himself in many ways all through the centuries—through nature, through every man's conscience, through great prophets, but most of all through His Son, Jesus Christ. To deepen this most important knowledge is the chief part of a minister's training. We make no pompous boasts of how much we know. We are quite aware how short a span our knowledge covers in the infinite distances. But we do know that the Lord God is our Heavenly Father; we do know that His love and forgiveness were seen in the face of Jesus Christ.

Many people ignore God till they come to a horribly dark corner; then they often speak of Him as "cruel force" or "fate"; or else they curse Him, and turn their tear-stained faces to the wall. Other men, in brutal selfishness, make of human beings worse than slaves for the sake of money, cheat their country for personal power, or sell their honor for a moment's pleasure; and all the time, they protest that it is no one's business but their own—they do not so much as think of God. To all such people the minister of Christ is appointed to remind the times of God. God loves, and God cares. His love is full of healing, and His sternness is full of pity. It seems too vast an undertaking for any vocation; but some way, through God's grace, a Christian minister, now and again, may convince a mourner that God's love transcends the sorrow; some way, now and again, he may convince certain hard souls that God is watching them as they stamp their heels into the flesh of His little ones.

As the spires of churches rise

among the worldly buildings of our great cities, reminding busy men that after all the invisible God owns us, every one, so the ministers of Christ, simply because they are ministers of Christ, as they go through the streets, remind people that God has His official witnesses, who give their time solely to what they believe His bidding. Nor are they mute witnesses only: by sermon, by explanation, by personal talk, they modestly bear their testimony, through their own experience, to God's care of us all. There is no chance for wasted words or for rhetoric; it is all too fundamental for that. Through the help of the Christian minister, men who might otherwise walk in grim darkness come out to paths of increasing light.

What would the world be if there were not men, by a definite commission, appointed to keep the hopeless and the careless mindful of God? If they live with all their might, who give to the world such profound help as they?

III

The third way in which the minister of Christ may serve the world is in building up the character of individuals. No function within his vocation is higher than this. The world understands well enough that character maintains the fabric of society; without it our boasted civilization would be in shreds to-morrow. Business, government, science, friendship all exist upon the sincerity of character. The ministers of Christ do not pretend to be the sole agents in its cultivation: settlement workers, teachers in our public schools, physicians, unselfish laymen interested in their fellowmen everywhere, are doing a huge share; but it is safe to say that the brunt of the labor in developing the character of individuals falls upon the officers of the Christian Church. The man who becomes a minister of Christ bends all his energy to make men their best selves. In our time

when moral issues are conspicuously to the front, the confessedly moral leader of the community has a unique opportunity to educate the righteous and sturdy individuals who, because of their integrity and courage, must fight for civic and national reform. The Christian minister is the real leader of such fighters, because he stands for character for its own sake.

The minister has certain well-tested means of training character. First of all, he devotes much time to children. Some of our ablest clergy become schoolmasters, that their parochial work may be exclusively among those whose characters are plastic. And every clergyman recognizes among the children of his congregation a chief opportunity. He pleads with parents, directly and through sermons, to inculcate obedience, reverence, responsibility. He teaches the children to pray; he sees that they learn somewhat of God; at the most impressionable age he prepares them for Confirmation, and so brings them to a conscious discipleship in Christ. Some, grown to maturity, lapse to worldliness or fall into wicked living, but a multitude go forth to be the tender heart, the strict conscience, the earnest spirit of the Nation. What the Nation would be without the pastors, who, obeying the Good Shepherd, have fed His lambs, is not pleasant to contemplate.

Then the minister recognizes what the worship of God in His Church does for character. It is in no perfunctory manner that he leads the people in the services of the Church. He knows what a help church-going is to right living. Through the week he pleads with the people to come to Church; and on Sunday he puts all the life he has into the prayer that through a common worship the individuals of the congregation may lift their hearts to the Father, giving Him the bounden offering of their praise, and pledging Him, in filial gratitude, their honest endeavor to lead straight and beautiful lives. Any one who

watches for several years those who go steadily to Church, knows that it is no mere survival of an ancient custom, but the response to a practical and universal need. For character is developing, and great souls are being born.

It is in the Holy Communion that the minister of Christ especially leads the people in offering to God themselves, their souls and bodies, to be a reasonable, holy, and living sacrifice unto Him. A venerable bishop was wont to call it the Trysting-place of Love. It is also the great Sacrament of Strength. It is the acknowledgment that motives of prudence are insufficient. Character can reach its summit only by pledging its loyalty to an absolute Master, thereby beseeching His help, in becoming true and loving enough to please Him. Fear of consequences, personal ambition, hope of amazing rewards, all fail in perilous temptations. Character is secure only when it has been fused with the divine power, wholly lost to its own ability, that it may rest in the Strength that is indomitable.

Without minimizing the character built into the world by others, we may fear no contradiction in saying that it is to the Christian ministry that the world mainly owes its advance in the growth of true character. When we reflect upon our own frayed and ragged character, we must shrink from such leadership. But some one must try. Why not we ?

IV

Another way in which the Christian minister may serve the world is to make good people efficient. Often those who have the desire to be benevolent in possessions or personal service, do not know exactly what to do. They do not happen to know the people who would be benefited by exactly their kind of help. Now the Christian minister ought to bring together those who can help and those who need help. He may bring this

gift of efficiency both to action and to thought.

Think first of action. It may be that two people in opposite ends of the town are lonely. The Christian minister sees the congenial comradeship that might be a mutual sustenance, and he brings them together for a lasting friendship: together they do noble deeds; alone they had accomplished nothing. One with skill and deft economy is sent to a household where such traits inculcated would make a short income sufficient, and this friendship of sunny advice drives a wolf, already howling, quite out of hearing. One with vigor and courage is sent to a man whose will is weak through self-indulgence, and in the grace of what seemed an unequal friendship, two men walk together to a common victory. One with money but no time is brought to know one who has no money, but much time and ability; and needs and aptitudes are so dovetailed that each is grateful to have discovered the other. The man who stands in the town as the friend of all who will receive his friendship, is constantly binding the town together into a unity of mutual help. He is making goodness efficient in action.

Think now of thought. The world of knowledge is tending more and more to specialists. The botanist, the chemist, the zoölogist, the philosopher, the historian, the sociologist, the physician, all are tending, more and more, to limited fields of research. Day by day, wonderful discoveries are made in the kingdom of knowledge. The danger is that all this knowledge will be only partially useful, because unrelated, the fragments here unrelated to the fragments there. The Christian minister, being to theology what the general practitioner is to medicine, must always be alert to discover the knowledge that will make his message more pointed and convincing. He is peering into all the varied reports of the growing knowledge about God's universe, especially that part which

pertains to man and his destiny; and all of it, instantly, he claims for religion. So far as he can master it, the work of specialists shall not remain isolated and unfruitful. He cannot have the intensive knowledge of the specialist; but he can have what is equally essential for truth, the eager intention to see truth whole. Therefore he carries the marvelous discoveries up into the light of Christ's Gospel, and so gives the world a practical benefit which the distinguished specialists little suspected in their great discoveries. I am conscious that this is a stupendous task. But the Christian minister stands before God in reverence for all that bears the name of truth. He is not afraid to take up each contribution as he finds it, and to test it as well as he can. He is not alarmed by paradoxes or apparent contradictions. He cares little what men say about his credulity or his excessive patience. He is content to wait. He has an open mind, and as he turns aside from each new message from men, he looks up to God. Acknowledging all as belonging to God, he is not afraid of the ending.

The Christian minister is set to make efficient both the good will and the good news of the time. Once more, is it not worth while?

V

I shall mention only one other way in which the Christian minister may serve the world. A paramount duty before the Church of the immediate future is Church Unity. I do not know how it is coming, but I have sufficient imagination to dream what it will mean to the world when it is accomplished. It will mean new life for the little villages among the hills; it will mean a cleansed life for our great cities; it will mean a more consistent search for ideals in our national government. Certain evils, permitted by a divided Christianity, must shrivel under the bright light of a Christianity united. Certain brave purposes

which languish now must flourish when forces and prayers are one. The heathen world, already beginning to yield to a Gospel of Love which separates its disciples, must give rapt attention to a Gospel of Love which has brought its believers together. Our selfishness and our timidity will alike be gone, and we shall have wit and love enough to try the divine experiment of living in God's Kingdom as united children of one Father.

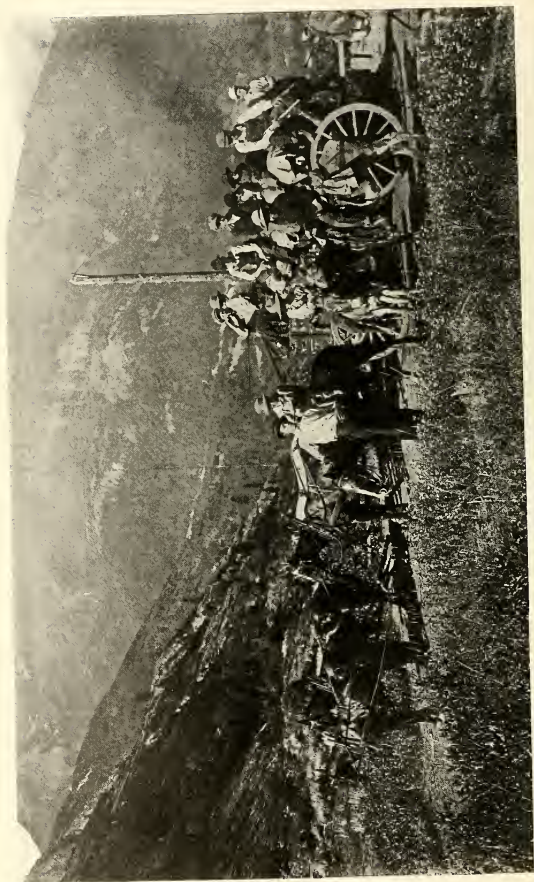
That is the task which is to fall upon those who now enter the Christian ministry. One recognized in America as a prophet, said a few years ago that people were wont to predict that the main accomplishment of the twentieth century would be the conquest of the air and the conquest of the ether; but he was sure that the main accomplishment of the twentieth century would be international arbitration and the unity of the Christian Church. The fact that no one dares to predict how Church Unity will come, cannot make us deaf to the insistent cries for its coming: from the little towns, burdened with several dying churches where one would live; from theological seminaries, endowed in all but students; from foreign missionary fields, made ridiculous by rival champions of what seems the same faith; from sensible and generous business men, who long to see their gifts used to the utmost and not wasted in any degree. All these cries are for Church Unity. Already the authorities are listening. Already academic questions of preference and taste are being pushed aside, and the momentous essentials are being discussed. We are getting towards the day much faster than we have faith to see. It is a magnificent vision.

I am sure that if you will give yourself to the Christian ministry, you will have your part in bringing about one of the most exultant events in all the history of the Church. How this consummation of our hopes will affect the world, we may only imagine,—we may

imagine that it will be almost as the coming of Christ.

If you wish money, if you wish fame, if you wish political power, you must not think of the Christian ministry. But if you wish to be a servant to men, in the most vital issues of life, then I plead the opportunity which the Christian ministry offers you. You may serve in any part of the world—in a great American city, in a country village, in a mining camp, in the cold of Alaska, in the heat of China or the Philippines. People's faces and people's houses may differ, but their needs are strangely alike. You can fear neither tameness nor ease. There is hard work to do everywhere, work which will endure till at last the whole world is one in Christ Jesus. The Christian ministry offers to the college man of clean heart and sound brain the supreme chance to serve the world.

THE greatest sight in India was not Mount Everest or the Taj Mahal. It was a lone American woman physician, daughter of a university professor, living alone in one of India's sacred cities. In Brindaban, on the Juna, thronging with garlanded sacred cows, chattering sacred monkeys, vile priests, temple women to the number of eight thousand—a haunting nightmare of a city—she was carrying on her work. We had taken tiffin with her. Never can I forget that good-bye as she stood on the veranda of her bungalow. It seemed so impossible to leave her there, lily-faced, lily-souled, in that cesspool of iniquity, with not a single one of her own race. She answered the unspoken thought: "But these people are my people." Her life was a vow. With another, she had said: "These people shall be my people until my God is their God." So the people call her a Sadhu—a holy one—and when she lay sick unto death they hovered about the door, saying: "I will not speak; only let me see her."—*Mary S. Taft.*



ST. PAUL'S BOYS' CLUB ON THEIR WAY TO CAMP



ST. PAUL'S CHURCH WITH THE BOYS' CLUB HOUSE IN THE REAR

AMONG THE MARBLE MOUNTAINS

By the Rev. Oliver Kingman

IT was in St. Paul's Church, Marble, that the late Bishop Knight held his last service and preached his last sermon. Leaving Marble on that Sunday afternoon, he traveled on foot twelve miles down the canyon to Red Stone, a mission station, where in the evening he was intending again to hold service; but on arriving in that camp his strength failed him and he had to forego the service. He returned to his home in Glenwood Springs where he took to his bed, and a few days later passed quietly away. The building of the church was his last achievement. How fitting it was that he should have closed his ministry in the church which he had just completed.

The town of Marble is nestled in

the heart of the Rocky Mountains, and is surrounded on all sides by lofty peaks. It is reached only by a single-track railroad, built to carry the marble down out of the mountains to the main-line railways.

Out of Marble in all directions are many trails which lead off into different parts of the mountains; some to abandoned mining camps, others to abandoned mines long ago exhausted of their earthly treasures. Many of these are the old Ute Indian trails. The Indians in the early days used to cross these mountains to fish and hunt, their chief hunting-ground being in the vicinity of Marble. But the game has rapidly disappeared before the onward march of civilization. The



IN THE MARBLE QUARRIES

mountain sheep, the elk, the deer and the bear, while still inhabiting the fastnesses of the mountains, are only rarely to be seen. Nevertheless, the coyotes, wildest of all wild animals, still make night hideous with their frenzied bark.

In this region is found the finest marble in the world. When the United States Government decided to build in Washington, D. C., a fitting monument to Abraham Lincoln, the commission in charge of the undertaking was instructed to use the best building material available, regardless of the expense. Many people were surprised when they learned that marble found in our own country was given the preference, not only over all other building materials, but over the marbles of Greece and Italy, out of which the great masterpieces of sculpture have been carved.

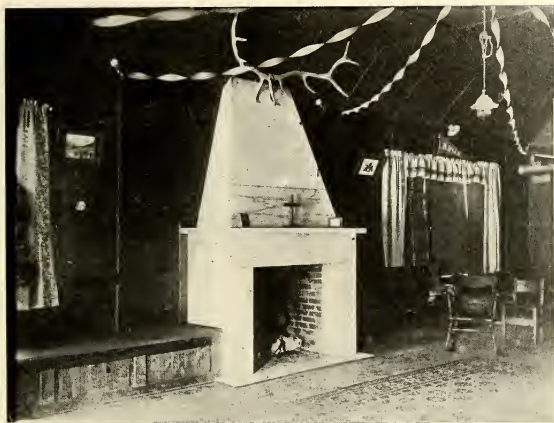
In this town where this pure white marble is being quarried, and the Lincoln Memorial is being sculptured, the Church is actively at work. It is the only church, and is called upon to minister to a population of many different nationalities representing varied

forms of Christianity. The church maintains a very large Sunday-school, perhaps the largest in the missionary district of Western Colorado.

From this mission, which is hardly two years old, there are two candidates for the sacred ministry, both of them university graduates. One is now studying at the Episcopal Theological School, Cambridge, Mass., the other at the General Theological Seminary in New York.

In connection with the church there is a large boys' clubhouse, which was erected about a year ago. I think that many Eastern boys would become very jealous if they once got a glimpse in the spacious club room, its wall covered with Indian trophies and antlers. The large fireplace, built of pure white marble, is a gift of the president, J. F. Manning, of the Colorado-Yule Marble Co. Around it on winter evenings the boys gather to rehearse Indian and mining stories of bygone days of these regions, while the yule log from the mountainside sheds its cheer over the whole room.

The boys have their club well organized and make their own rules and



INTERIOR OF THE BOYS' CLUB HOUSE

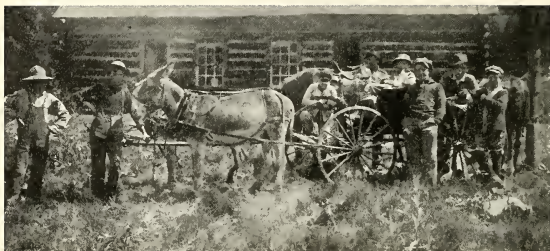
regulations under the supervision of the rector. Once a month there is a social function to break the monotony of the long winter season.

In the summer, the boys go into camp in the mountains. We do not have to go far to find ourselves away from civilization. A few miles over some trail or mountain road brings one into wild regions. Late last summer the boys' club went into camp twenty miles across the mountains. We passed through a very wild canyon, over several avalanche-slides beneath which the river, winding its way through the mountain, forms a perfect arch-bridge, over which we drove, and on which the boys had much sport throwing snowballs and playing tag while the men worked digging a road to drive the load in safety up over the snow.

In this canyon it is no uncommon occurrence for some belated traveler, passing through in the winter season,



MAKING A ROAD AROUND THE SNOW-SLIDE



THE CAMP ON THE EAST RIVER

to be caught and buried in one of these avalanche slides, only to be dug out in the summer when the snow has melted sufficiently. If the snow in these deposits, which ranges in depth from fifty to a hundred feet, could tell its age, perhaps it would antedate the history of man.

Having passed a beautiful emerald green lake, we emerged into an open park made with nature's hands and watered by a stream of crystal pure water, filled with trout, and flowing by the very door of our cabin. It is not uncommon for the smallest boy to return to camp with a basket filled with the speckled beauties, and the order must go out that no more trout are to be caught until those we have are disposed of.

We are ten miles from the nearest habitation—Crested Butte, a coal-mining camp, which has suffered much from the coal strikes. Here the boys find an opportunity to indulge in a game of baseball, from which they usually return to camp ignominiously defeated. The coal strike has caused the church in that community to close, and for the past year there have been no spiritual ministrations of any kind.

Many tragic tales are told of these mountains. On the top of one of them is a mine with its mining houses. In

the early days a party of men was left there to care for the mine during the winter. One of the men was taken sick and must be brought down fifteen miles to the hospital. The start was made with the sick man on an improvised sleigh made of snow-shoes. The snow on this precipitous descent began to slide, and the whole party was carried thousands of feet down the side of the mountain and buried many feet under the snow. In the summer, when the snow began to melt, their bodies were recovered.

Here again is the grave of two horse thieves. They had stolen horses from a ranch several miles over the mountain, and were pursued by a posse of cowboys. Part of the posse was killed in a running fight and the snow was dyed with their blood. The thieves came to the fork of the river, where they believed that their pursuers had lost the trail; but the posse came suddenly upon them, they were both shot and buried in an unmarked grave beside a large mound.

With such hair-raising tales the boys return home, having much material for stories on the long winter evenings as they watch the flames leap up the chimney in the fireplace of their clubhouse.

WHY I WAS BAPTIZED

By a Former Student of St. John's University, Shanghai, China

Probably every Christian has found himself speculating as to how the Gospel Message would sound in his ears were he to hear it for the first time. Here is the personal experience of one of our Chinese Christians as narrated in an article published in the *St. John's Echo* for January.

I ENTERED St. John's in the fall of 1905, a fourteen-year-old boy.

Like children of all non-Christian families at that time, I regarded Christianity with apprehension, and this attitude I kept during the first two years of my school. I considered the chapel services a nuisance, and studied "The Life of Christ," and "The Extension of the Kingdom of Heaven" with but little interest.

In 1907 I began to undergo the dangerous influences of "little knowledge," and to assume an antagonistic attitude towards Christianity. I associated with friends, good Chinese scholars of the Confucian school, to whom Christianity or any other religion was entirely out of place. I read many anti-foreign and anti-Christian books, one of which, I remember, characterized Christianity as one of the many methods by which the Westerners plot to disintegrate China.

My anti-Christian feelings were at the worst about 1908, when I regarded Christianity as a big "fake"; the missionaries as agents of their governments, which conspired to the ruin of China; and all the Chinese converts as "rice-Christians," who were good-for-nothing, hypocritic traitors of their country. Cases of Catholic *imperium in imperio* were then frequent, and these combined with the several "rice-Christians" whom I actually met greatly strengthened my antagonism towards Christianity.

At the same time, however, I became more receptive of enlightening influences. Now and then I found Sunday sermons interesting, and had to admit

at places that Christianity had certain good points. I studied under Dr. Pott his "Parables of Christ" with deep interest, and after I got through them I felt sure all these parables were not made accidentally, but with a deep purpose, and that he who made them was no common personage.

In 1910 I sailed for America with the second batch of the Indemnity Fund students. After we passed Hawaii, greetings from Young Men's Christian Associations all over the States continued to come by wireless, and as we were nearing San Francisco, several of their representatives came on board to help us in landing. From here on till we reached our destinations we were under constant cordial care of the Y. M. C. A. people, and one could have believed that our government had paid them for all these troubles. Their unselfish service and hospitality certainly reflected credit on the association which they represent and on the religion in whose name they work and serve.

I attended my first service in an American church at San Francisco. It was the First Baptist Church, and for the first time I saw rites different from those of the St. John's Pro-cathedral. Later, I found out the existence of denominations in Christendom, and satisfied though I was with the fact that denominational differences were mainly historical, and in no way affect the common essentials of belief, they did not fail to give me an unpleasant impression. The first Christmas day in America was observed by going to an Episcopal Church. The hymns and the procedure were quite familiar to

me, and with the addition of red and gold scrolls on the wall, I could have imagined I was once more in the St. John's Pro-cathedral.

During my first year in America, I attended a Bible Class every Sunday under the leadership of the secretary of the University Y. M. C. A. There were half a dozen of my countrymen in the class, the majority of us being schoolmates at St. John's. It was a most profitable year for me, and I was enabled to see many teachings of the Bible in new lights. I remember an amusing incident in connection with a lesson on prayer. Our leader had been saying that a true Christian prays as if everything depends on God, and then starts to work as if everything depends on himself. He continued to remark that when one prays to God to give him his daily bread, it is not to be hoped that God will drop down a little piece of bread every now and then, but he should do so in a spirit of confidence and gratitude that God will enable him to earn a living.

In the summer of 1912, I attended a Students' Christian Conference at Lake Geneva to which Chinese students have been regularly invited, and as a rule there were some forty of us to enjoy the privilege, the rare and inspiring privilege, of seeing American manhood at its best. Let me recommend to every one of those who have the chance of coming to the States, that they make it a point to attend at least one of such conferences, of which there are about a dozen in different parts of the country during early days of summer. They cannot fail to open the eyes of an outsider to the immense force that Christianity exerts on the flower of the American nation. What struck me most in the Lake Geneva Conference were the life work meetings that took place every day at sunset by the side of the lake. Here young men received calls for missionary works from different parts of the

non-Christian world, and here many of them resolved to forsake what might be prosperous business careers in order to go to strange places in a spirit of service. Great are the sacrifices of a missionary which I had till then been unable to appreciate properly, and it was brought home to me like a flash the great wrong I had done the poor missionaries, when I accused them for being conspirators against the welfare of China. Missionaries it was that first gave us modern schools, and modern medicine and surgery, besides the Gospel to which we are now only beginning to listen; and yet we call them conspirators!

In the beginning of 1913, I was fully satisfied with the essential principles of Christianity. There were many things of minor importance, which I yet could not understand, but which, I was advised, did not prevent one from accepting the faith. The failure to distinguish essentials from non-essentials has been frequently the stumbling-block to success in life, and I know men who find it impossible to believe the existence of God simply because they cannot explain how Christ fed a thousand people with one loaf of bread. I was satisfied with the former and was willing that the latter should take care of itself. Accordingly I was baptized on Easter eve, 1913.

THE "Chinese Churchman's Year Book" for 1913 gives statistics of the Chung Hua Sheng Kung Hui ("Church of China," *i. e.*, the fruits of the Anglican missions in that country). There were eleven English, Canadian and American bishops, 148 white clergy, and 587 other foreign workers. The Chinese staff included ninety-nine clergymen and 1,482 other workers. The baptized Christians numbered 31,323 and communicants 13,192. During 1913 there were 2,102 adults and 1,280 children baptized.

NEWS AND NOTES

THE dwellers in the Church Missions House were shocked on the morning of Thursday, April 8th, to hear of the sudden death on the previous day of the Rev. J. Newton Perkins, for the last seventeen years secretary of the Church Building Fund. The day previous to his death he left his office for his home with what seemed to be an attack of grippe. This was severe enough to send him to his bed. After a visit from his doctor he apparently dropped into sleep—a sleep from which he never awoke. His death was caused by valvular heart trouble.

Mr. Perkins has been for many years a well-known figure in the Church. His entire ministry was spent in the dioceses of Long Island and New York. He was in his 76th year.

FROM the Bishop of the Philippines we receive the distressing news that Miss Caroline Butterfield has broken down in health and is now on her way to this country. Miss Butterfield, who succeeded Mrs. Bartter in the work of the House of the Holy Child, Manila, had already proved herself one of our most efficient woman workers. We trust that her indisposition is not serious, for her loss, even for a brief time, will be greatly felt.

ON Friday, March 12th, in St. Matthew's Church, Fairbanks, Alaska, Bishop Rowe ordained Mr. Guy H. Madara to the diaconate. The candidate was presented by the Rev. H. H. Lumpkin. Notwithstanding that the service was on a weekday the church was filled with friends of Mr. Madara from near and far, of whom he has many in this section of Alaska.

Mr. Madara went four years ago to Nenana, where he became the business agent of the Tanana Valley mission. He has acquitted himself with such credit that his advancement to the diaconate is thought to be fitting.

AN interesting work has recently been opened in Chicago by the purchase, from an English-Lutheran congregation, of property on Indiana Avenue, consisting of a church and parish house. This is to become All Angels' Mission for the deaf, and is the only church for the deaf west of New York and Philadelphia. The property was purchased for \$7,000 and has an indebtedness of \$2,000 resting upon it. Repairs and improvements are urgently needed which will make the sum total required about \$5,000. This will produce an admirable property for this purpose. It will be the headquarters of the Rev. Mr. Flick, our deaf-mute missionary in the Middle West. The deaf-mute population of Chicago is over 2,000—many of whom are as yet religiously unreached. The new All Angels' Mission has a communicant list of 100 and is developing an important influence among the deaf. The necessary means to push forward this work should be had without delay.

WORD comes to us from Seattle of the death of Cyril Rowe, younger son of the Bishop of Alaska. For years he had been an invalid. It will be recalled that Mrs. Rowe died a few months ago and this second bereavement follows closely. The bishop is in the interior of Alaska and it may be difficult to reach him. All lovers of missionary work will sympathize with him and join their prayers that he may be strengthened and supported.

Mrs. Maud B. S. Thompson writes from St. Luke's Mission, Salschaket, Alaska, under date of February 8th:

I WONDER if it will interest you to hear that we have appointed a chief—in fact, two—to take the place of Jarvis, our late chief who was drowned last summer. Mr. Madara sent word he was coming out and I asked all the men to meet us in the chapel on February 1st and talk things over. After discussing the matter for about three hours Chief Joe was made first chief and David Charlie second. Everything goes on beautifully at the mission and in the village. I have between nine and ten cords of wood all sawed and piled in the backyard, which says much for the new chief, as I told him it was the bishop's wish that plenty of wood be brought in for the mission.



We have caught a glimpse of a letter which tells rather effectively some of the trials of missionary life in Africa. It is from a member of the German mission at Kamerun, and has so much local color that it is well worth printing.

YOU people at home can sit down in your comfortable seats in a warm, well-lighted room, with no centipedes dropping down on you from a palm leaf roof—centipedes as big as a well-sized German bratwurst, hard-shelled as an icicle. Neither do you have to stop in the middle of your reading to kill a snake. Once I was reading in my room at night. Doctor had gone to bed. When I heard him pounding around in the front room at a great rate, so that I was moved to ask if he were breaking the Sunday evening by housecleaning, he said it was just a snake, dropped down from the ceiling.

But, of course, you know, that does not happen every day; though we are more or less in danger of many things; so are you; so is most anybody who has a certain life work. And everybody gets used to his particular dangers; gets used to the chances he has to take day after day. I tell you, I would not trade with any

of you, if we do have a thousand chances to catch sickness, leprosy, *mebata* and everything else. There is one thing to be considered; the Lord watches over us with a special care. We all know it; we all have felt it in great and small things. It's queer how near the Lord is to us out here; seems Africa is nearer heaven than other lands.

I was visiting village schools and went to Mekomengono, a nice "town" of bark huts on the top of a beautiful hill with many, many hills around—a heart-refreshing panorama. How much forest with never a human life in it! The gorilla and the chimpanzee, the leopard and the elephant the main possessors of it. You hear their voices in the "still of the night" with many other queer, absurd sounds. You lift your net a little and peek out at the bright stars, ever the same,—at home over mother's house in Germany, and far off in America; and you thank the Lord that you can lie here on your cot under the ragged eaves of a Bulu hut, many day-trips away from any white people and secure; and you drop off to sleep again, wondering which of his wives Ndongo will finally keep, when he confesses and fixes up his crooked family life, or whether you should throw Bijo out of school or not, etc.; and off you are, until in the dawn of the morning the meager roosters begin to crow, the village babies begin to wake and howl, and the big wooden drum calls you to morning prayers in the village schoolhouse.

Under your net you creep into the necessary attire, put the hat upon the unkempt hair and start off. By that time the village teacher comes back from the drum, clad in his red bed blanket or in a fringed red and white German lunch tablecloth.

In the schoolhouse are the Christians of the town, mostly women at the beginning, and the schoolboys. The heathen sleep on.

THE National Conference of Charities and Corrections meets in Baltimore, May 12-19. This has been for many years the chief general gathering in America of those interested in social work and reforms. Mrs. John M. Glenn, of New York, an active and interested Churchwoman, is the president of the conference.

THE Census Superintendent of the Mysore State, India, himself a Hindu, says that the missionaries work mainly among the backward classes, and that the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined and busy lives. Among Indian Christians no less than 11,523 persons, or 25 per cent., are returned as literate, while for the total population of the State the percentage is only 6. . . . The success in gaining converts is not now so marked as the spread of a knowledge of Christian tenets and standards of morality.

The wife of the Bishop of Western Nebraska writes as follows about a faithful Auxiliary worker of that district:

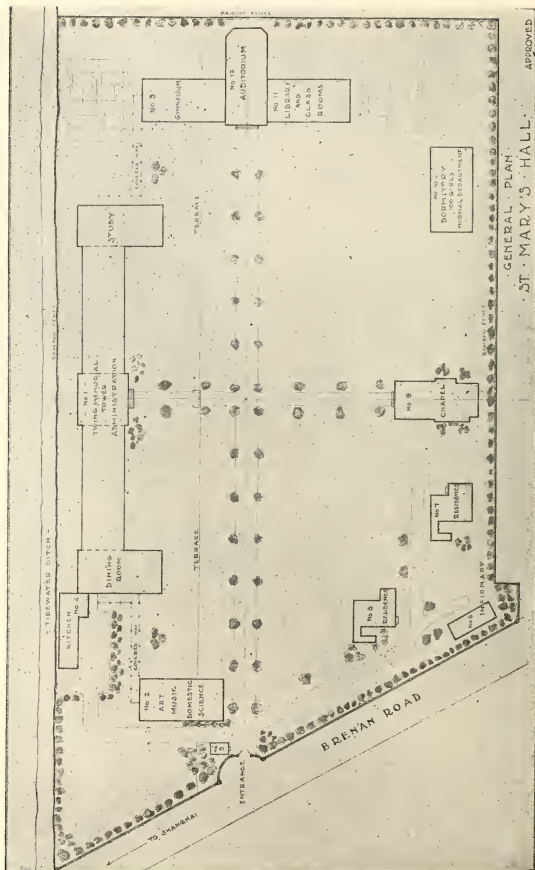
NOT many of us will be reading aloud at the meetings of the woman's auxiliary at the age of eighty-three years. This is what Miss Mary Wooster Young has been doing regularly during the season of Lent just past, for the women of St. Mark's Branch of the Woman's Auxiliary at Hastings, Nebraska. Miss Young has been a member of the Auxiliary continuously since its first organization in this country. She was born in New Haven, Connecticut, in 1833, was baptized in Trinity Church by the Rev. Harry Crosswell, D.D., whom she remembers as "the rector who wore large boots, a high hat, and a ruffled shirt-front." She has been a Sunday-school teacher almost constantly since she was sixteen years old, and is at present teaching a class of young boys



MISS MARY WOOSTER YOUNG

in the Sunday-school of St. Mark's Church at Hastings. Most people at Miss Young's age are considered eligible for the retired list of the Servants of the King, but her chief source of interest and pleasure is the work of the Church, and very few people are more thoroughly informed on the general topics of interest in the mission fields. She is still actively engaged in the work of the Auxiliary, and is the treasurer of the United Offering for the parish branch.

IN last month's issue we made mention that we had been offered two files of THE SPIRIT OF MISSIONS for several years back. The notice brought several applications for these. If any of our readers wish to donate back numbers of the magazine to the libraries which we were unable to supply, will they please address The Business Manager, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York?



GENERAL PLAN
ST. MARY'S HALL.

APPROVED

NEW CHINA NOTES

A FURTHER gift of \$4,000 has been received from the New-China Committee in Washington to erect the church in Nanking. This makes a splendid total of \$7,000 from this committee.

WE have received from Shanghai a general plan of the new site for St. Mary's Hall, indicating the proposed location of the buildings, and a table of the estimated costs of these buildings. The plan is on the page opposite. Below we give a statement of the funds on hand and the buildings already provided for:

FINANCIAL STATEMENT

St. Mary's Hall, Shanghai, China.	
Total Cash received to April 1, 1915	\$39,340
Already paid out for land..	27,000
Total cash on hand in U. S. A.....	\$12,340
Given or pledged for buildings:	
Domestic Science (Mem.)	\$14,000
Infirmery (Mem.)	3,000
Miss Dodson—Cash on hand in China.....	*12,000
Chancel for Chapel.....	†2,000
Total available for buildings	31,000
	<hr/> \$43,340
Total amount of Immediate Needs (as outlined by Bishop Graves)	\$85,500
Available for Immediate Needs:	
From the \$31,000 for buildings....	\$21,000
Cash on Hand....	12,340
The Twing Memorial Building to be replaced.....	15,000
	<hr/> \$48,340
Amount still to be raised for Immediate Needs.	\$37,160

*\$8,000 of this amount is to be used for the Auditorium and is therefore not available for Immediate Needs.

†This chapel is not to be built for immediate use, and this money is therefore not available for Immediate Needs.

ESTIMATED COSTS

1. Main building, containing dormitories for 300, Twing memorial tower, dining-hall, study hall, 18 classrooms, and administration offices, \$50,000.
2. Memorial hall, for art, music and domestic science, \$14,000.
3. Gymnasium, main floor, with tank below, \$10,000.
4. Kitchen and servants' room, \$3,000.
5. Gate House, gate-keepers' bedrooms, \$500.
6. Infirmery and dispensary, with bedrooms, \$3,000.
7. Residence for six ladies, \$5,000.
8. Residence for six ladies, \$5,000.
9. Chapel, \$10,000.
10. Normal school, \$10,000.
11. Library and classrooms, \$10,000.
12. Auditorium, \$8,000.

N. B.—Only the buildings from 1 to 7 are classed as immediate needs.

SPECIAL COSTS

18 classrooms, each \$500; 100 bedrooms for 2 girls, each \$150; 24 bedrooms for 4 girls, each \$500; dining-room for 300 girls, \$5,500; study hall for 300 girls, \$5,500; 700 feet wall at \$1.10 per foot, \$770; 2,275 feet bamboo at \$10 per 100 feet, \$227.50; 300 desks, each \$5; clock for Twing Memorial Tower, \$200; organ for chapel, \$1,000.

A MEMORIAL ward in the men's wing of the Church General Hospital, to cost \$1,000, has been given by a Churchwoman in Boston, through the New-China Committee of that city. Through the same committee has come another gift of \$300 for the same building, making a total of \$3,225 contributed to the Church General Hospital through them. In addition, they are giving much prayer and much work. Several meetings have been held during the winter, with addresses on China, its present situation and needs. At a recent meeting an address was made by the Rev. George Alexander Strong, and splendid lantern pictures were shown by the Rev. Thatcher R. Kimball, both of Boston, and both of whom recently returned from visits to China.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Bishop Brewer, of Montana, who has been speaking in many localities in the East, on behalf of the missionary work of the Church, writes on the eve of his return to his diocese:

I BELIEVE this is to be the greatest year for missionary work and accomplishment that we have ever had. I believe more dioceses will meet their apportionment than ever before. I see increased interest in Missions wherever I go, and hear of greater efforts that are making to meet the apportionment in all parts of the Church. If it can be met this year and the deficiency restored to the reserve fund, it will be a year of healing and blessing for the Church.



The Bishop of Porto Rico writes as follows concerning a recent experience on one of his missionary trips:

I AM just back from a trip to Haiti in which I saw the culmination of a revolution which brought about the abdication of President Theodore and the setting up of his successor, Vilbrun. I saw the whole thing and now have most of the experiences that can happen to a traveler in that country. The army which entered the city while I was there showed the condition of the people in the country. Many of the men are impressed into military service, but would evidently prefer to be left alone and allowed to cultivate their little fields. I saw a number of soldiers whose only weapon was a wooden pole sharpened at the end. I sincerely hope that the United States can in some way establish a financial intervention and give some degree of stability to the government so that the future of the people will not be quite so dark and hopeless. Our Church has a fine opportunity there and I feel sure that in a short time we are going to show some results.

One of the minor distresses which followed in the wake of the war in Europe was the difficulty experienced by our schools in Liberia in receiving their supplies. The friends of the Liberian mission will be interested in the following note just received from Miss Courway, one of our two white missionaries in that country:

WELL! The steamer has come at last!! It arrived Sunday week, February 14, and all the things are not up yet. The cargo was not packed systematically, so none of ours got up until Friday. You may well guess how busy we are. So many have asked to buy provisions that I thought best to say no to all, especially as we don't know when the next supply will come. After our flour gave out we got some through Mr. K. and Bey Salon, but it was musty. We hear reports of the English steamers being stopped again, but don't know how true those are.

A man came yesterday to ask me to take his little girl here. How hard indeed it is to say "No" to those who are coming continually and asking us to take their girls! Could we not? How unwise to turn those away who want to become Christians?"



In the mail for the treasurer's office, not long ago, was the following from our missionary among the Indians at Whiterocks, Utah:

I JUST want to tell you of a half-breed woman who drove in ten miles yesterday to bring thirty cents, the offering given by three of her children (ten cents each). She was to "be sure to give it to Miss Camfield." The boy among them said, "Maybe so I can give more when I get bigger."

We had a nice Easter. The children went through the exercises finely, showing they had had careful and painstaking training. The attendance was 108 and the offering \$14.45. Very good, we thought, for such a tiny place as Whiterocks!

"ONE DAY'S INCOME" NOTES

AMONG the interesting contribution of "One Day's Income" to the Emergency Fund, are the following:

A twenty-five-cent piece sewed with white darning-cotton upon a blank card, sent by an old lady in Vermont.

A two-cent stamp from a little girl.

Two dollars from a stable-boy on a race-track.



AMONG the first to reply to the One Day's Income appeal was one of our woman missionaries who sent \$30 to represent one day's income for each month of the year, and who at the same time asked to remain anonymous.



The rector of a church in the Middle West, in sending a contribution toward the Emergency Fund, says:

"**T**HIS is the first and only response I have had to my appeal for One Day's Income from the members of my congregation, and it touched me very much. It is from a boy who was raised in a county Children's Home and has no relatives that I know of. These children attend my church and this boy became interested and was confirmed about two years ago. He is now earning his own living and is one of my most faithful communicants, a conscientious and honorable young man. I feel more than repaid for twenty years' work in the parish, to have been the means of helping such a young man to get started in the right direction."



ONE of our influential Auxiliary women writes as follows: "I read of the Emergency Fund movement in THE SPIRIT OF MISSIONS, and my whole being responded to the clarion call. We wish to make our contribution annual, with the hope that in the near future our income will not be

subjected to the feverish fluctuations of the past two years. The principle will apply so generally that I can hardly understand how any communicant, or indeed any baptized member, could object to making it a personal appeal, and respond proportionately to it. If it could be made universal in the Episcopal Church in America, it might in time develop into a *quick step* responding to the Gospel trumpet and the Trump of Jubilee throughout our mission fields.



ONE man writes that he has not had a month's remunerative work so far this year, but has a promise of four weeks in May, and will then pay a day's wage.



A CONTRIBUTOR to the Emergency Fund says: "As I have the privilege of contributing weekly to our parish apportionment, I prefer that the enclosed should be a simple Thank Offering for 'The goodness and mercy which have followed me all the days of my life.'"



AS SOUTHERN Churchwoman writes: "Last year, not foreseeing the war and its far-reaching influence, I resolved on an ante-mortem administration of my 'last will and testament,' and among other gifts sent the largest item of my securities to the Woman's Auxiliary to the Board of Missions. Through non-payment of dividends, the Board is not receiving so much as anticipated, and it is my intention to send them on July 1st (when I am expecting to receive the larger part of my income) a draft for \$40, which will give them what they would have received under normal conditions. This will be the income of not *one*, but many days.

THE EMERGENCY FUND IN HONOLULU

BISHOP RESTARICK writes: "I hope that bishops and clergy will take hold of this matter and push it. It is impossible for me to understand the position of some clergy in regard to these matters. With the message from the second lesson of Easter morning ringing in their ears: "Go, preach the Gospel to every creature," how they can be afraid that giving to the extension of the Kingdom of God will lessen their parochial income, is beyond my ability to understand. I wish I could go to some of the parishes and tell them what it is in my heart.

"We are few, comparatively, in these Islands, but if I could show the people how a congregation in Honolulu, not one member of which except its priest and teachers were Christian people twelve years ago, gave to missions through its Sunday-school on Easter Day \$238, they would see how those who have newly found Christ value the Gospel. On Easter Day we had the cathedral filled with children, white, Hawaiian, Chinese, Japanese, Korean, and the offering of those Sunday-schools was \$1,052, and yet the parents of these, or the grandparents at least, had never heard of Christ; excepting only the white children, who form perhaps one-fifth of the whole—and they gave less per capita than the others.

"I have appointed a committee consisting of three white men, one Chinese, one Japanese, one Korean and one Hawaiian, who are to have charge of the campaign to collect one day's income. You will hear from us in due time, and you may be sure we will do our share."

HOW ONE PARISH ROSE TO THE EMERGENCY

WHEN the statement from the Board of Missions setting forth the need of \$400,000 reached the rector

of Grace Church, Mt. Airy, Philadelphia, an Every-Member Canvass was just being completed.

Our apportionment appeared to be amply provided for by the regular weekly contributions. Perhaps we were tempted to measure our responsibility by the apportionment. But the call for immediate help from the Board met with hearty response.

The action of the members and officers of the Board, the employees at the Church Missions House and the missionaries on furlough in giving at least one day's income over and above all regular contributions for missions, stirred in the men of the parish a like spirit. To the challenge, "Who will follow?" we responded, "We will follow!"

The following steps were taken:

1. The Laymen's Missionary Committee first pledged to give at least one day's income, and submitted to the vestry the proposal of devoting the Easter offering to the Emergency Fund.

2. The vestry voted to devote the Easter offering to this purpose, to take the lead by giving themselves at least one day's income and recommend to the congregation a like gift. It has been the custom in this parish for many years to use the Easter offering to pay up a deficit in current expenses.

3. The rector addressed a meeting of the Woman's Auxiliary on the subject, asking their co-operation.

4. The statement of the Board of Missions, together with a personal letter from the rector was sent out to the parishioners.

5. The rector's warden, who is also the chairman of the Laymen's Missionary Committee, presented the subject to the congregation in a short appeal on Palm Sunday.

The Easter offering for the Emergency Fund amounted to \$1,124.00, and the members of the congregation took special delight in making this thank-offering on Easter Day.



MEN'S SUPPER AT CHRIST CHURCH, NEWBERN, N. C.

THE DIOCESAN FORWARD MOVEMENT IN EAST CAROLINA

By the Reverend Wm. E. Cox

THE Diocese of East Carolina—a small missionary diocese, with only nine self-supporting parishes—is now bringing to a successful conclusion a diocese-wide Every-Member Canvass that promises to revolutionize the diocese. On Sunday, March 21st, a simultaneous canvass was made throughout the diocese, in so far as it was practicable to have it on one day. The majority of the diocesan clergy are missionaries, with several churches in their cure, and in order that the clergy might give their personal attention to each point, canvasses were made in some places before March 21st, and some were postponed till later, but all centered around that day in a simultaneous movement. Some canvasses are yet to be made, but all expect to be through before May 1st.

This diocesan movement dates back to January, 1914, when the representa-

tives of the Laymen's Missionary Movement, including the Rev. Robert W. Patton, Provincial Secretary of the Board of Missions, conducted a missionary campaign in the city of Wilmington, followed by what THE SPIRIT OF MISSIONS (May, 1914), described as a "revolutionary canvass." The result of this campaign, in brief, was the revelation of the fact that one-fourth of the members were doing practically all that was done in the Wilmington churches, in the way of systematic subscriptions, and that very few outside the Sunday-schools and the Woman's Auxiliary were giving directly to Missions as the expression of a personal interest in missions. After a two months' educational campaign, an every-member canvass on March 26th, 1914, increased the number of subscribers in St. James' Church from 160 to 450; St. John's Church put duplex envelopes in the hands of

245 out of 247, with written subscriptions from 196 of them; the Church of the Good Shepherd, a mission but recently made a parish, had a still larger proportionate increase in number of subscribers. St. James' Church subscribed over \$4,000 to General Missions, and at the same time increased its parochial support from \$5,200 to \$8,500. St. John's Church subscribed \$1,200 to General and Diocesan Missions, an increase of 183%, and subscriptions to parochial support increased 71%. A third result of that canvass was an increased attendance at the church services of something like 33 1/3%, an increase that has remained permanent.

As soon as the churches in Wilmington realized what the campaign of education and the every-member canvass had done for them, they were moved with the desire to extend the Laymen's Missionary Movement to the whole diocese. Three Wilmington clergy and two Wilmington laymen agreed together to undertake the task. Later on other clergymen and laymen joined in the work, and rendered valuable service in what came to be called the Diocesan Forward Movement, the workers being familiarly referred to as the Forward Movement Team.

Our first move was to get the matter before the Diocesan Council, at a regular business session of clergy and laity, with a full delegation present from all parts of the diocese. We bought a set of the charts of the Laymen's Missionary Movement, also had some diocesan charts made locally, then made a thorough study of the subjects, with a view to giving to the Council an exhibition of the charts and the identical address, somewhat condensed, we planned to give throughout the diocese. That was done. The Council enthusiastically endorsed it, as did also Bishop Strange. That gave us the ear of the clergy and lay delegates from all parts of the diocese, and also the backing of the Bishop and the Council.

We started out on the campaign

soon after the Council in May, but we were not very successful, partly because of the summer vacation season, with many people away from home, and partly because we had not made sufficient preparation for the meetings; that is, the people had not been sufficiently prepared for our coming to make the most of it when we went. We became convinced that the first point to make sure of was the preparation of the people for the visit of the Team. However telling the facts may be in themselves, they do not "tell" if the people do not turn out to hear them. We found that the people had to be stimulated in some way to a point of expectancy beforehand, if we were to have them to talk to when we went. We therefore abandoned the enterprise till the fall months.

When fall came our first move was to go to the meetings of each Convocation, presenting the work there just as we had done at the Council in May, thus getting the matter again before representatives of various congregations in each Convocation. By that time the whole diocese began to warm up to it, and to demand our services to some extent. We succeeded in making a series of engagements running practically every week-night for a month, adding others from time to time, giving only one night to a place. At two places we spent two days, speaking at a "Men's Supper" the second night.

Although these engagements were made in the fall, we arranged for them to begin near the middle of January, and we put the intervening weeks into preparation for them. A diocesan paper is of great value in such a movement, and we used ours as best we could, but our chief efforts were made through the clergy. To each of them we sent a series of suggestions as to preaching along this line, the use of certain leaflets which we had selected from the publications of the Board of Missions, the use of local statistics, etc. The clergy did splendid work in

making this preparation for our coming, and to their efforts a large measure of the success of the movement is due.

While this preparatory work was being done we lost our beloved Bishop, the Right Reverend Robert Strange, D.D., and the Rev. Thos. C. Darst was elected to succeed him. Bishop Darst was consecrated just about the time we were to begin our tour of the diocese, and he threw himself zealously into the movement. One of his first official acts was to send to all his clergy a pastoral letter endorsing the movement; and at his Episcopal visitations throughout the diocese he has commended it from the chancel.

Another strong factor in the movement was the appointment of a traveling secretary for the Woman's Auxiliary. This most earnest woman equipped herself with a select group of

charts and went out to work with the Auxiliaries and in the smaller places where our Team could not go. In her quiet, earnest way she appealed to a few choice spirits in every place she visited, to join her in daily prayer for the success of this work, and thus there sprung up spontaneously a Prayer League touching all parts of the diocese. None but God can tell how much of our success we owe to the prayers of these devoted women.

We of the clergy have done most of the campaigning, working in pairs, the laymen being used as speakers at the men's suppers or other special occasions. We tried to make our addresses both educational and inspirational, giving as best we could the main outstanding missionary facts as a basis for action, with some idea of how to work the plan out to a finish. Wherever we could we got the Vestry to-



Gathering for the morning service



Ready for the afternoon service



A picnic dinner at the schoolhouse



Homeward bound, the canvass completed

gether, either after the meeting at night or before our departure the next day, going over with them and the rector the working details in every particular, even leaving with them a sample duplex envelope printed in the form recommended for the diocese. We tried to make the one day we gave them leave them so they could go through to the end without difficulty. We may not have succeeded in every case, but that was our aim.

Our greatest difficulty was in "crowding." We worked on a one-night schedule as a matter of necessity. It stands to reason that to make people feel the missionary obligation, then to spread before them the world-field, then to show them what we have *not* done for it, then to explain the weekly offering and every-member-canvass idea, all in one night, is a large undertaking if it is done effectively. It is too much to be crowded into one night, but we have had to do it that

way and make the best of it. We opened our meetings with a hymn and a collection, getting then immediately to work with as little loss of time as possible. We have had two speakers wherever possible, who divided the work, thus resting each other and also the people. The two speakers have used from an hour and a half to two hours every night, and the people have listened. The interest has been marked everywhere, and in some places what seemed to be discouragement gave place to a joyful hopefulness.

Practically the whole diocese entered heartily into the movement, certainly those places visited by the Forward Movement Team. But as an evidence of the fact that we were taking the matter seriously, and to be perfectly sure that none of our congregations disregarded it, the diocesan Executive Missionary Committee instructed its secretary to send the following letter to the missionary clergy in the diocese:



CANVASSERS, ST. PETER'S PARISH, WASHINGTON, N. C.



CANVASSERS AT GRACE CHURCH, PLYMOUTH, N. C.

Wilmington, N. C.,
March 5, 1915.

Rev. and Dear Sir:

At a meeting of the Executive Missionary Committee held at the Bishop's House on Tuesday, March 2nd, a meeting of the full Committee having been called, and with a majority of all the members present, the Secretary was instructed to inform each of the missionary clergy in the Diocese of the action of the Committee with reference to the approaching diocese-wide Every-Member Canvass. This action of the Committee is recorded in the Minutes of the Committee as follows:

"By unanimous vote the Committee adopted a resolution instructing the Secretary to write every clergyman in the Diocese receiving a stipend from the missionary funds, stating to him that it is the sense of this Committee, the Bishop presiding and concurring, that the future progress of the Church in the Diocese depends upon the development of the resources of the field itself, rather than depending on outside support; and that next



CANVASSERS AT ST. MARY'S COLORED CHURCH,
BELHAVEN, N. C.

year (beginning June 1st) each and every clergyman expecting help from the mission funds will be expected to see that a thorough every-member canvass is made in each of the congregations he has charge of, and to report the results of such canvass to this Committee at or before the time application is made to the Committee for aid. The Committee and the Bishop therefore urge each and every minister, and every congregation, to take immediate steps in the diocesan Every-Member Canvass to be conducted all over the Diocese on March 21st, or as near to that date as is practicable should any congregation think another date preferable. The adoption of the duplex envelope is recommended."

Last year Grace Church, Plymouth, raised less than \$200 for all purposes. As the result of an every-member canvass recently conducted, it has pledged, for the coming year, \$1,100 for all purposes. That is an inspiring record indeed! An every-member canvass thoroughly made will bring a like blessing to every congregation in the diocese; and if every parish and mission goes

forward as Plymouth has done, our financial problems will be solved, and East Carolina will take first rank among the dioceses of the American Church.

Archdeacon Thomas P. Noe will help you work out the details for your canvass if you or any of your congregations need and ask his help.

Faithfully yours,

Secy. Exec. Misy. Committee.

Now about results. Several substantial congregations are yet to make their canvass, and our campaign is still in progress; a dozen or more congregations that have made their canvass have not yet sent in a report; but we have reports from a sufficient number, representative of all types, from the smallest mission to the largest parish, to assure the complete success of our diocesan movement. The reports thus far received show results as follows:

	Parish Support	General Missions	Gen. and Dioc. Missions	Gen. & Dio. Missions Last Year
Colored Congregations:				
St. Mary's, Belhaven	\$211.20	\$152.40	.....	\$25.00
St. Ann's, Roper	122.40	79.20	.....	15.00
St. Joseph's, Fayetteville	582.65	233.12	.....	85.50
White Congregations:				
St. Andrew's, Columbia	136.60	.....	24.42	.....
St. David's, Creswell	363.36	.....	59.92	74.65
St. Paul's, Edenton	1,565.00	.....	534.00	.....
Christ Church, Eliz. City	2,605.53	504.00	.....	.....
St. Philip's, Fayetteville	67.40	.....	\$7.00	.....
St. John's, Sladesville	80.60	.....	36.40	6.95
St. Matthew's, Yeatesville	75.00	.....	28.80	5.00
St. Thomas', Bath	160.00	.....	40.00	7.50
St. James', Belhaven	531.70	189.20	.....	11.29
Grace, Plymouth	835.40	269.60	.....	19.55
St. John's, Fayetteville	3,051.60	.....	1,145.47	673.00
St. Peter's, Washington	2,680.60	.....	1,319.67	865.79
St. John's, Wilmington	2,241.20	.....	1,169.48	*1,223.04
St. James', Wilmington	8,223.60	5,052.50	.....	*4,288.00
Christ Church, New Bern (verbal report, approximate), \$1,200.00				

* These comparative figures for the Wilmington Churches represent the complete returns after last year's canvass. This is Wilmington's second annual canvass, the returns not yet all in. St. James' Church pledged last year \$4,288 to General Missions, and this year the pledges to date amount to \$5,052.50 for General Missions, its contribution to Diocesan Support being provided for otherwise.

From all parts of the diocese come messages like this: "What the canvassers assumed as a duty proved to be an unexpected pleasure." Another writes: "The canvass has changed the aspect of parochial life in ——— Parish. . . . There is larger attendance upon the stated services. . . . The men who made the canvass were filled with enthusiasm, jubilant enthusiasm, over their success, and are tak-

ing hold intelligently to make the new system work." One of the Negro ministers says: "It has increased the attendance at service, . . . it has shown the congregation a systematic method of giving, and last but not least it has increased our offerings."

One minister, sending his report, closed his enthusiastic note with the words, "Laus Deo."

So say we all.

CONFERENCE OF CHURCH WORKERS OF THE SECOND PROVINCE

THIS Summer Conference, which has heretofore met on the Cathedral grounds in New York City, will this year be transferred to Hobart College, Geneva, New York. There is a distinct advantage to such a conference in meeting at an educational institution, where the atmosphere and environment are helpful to the purposes in hand. Hobart College is beautifully situated on Seneca Lake, and is an ideal spot for combining a vacation period and earnest endeavor to become better fitted for aiding in the Church's work.

The aim of the Conference is to bring together the leaders and helpers in Church work and to equip those who desire to do this work. It is intended for clergy and laity alike. All teachers in Sunday-schools, all workers in missionary organizations, those engaged in any form of social service or parochial activity, will find here rest, refreshment and stimulus for the future.

The Conference will be brief, extending for one week—from July 3 to 10. Into these few days a large amount of work will be compressed. Courses are offered along many lines: missionary, educational, social service and Bible study work. In addition to the regular courses there will be conferences, lectures and public meetings conducted by men and women of recognized leadership. Particular attention will also be paid to recreation periods, and all the out-door facilities of the college will be at the disposal of the Conference.

Not the least beneficial aspect of the Conference will be the community life, resulting from the residing together of so many in the College buildings. The chapel offers ample opportunity for public worship and private devo-

tion. The chaplain of the Conference, the Rev. Lyman P. Powell, will at all times be at the service of those in attendance.

Rooms will be reserved in both Hobart and William Smith College free, a slight charge being made for service. Meals will be about \$5.00 for the entire term. Registration fee, \$2.00.

For further information, address the Rev. Augustine Elmendorf, 871 DeGraw Avenue, Newark, N. J.

SUMMER Conferences of the Missionary Education Movement will be held as follows:

Blue Ridge, N. C. . . . June 25 to July 4
Silver Bay, N. Y. . . . July 9 to July 18
Ocean Park, Me. . . . July 22 to July 30
Asilomar, Cal. July 2 to July 11
Estes Park, Colo. . . . July 16 to July 25
Lake Geneva, Wis. . . Aug. 6 to Aug. 15

It would be difficult to find six more delightful vacation resorts than those selected for these conferences. The grounds are safeguarded against objectionable features, afford opportunity for various forms of recreation, and, in fact, are owned, equipped, and managed exclusively in the interests of conferences of this character. The programs are arranged with a view to preparing workers for participation in the united program of missionary education in which nearly all the Home and Foreign Mission Boards of the United States have joined. The purpose is to bring together wide-awake workers, and to prepare them for more effective service in the churches.

A CHINESE commissioner of education has asked for one thousand Christian Chinese teachers for his province.

CONFERENCE FOR CHURCH WORK CAMBRIDGE, MASS., JUNE 24-JULY 8

THIS Conference, under the leadership of Bishop Parker of New Hampshire and Bishop Perry of Rhode Island, will be held at the Episcopal Theological School, which is beautifully situated in the center of Cambridge, near Harvard University and within two minutes' walk of Charles River. All the buildings having been placed at the disposal of the Conference, ample facilities are afforded for the promotion of its devotional, intellectual and social life.

The Conference is intended "for instruction and training in the spirit and method of Church work." It does this by bringing together for mutual help leaders in the thought and action of the Church and those who are doing, or desire to do, Church work, but feel the need of better preparation in order to render higher service in the extension and development of the Kingdom of God. The advance program recently issued shows how many-sided is the training which is offered. No one can take all the courses, but each may choose what is helpful and stimulating to the special line of work to be taken up. Certainly, with such lecturers and teachers as Bishop Rhineland, Dean Hodges, Dean Hart, Miss Emily C. Tillotson, the Rev. Dr. Burleson, Mrs. H. A. Pilsbry, Mrs. H. P. Allen, Miss Grace Crosby, the Rev. Dr. Gardner, the Rev. Prof. Boynton, the Rev. Prof. Tyson, the Rev. Prof. Jenks, Miss Frances Barney, Dr. W. H. Jeffreys and the Rev. Philo W. Sprague, and such subjects as the Bible, Church Doctrine and History, Missions, the Sunday-school, and Social Service, there cannot fail to be much to interest those who are able to attend.

The Summer School of Church Music will be held at the same time and registration for either will entitle members to the advantages of both. That these advantages will be considerable on both sides is confidently expected. The evenings will be occupied with missionary meetings, music, etc., among the expected speakers being: Bishop Lawrence, Bishop Brewster, Bishop Parker, the Rev. W. H. Van Allen, S.T.D., Rev. Raymond Calkins, D.D., Mr. Ralph Adams Cram, F.R.G.S., Rev. C. W. Douglas, Mus.Bac., Mrs. C. R. Pancoast and the Rev. C. E. Betticher. These and other subjects will be presented: Church Unity, the Clergy Pension Fund, Music of the Russian Liturgy.

The afternoons are left free for rest and recreation, but informal conferences for the interchange of ideas and experience will be arranged under the auspices of the Woman's Auxiliary, the Church Periodical Club, the Girls' Friendly Society, etc., as desired.

There will be exhibits of literature, the latest books relating to the subjects studied, and other material for Mission Study, the Sunday-school, and other forms of Church work.

Three times a day through the week services are held in St. John's Chapel, on the grounds, and on Sundays the Conference goes to the old parish church, Christ Church, with its many historic associations. Bishop Perry will act as chaplain during the first week, the Rev. J. O. S. Huntington, O.H.C., during the second.

Copies of the program, registration blanks and further information may be obtained from the Secretary, Miss Marian DeC. Ward, 415 Beacon Street, Boston.

LIVES THAT HAVE HELPED

VIII. OUR BLACK BISHOP

By the Rev. Nathan Matthews

I. The Black Man's Africa

IT was natural that the attention of the infant Episcopal Church in the United States should have been first directed to foreign missions by means of the black man. In that day he was practically the only non-Christian element in our population. The quantities of slaves which, for nearly two centuries, had been imported from Africa and had become an integral part of the life of the nation—and a most important part notwithstanding their humble sphere—kept heathen Africa before the minds of our forefathers. It was far more real to them than the Orient. It is not strange, therefore, that our foreign missionary society should have been called into being by the appeal of the black race.

It was in 1816 that the American Colonization Society was organized for the purpose of establishing in Africa a colony, similar to Sierra Leone, planted 25 years before by the British. It selected a section of country just south of the British settlement, and thither were sent from America the negroes who had been freed from slavery. Appropriately enough this colony was called Liberia. Here were sent liberated slaves to work out a destiny in the land

of their forefathers; and it was here that we sent our first foreign missionary. In 1820 the Church formed a missionary society. It was expected that work would be begun immediately in Liberia, but difficulties and disappointments were encountered. The first man appointed was unable to go, and the second died as his ship was leaving port. So not until June, 1835, did we actually appoint our first foreign missionary in full standing for work in Liberia.

Let us get a notion of the country and its people. Professor Frederick



OUR FOOTHOLD IN AFRICA.

Starr of the University of Chicago, who has recently traveled extensively in Africa, presents it under the following figure. "Take," he says, "the State of Ohio, which is about the area of Liberia, and select one of its towns, having about 12,000 population—Bellaire, for example. Divide the people of Bellaire into ten or twelve little settlements along the shore of Lake Erie. Now put along that shore about 30,000 ignorant fishermen, then fill the country of Ohio lying back with a million wild Indians—and you have about the problem of Liberia." The 12,000 of whom he speaks are the descendants of the negroes sent from America; the 30,000 along the coast are the Kru and Grebo people who have come more or less under the influence of the Americo-Liberians and are susceptible to good government and Christianity; the million are the natives of the hinterland, largely in their primitive heathenism.

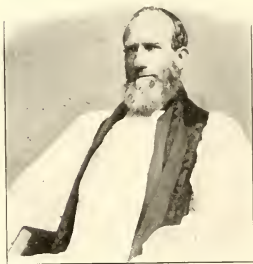
For a quarter of a century the Colonization Society directed the affairs of the colony, but in 1847 Liberia declared its independence and became one of the nations of the world. Its government is modelled upon that of this country. How many of us realize that this little country is the sole

remaining place upon his own vast continent over which the negro holds authority. All else has been divided between energetic and rapacious European nations.

II. Christianizing Liberia

It was a tragic situation in which the first colonists of Liberia found themselves. The task they faced was not unlike that of the first settlers in America. Set down on the shore of a great continent, among unhealthy and strange surroundings, the only thing which they had in common with the inhabitants of the land was the color of their skins. Far back somewhere in the line of ancestry there was of course a meeting-point; but by birth, training and experience the colonizing Liberian was an alien to the native. Though nearly a hundred years have passed the native tribes in the interior of the republic are still largely untouched and uninfluenced by the civilized Liberians. Most of the Christian work undertaken has been along the coast, and there is still much to be done among a million or more dwellers in "the bush."

Many of the early colonists carried with them a knowledge of the traditions of the Episcopal Church, but the Church herself did practically nothing for them, and if they remained moderately loyal to her it was through their own efforts. Other Christian bodies began religious work far earlier than we. As we have said previously, it was not until 1835 that our first missionary was appointed. In 1833 a number of influential families in Monrovia, now the capital of the republic, formed themselves into a religious society, calling their place of meeting St. James's Church. They patterned their service, no doubt, upon the Prayer Book, and their government was like that of the Church in America. These people appealed to the United States for aid in building their church, and asked that a clergyman be sent



BISHOP JOHN PAYNE.



BOYS OF ONE OF OUR SCHOOLS—PROBABLY THE FIRST CLOTHES THEY EVER HAD

them. It was this effort on the part of the Liberians to help themselves religiously that led to the appointment—not of a clergyman, for one could not be found—but of Mr. James M. Thompson, who, though a native of Demerara, was already residing in Liberia. Mr. Thompson was twenty-seven years old and had been acting as lay reader among the colonists. The year following his appointment a beginning was made in the educational work which has been so important a feature of our Liberian enterprise. A small appropriation was made and the necessary buildings erected for a school at Mt. Vaughan which opened in March, 1836, with seven pupils, five boys and two girls.

On Christmas Day of the same year the first clergyman, the Rev. Thomas S. Savage, M.D., of the diocese of Connecticut, arrived in Cape Palmas. He was the first white missionary to be sent by the missionary society of the Church into a foreign land, and he was, moreover, the leader of a long line of brave men and women who went to Liberia to lay foundations, and

often gave up their own lives as a testimony to their fidelity. The climate of the coast has always been a difficult one for white men. Nowhere in any of our foreign fields do so many American missionaries sleep in foreign graves.

Other missionaries soon followed Dr. Savage, among them the Rev. John Payne and his wife, and the work was pushed on. Not until 1851 was there a bishop, when, after fourteen years of service, the Rev. John Payne was consecrated, and until 1869 remained in the field. His successor, Bishop Auer, was consecrated in 1873 but died two months after he reached Liberia. A third bishop of Liberia, in the person of the Rt. Rev. C. C. Penick, was consecrated in 1877, but, for health reasons, he resigned in 1883.

It was then, partly because of the sad sacrifice of human life consequent upon sending white men to live in Liberia; partly because of a desire to establish a genuine native church, that the Rev. Samuel Ferguson was elected bishop.

III. *The Black Bishop*

Though born in America, his life had been practically bound up with Liberia. Bishop Ferguson was born in Charleston, S. C., of parents who had been reared in slavery. His father was a deacon in the Baptist Church, and, strange to say, his mother was a devout Roman Catholic. When quite a baby the future bishop had a very severe illness, of which his mother thought he would die; her training had taught her the necessity of baptism, so in order not to hurt the feelings of her Baptist husband, she followed what no doubt she thought a middle course, called in a priest of the church, and the boy was made a Christian and given the name of Samuel.

The Ferguson family landed in Liberia, after a two months' voyage from Savannah, in 1848. The father and two of the children did not live long in their new land of liberty, but Samuel and his mother survived that fever-laden climate and established a home. The mother was anxious that her son should get an education, and, thank God, the Church was there to give its help. Bishop Payne, who as the boy grew up did so much in the molding of his character, took charge of him and put him into one of our mission schools at Sinoe, where he became distinguished for good behavior, manliness and application. Those traits of character that go to

make an efficient missionary and priest were developed in him during his student days, for often you would find gathered in his room many of his fellow students, who had not had the blessings that were given him in being brought up in a Christian home, but who had come from heathenism; with these he would study God's word, meditate on its promises and teachings, and pray with and for them. Many of these men to-day testify to the fact that it was young Ferguson's interest in them and his devotion to his God that led them to Christ. His determination to become a spiritual leader was shown when he refused a good opening in business and waited on the possibility of an opportunity to study theology; which opportunity came when Bishop Payne, needing a teacher at a school in Cavalla, the home of the bishop, gave the young man a way both to support himself and also to study for Orders.

Cavalla is quite a large town, with a number of Afro-Americans in it, and around it a great number of native heathen people. Much of Mr. Ferguson's time, when not engaged in teaching, was spent in ministering to the spiritual needs of these people. He gave to many of them their first knowledge of a God of love. Not only did he minister to their souls, but the suffering from sores and diseases of all kinds made it necessary for him to know how to do, or attempt to do, very many things that should have been the work of a physician; and very often he had the pleasure of seeing the old man, the mother, and the little child enjoying the blessings of health through his labor; and the healing of their bodies often made it easier to help their souls. He had become devoted to his work, and the people were loath to let him go when, in 1865, he was ordered deacon and put in charge of St. Mark's Church, Cape Palmas.

He was advanced to the priesthood in 1868, and for seventeen years lab-



BISHOP FERGUSON.



A STREET IN MONROVIA, THE CAPITAL OF LIBERIA.

ored as a priest in the Church. The power of his personality and the efficiency of his work is marked by the increase of the numbers of communicants in every parish in which he worked, and especially in the number of converts from heathenism. So great was his influence that he became the logical man to succeed Bishop Penick. He was consecrated Bishop in June, 1885, in Grace Church, New York, the consecration sermon being preached by the Rt. Rev. Alfred Lee, Presiding Bishop, who said to the bishop-elect: "Great is the trust, arduous the work, wide the field. For the wise discharge of your important duties and their effectiveness and success you will need in no small measure those gifts which our ascended Savior bestows upon His ministry. Envious, my brother, is the privilege of bearing a part, however humble, in hastening the regeneration of Africa. It was a son of Africa who bore the Savior's cross on the way to Calvary. The task of Simon the Cyrenian is not yet done."

IV. The Liberian Church

From this time on, through the thirty years that lie between, the life of this man has been identified with the Liberian Church. Indeed it might be said that in a large sense he is the

Church in Liberia. The warning of St. Ignatius: "Let nothing be done without the bishop," is quite unnecessary in Liberia. Not in religious enterprises only, but in all moral and social movements Bishop Ferguson has been an increasing influence.

Very few white men have been found willing to help him shoulder the heavy burden of bringing the heathen tribes to a knowledge of the true God, and helping the Liberians in the struggle for national existence and spiritual development. He has also been very much hindered by lack of funds to carry on the work, yet in spite of all this the work has progressed wonderfully. When he was made bishop the Church had but 10 clergy; to-day we have 26, all colored. Then only 24 lay helpers; now we have 74. Then but 9 day schools, with 284 pupils; now we have 1,094 pupils in 25 day schools. From 5 boarding-schools with 251 scholars, we have now grown to 20 with 596 boarders; the number of Sunday-school scholars has increased over 2,000; the number of stations and churches has increased 150% and the communicant list has gained over two thousand. From being in 1885 absolutely dependent for support on the home church, the Liberians in 1913 contributed nearly seven thousand dollars toward self-support.

Bishop Ferguson's sound judgment and personality have been the means in God's hands of thus building up this work.

Not only in the Church but also in the state has his life been felt. We have spoken of those who from heathenism have felt called to work in the ministry of the Church, yet a greater number has, by the bishop's influence and work, been prepared in the mission schools for important places in the government, from president down; and the majority of government officials to-day are products of Bishop Ferguson's training.

Perhaps no man in the Republic of Liberia has had as much influence for good on the laws of that republic; he is continually being consulted in regard to the advisability of laws that have to do with moral reform, and has on more than one occasion, pending the adoption of some such law, been invited to address the congress and senate on the advantage or disadvantage of such and such legislation; and I think on every such occasion his advice has been acted upon. We are safe in saying that he is the greatest strength and influence for righteousness in his whole country.

"OUR BLACK BISHOP" IN CLASS WORK

PREPARATION FOR THE LESSON

MATERIAL for teaching this lesson may be had by sending to the Literature Department, Church Missions House, 281 Fourth Avenue, New York, for leaflet No. 100, "Our Foothold in Africa." There will also be found in this issue on page 369 an interesting article by Mrs. Moort describing the work of our girls' school at Bromley. Books on Africa may be found in any public library. One of the latest and most authoritative works is "Liberia" by Professor Frederick Starr.

THE FIRST FIVE MINUTES

The point of contact should not be difficult to find. In every part of the country we are familiar with the negro, but he is so much a part of our daily life that it is hard to think of him in his former environment. Probably the slave trade would be the most effective point of departure. Something also might be said about the Civil War, which ended just fifty years ago, and achieved the emancipation of the black race in this country. Then explain to your class how sympathetic men and women had tried to free and better the negro long before the Civil War. This brings you to the beginnings in Liberia.

TEACHING THE LESSON

I. The Black Man's Africa.

1. The American Colonization Society and its work.
2. Describe the Republic of Liberia and its people.
3. How much of Africa is ruled by the black race?

II. Christianizing Liberia.

1. In what situation did the first colonists find themselves?
2. When and how did our Church begin work?
3. Mention some of the early missionaries.
4. What effect has the climate had upon missionary work?

III. The Black Bishop.

1. Tell something of Bishop Ferguson's early history.
2. How did he distinguish himself in school?
3. What did he do at Cavalla?
4. Tell of his consecration.

IV. The Liberian Church.

1. What place does Bishop Ferguson hold in Liberia?
2. What progress has been made during Bishop Ferguson's episcopate?
3. Tell some of the difficulties encountered in the work.

A MESSAGE FROM DISTRESSED PARIS

The busy hands that are ministering to the stupendous needs created by the great war, find time now and then to send a message to us, who are so far away, and who are trying to understand a little bit of what suffering means, that we may be the more eager to relieve it. The following is from the Rev. Dr. Watson, rector of Holy Trinity Church, Paris, and chairman of the American Ambulance. It bears the date of March 25th.

THE SPIRIT OF MISSIONS is just at hand; and we are heartily appreciative of your timely interest. I send you herewith a six months' report of some of our work. Much of our giving is a private affair and does not find place in the books of the Parish House Relief Department, but the report is a fair record of our public assistance.

As Chairman of the Relief Committee of the American Clearing House for War Relief I find new work constantly demanding help. To give you an idea of how it goes—yesterday I was occupied most of the day on the question of obtaining a supply of milk for the little babies of Belgium, in that part of Belgium on this side of the battle line. The report came to us from Count Van den Straeten that these innocents were "dying like flies" for lack of milk. I found an excellent quality of milk in powdered form, and our first invoice of 1334 litres goes forward to-morrow.

To-morrow I will be occupied at the Ministry of the Interior with the question of relief for the *prisonniers civils*, the French people—old men, old women, boys and girls—who were carried off into Germany by the Germans when they invaded the north and east of France; carried off in cattle cars, with the clothing they stood in as their only possession, often days without food; inoffensive and helpless peasants and their grand-children; often whole families broken up and separated, parents not knowing where their children were, wives sent one direction and husbands another. Now these poor people—slaves they have been—are being allowed to come back

into France by way of Switzerland, and we must help them. France is doing wonderfully for them, but they cannot get back to their homes. They must be quartered and provided for in other provinces; and when it is borne in mind that there are, besides these 200,000 *prisonniers civils*, 420,000 refugees from the north, 300,000 Belgian refugees and perhaps 2,500,000 more people besides these dependent on their soldier relatives at the front, and that all this—perhaps 3,000,000 people—must be cared for by funds of the State in addition to the enormous cost of this war, some idea may be had of the immensity of the problem, and of how nobly France is facing it, and of why we must try and help.

To-morrow afternoon I hope to finish an investigation which I began this morning in company with the Chief Justice of the Supreme Court of France, to find where we can get the best quality of the plain wooden artificial leg for the "amputees"; in what quantity and at what price. To-morrow I expect we shall make our first American gift for that purpose by giving the order for fifty, to be sent to the soldiers waiting anxiously for them, who are now in the hospital at Bourges, so that they can go to work, poor fellows! So you see how the days go.

One of the interesting things in regard to our distribution of clothing is that we are often asked for things that we do not have, and that do not come from America because Americans wear many things different from French people. For instance, the French school boys all wear a cape with a hood—a capuchin, they call it. Now the little boys driven out of the villages in the north often had no time to get their capes, and we have been giving away hundreds of American sweaters. We had a gift of a great case of sweaters, all sizes, red, dark

blue, black and gray, and with them were mittens and caps. The little French children have to get them and wear them. Some of the very little boys have had sweater suits (blouse and trousers) with little tiny United States flags embroidered on them. To-day we sent a great box of good warm clothes to Chapelle de Guinchez, a little village where there are many refugees from the north living in the convent and with the villagers.

Yesterday among our notes was this one: "Many thanks for the package of clothes for my poor refugees from Soissons. The dress goes beautifully for the girl. The shoes were too small, but I should like to keep them for those tired little feet that come to me in endless procession." To-day a lady

sat in our library and told us of the pitiful hunger in Belgium. She is a woman of distinguished rank, and her sister, now in Belgium, is keeping the poor of their village alive with American gifts of flour and a little money. We cannot reach them.

So far from you, how can we make you understand? It is perfectly hopeless, and yet you go on helping. Some of the gifts you have made possible go north to-morrow. Two great cases of warm, whole things go to a place where more than a thousand people have died from cold and hunger since the war began, and where *L'Ouvre du Soldat Belge* sent a week ago not only clothes and food but good mattresses and blankets for the sick soldiers in a fever hospital.

THE EDUCATIONAL DEPARTMENT

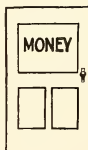
IN promoting mission study there are times when charts are almost indispensable, and the Educational Secretary would like to suggest their use to all leaders. We have a chart like that below, printed on muslin ($2\frac{1}{2} \times 4$ feet), which we are ready to lend from the Missions House, but we would like to suggest a wider use

than can possibly be provided for by our supply. Why should not leaders make their own charts? They present no great difficulty, and as a matter of fact, the making of one would be an invaluable assignment to give to certain persons. We shall be sending out to diocesan leaders before long a new form of circularizing material,

**THE
FIVE
DOORS**



**THE
ONE
KEY**



with the hope that greater efforts will be made next year to bring delinquent parishes into line. In the furtherance of this campaign a chart of this kind would be of great assistance, and we hope that many will be made and used throughout the country.



IN addition to the Chinese, Japanese and Domestic courses recommended for next year, will be that on the "Why and How of Christian Missions." Presenting, as it does, the philosophy of missions in a most attractive form, the book has been about the most popular mission study manual yet published. The Educational Secretary would recommend its use wherever leaders feel that it will be impossible for them to branch out and get new material—that is to say, wherever they despair of getting new students. We have to recognize that there are circumstances where it is very difficult to secure a class entirely made up of the uninitiated. In such places nothing can be more helpful than a review of the ideas and ideals which lie beneath the whole missionary campaign.

RECOGNIZING that Mission Study among Juniors presents a problem quite different from that encountered among adults, we are going to bring out for next year's Junior Course a special edition of Bishop Walsh's "Modern Heroes of the Mission Field." It will be slightly changed so as to bring in two of our own heroes—Hannington and Boone—and it should in every way prove a helpful book for Juniors. Miss Grace Lindley is going to write a manual of Helps to accompany it. We hope to have the books and the Helps ready not later than the first of July.



THE Educational Department has purchased a stereopticon which can be operated in any place where there is electric light. People desiring to have stereopticon exhibits in private houses will find this very useful, though of course the lantern is powerful enough to use in a good-sized hall. The charge for renting is \$2.00 for a single use, or five times for \$5.00. Because of the danger of breaking the lens in transportation, it is necessary to limit the renting of the lantern to those places to and from which it can be carried by hand.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Prisoners of Hope. Bishop Brent. Published by Longmans, Green & Company, Fourth Avenue and Thirtieth Street, New York. Price, \$1.50 net.

This is rather an unusual title for a book of sermons, but they are unusual sermons, by an unusual man. As is explained in the prefatory note, they cover many years and girdle the world. In them Bishop Brent has endeavored to present many of the ideals which he holds for church and state and individual. Few of them appear for the first time; as a rule, they have been printed singly, in America, England and the Far East, but here are gathered in one volume. In the broadest sense of the word they are

missionary sermons, reflecting the conditions and filled with the aspirations of a great spirit. The admirers of Bishop Brent will welcome the volume.

Roman Catholicism Analyzed. J. A. Phillips. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York. Price, \$1.50 net.

When a book upon a controversial subject announces itself on one and the same page as "a dispassionate examination" and "an unanswerable indictment of errors and fallacies," one knows about what to expect. Mr. Phillips has undoubtedly tried to be fair, but certain limitations of environment and scholarship make this impossible for him. The book is not so virulent as some

which have appeared, but it certainly will not make for a better understanding between Rome and Protestantism. Whether it is written with sufficient fairness and discrimination to bring about a better understanding of Rome by the Protestant sects, we also doubt.

Early Heroes of the Mission Field, and Modern Heroes of the Mission Field. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York. Price, 50 cents each.

Revell & Company puts forth a new popular edition of these two volumes by the late Bishop of Ossory. They are substantially bound, printed from the original plates, and for a very moderate price. They should be useful in missionary libraries.

The Study of a Rural Parish. Ralph A. Felton. Published by the Missionary Education Movement, 156 Fifth Avenue, New York.

This is a handbook for the actual making of a survey in a rural community, containing all the suggestions and material and blanks necessary for the purpose. The writer has been engaged for three summers in rural survey work in connection with the Presbyterian Department of Church and Country Life. To clergy in rural districts who realize the great value of such a survey the book will be illuminating and helpful.

Memories and Musings. Canon Widdicombe. Published by George Allen & Unwin, Ltd., Ruskin House, Museum Street, W. C., London, England. Price, \$4.00 net.

This really delightful book has historical, theological and missionary interest to an unusual degree. Canon Widdicombe has written, as he says, "for the man of the veldt," which is a South African equivalent for the man-on-the-street. The story swings from London to South Africa and covers more than sixty years of an eventful and constructive life. Theologically Canon Widdicombe was a product of the Oxford Movement and has maintained its ideals, but he has not permitted himself to become incapable of understanding and appreciating other points of view. A conspicuous instance of his fair-mindedness will be found in his treatment of the unfortunate Grey-Colenso controversy which convulsed the infant Church of South Africa a generation ago. The book is worth reading, and the chapter on Christian Reunion with which it closes is not its least valuable feature.

Hand-Book on Colored Work in Dioceses of the South. Elizabeth H. B. Roberts, Price, 10 cents.

The author has gathered a variety of information upon our Negro work in the South. Under the heading of each diocese

or district appears a description of the work done therein. The book is freely illustrated, and will offer in its one hundred pages, to students of our domestic missions, a variety of material not found elsewhere. It may be obtained from the Educational Department, 281 Fourth Avenue, New York.

Manual of The Order of Sir Galahad. Church Literature Press, Two Bible House, New York. Price, 35 cents; postpaid, 38 cents.

This attractively printed little volume gives full information concerning an order for boys and young men, developed by the Rev. Ernest J. Dennen of the Diocese of Massachusetts. The order is somewhat upon the lines of the Knights of King Arthur, but is adapted especially for use in our own Church. We commend it most cordially to the clergy and others who feel the need of such an organization among their boys.

Overtaking the Centuries, or Modern Women of Five Nations. A. Estelle Paddock, National Board of Young Women's Christian Association of the United States of America, 600 Lexington Avenue, New York. Price, paper cover, 40 cents; cloth cover, 60 cents.

This pamphlet, published by the Young Women's Christian Association of the United States, contains much valuable material concerning the position of woman in the non-Christian world, both past and present, and the influences which are working for her liberation and education.

LITERARY NOTES

A Social Survey of the Washington Street District of New York City. This illustrated pamphlet of seventy pages sets forth one of the most thorough pieces of social service work which we have yet seen. The survey was made under the Men's Committee of Trinity Church and is an admirable demonstration of what is possible in this direction when Christian energy and sound judgment are called into play. Persons interested in these matters will find here much useful material.

The Other Brother. This suggestive treatment of the parable of the "Prodigal Son" is privately printed by the rector of the Church of the Ascension, Washington, D. C. Those into whose hands the volume falls will find much to interest and inspire them.

War Manual of Prayer. This is a pocket volume issued by Longmans, Green & Company, and carries a commendation by Field Marshal Lord Methuen. It is admirable in tone and temper and seems altogether adequate for this purpose. The price is 25 cents, net.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Hankow

Dr. and Mrs. John MacWillie, with their two sons, on their way to America on regular furlough, arrived at San Francisco March 22nd, having sailed from China on February 26th via S.S. *Shinyo Maru*.

Mexico

Archdeacon A. H. Mellen arrived in Mexico City on April 6th.

Shanghai

Miss Margaret E. Bender, on regular furlough, arrived in New York March 28th, after sailing on the S.S. *Shinyo Maru*, from Shanghai February 26th.

Rev. and Mrs. H. A. McNulty and child sailing from Shanghai on the S. S. Korea March 12th, reached New York April 21st.

Miss Caroline Fullerton arrived in Minneapolis March 12th, on regular furlough.

Rev. R. A. Griesser and family, after furlough, reached their post of duty on February 25th.

Deaconess T. L. Paine, having left the field on February 21st on the S.S. *Mon-golia*, reached her domicile March 23rd.

Tokyo

Dr. and Mrs. Theodore Bliss sailed from San Francisco on the S.S. *Persia* April 10th after regular furlough in the United States.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. _____

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

Alaska

Rev. C. E. Betticher, Jr., Rev. J. W. Chapman, Miss O. D. Clark.

China

Rev. Arthur M. Sherman.
Hankow—Miss S. H. Higgins, Deaconess E. L. Ridgely.

Shanghai—Dr. W. H. Jefferys, Rev. C. F. McRae.

Cuba

Rt. Rev. H. R. Hulse, D.D.

Japan

Rev. Isaac Dooman.

Liberia

Miss S. E. Conway.

Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. Address, The Covington, West Philadelphia.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter, Raleigh, N. C.

Representing the schools and other missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charleston, S. C.

A LIST OF LEAFLETS

The leaflets noted herein may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.
- 55 *A Form of Intercession for the Present Need.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 *Investments in China.
- 204 For the Girls of China.
- 205 Why? (The Needs of St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.
- 268 "Boone"—the Christian University of Mid-China.
- 271 A Year at St. John's University, Shanghai.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo.)

Liberia

- 100 Our Foothold in Africa.
- A Sojourner in Liberia.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- 1250 The Church and the Swedish-Americans.

The Forward Movement

- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library and the Museum.

The Sunday School

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5 Two Experiments with the Lenten Offering.
- 6 A Message to Sunday Schools.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 981 The Apportionment: Rhinelander.
- 983 *One Day's Income.
- 1105 How Shall I Vote?
- 1301 Why Believe in Foreign Missions?

Monographs on Missions

- M. 1 *The Canal Zone.
- M. 2 *The Church in the Port Cities of China.
- M. 3 *A Year in Mexico.
- M. 4 *A Year in South Dakota.
- M. 5 *A Year in New Mexico.

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasures.
- W.A. 3. Some Plain Facts.
- W.A. 4. Collects for Daily Use.
- W.A. 5. *For Spring and Summer.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 16. A Bit of History. 5c. each.
- W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 21. A War Message.

United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. *Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 106. Giving Like a Little Child.
- W.A. 107. The Churchwoman's offering of Romance.
- *An Emergency Letter.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c each.
- W.A. 204. The J. D. at the Triennial, 1913.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Play, 5c. each. 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1913.
- W.A. 252. *Someone's Opportunity.
- The Little Helpers**
- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.: Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card. 1 cent each.
- W.A. 308. *More Little Helpers for 1914-1915.
- W.A. 309. *Where the L. H.'s Pennies Go.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



ON THE STEPS

THE GIRLS' SCHOOL AT BROMLEY

By Elizabeth M. Moort

Bromley is a place two hundred acres in extent, bought from a native of that name by Bishop Ferguson. It is situated on the St. Paul's River, ten miles above Monrovia, and is reached from there in two hours by steam launch, in four or five by canoe or rowboat, the only way of going, except that a messenger may walk through the forest paths. Bromley is two miles distant from Clay-Ashland, the Liberian village which has long been one of our mission stations, where is Grace Church, together with Crummell Hall, the boys' day and boarding-school.

OUR school stands on the west bank of St. Paul's River, commanding quite an extensive view up and down the stream. On the opposite bank are to be seen many houses, and fields of coffee-trees, sugar-cane and cassava. Near a large house is a brick-yard, with piles of red brick ready to be shipped. There

is a great deal of uncultivated land in sight, merely "bush," as it is called. Our own land, Bromley, spreads far around us, and there are several native hamlets on the premises. We, too, have fields of cassava and many, many waving palm trees. The yard men may now (July) be seen busy in the kitchen garden, getting the beds ready

for the plants which are already peeping above the earth in the boxes where the seeds were sown. We shall have collards, eggplants, okra, string-beans and a few cucumbers and tomatoes. Some of the vegetables will supply our family for quite a while. The matron has the oversight of the garden and directs the men in their work there, and by and by, when all the plants are set in straight rows and well started, the garden will look very fine.

In front of the building are many flower beds. In urns at the bottom of the steps are two fine lilies. When in bloom they are very beautiful, their long stalks terminating in a cluster of white, fragrant blooms. In the yard there are oleander trees, frangipani, hibiscus, roses and many flowerless shrubs and plants, whose beautiful, variegated leaves make them a joy to behold. The beds are weeded occasionally, and a little spading and pruning are required to keep them trim and tidy. Here, you know, the trees and plants retain most of their leaves the year around. A leaf falls now and then, but no considerable portion of them drops at any season.

The hall (a picture of which appeared in the number for March, 1913) has a central building, with a wing on either side. The chapel, at the right hand, is shown by the cross over the porch entrance. It is a large room with many windows. Through the middle of the room are several columns which support the floor above. The altar, pulpit and reading-desk are of home manufacture and look very nice. A little robing-room is partitioned off one corner. A baptismal font stands beside the west door. A very good organ, home-made chairs and benches complete the furnishings. If you should attend service here some Sunday morning, you would feel quite at home in hearing the choir chanting the Venite, Te Deum and other parts of the service, and singing the dear, familiar hymns with rather good

effect. There are twenty-two girls in the choir, but all the girls are familiar with the services; even the little ones join lustily in the singing, as they have been taught the words of many chants and hymns. In the afternoon at three o'clock, we meet in the school-room for Sunday-school. The girls are divided into classes and Church teaching is given from text-books. The Collect for the day and verses from the Bible are required to be memorized and recited, and after the class lessons are over, a short explanation of the Collect is given. Once a month the Catechism is recited by the entire school.

Our day school opens with the roll-call, a hymn, the Lord's Prayer and a Collect, after which the girls are dismissed to their respective classes. The first recitation for all is Bible history. The senior girls preface each day's lesson by the recitation of the Collect for the Second Sunday in Advent. Our lessons this year are taken from the Books of Deuteronomy and Numbers. A chapter is read by the girls and the main points are explained to them. Questions and answers on the same chapter, taken from a text-book, are written on the blackboard. The blackboard lessons are given once a week. By this method they become fixed in the girls' minds. They also form writing-lessons, and the girls can keep the books for future reference. Every day they learn and recite one verse from the Psalms or the New Testament, and at the end of the term each class can recite the whole chapter. Selections from the best poets are required to be memorized. The senior girls commit six or eight lines every week, and in this way they are becoming familiar with the best English poetry. They also use a Fifth Reader, and some of them can read and recite very well. They have reached multiplication of decimals, conjugation of verbs, intermediate geography, universal history, physi-

ology and hygiene. Much attention is given to spelling and composition.

The girls perform all the work of the house, and industrial work is such an important feature of our course that the time spent in the school-room is limited to twelve hours weekly. Bible reading and spelling lessons are the only daily lessons of the senior class. All other lessons are recited weekly, hence our progress is slow. The school-room occupies the entire floor over the chapel, and is an ideal assembly room. Plain, strong, wooden desks and seats give seating capacity for eighty-four girls, and there is room for more. Two doors and thirteen large windows which are open all day give good ventilation. Between the windows are wall blackboards, and an easel blackboard occupies one corner. The principal's desk is on the platform, with two teachers' desks beside it. Our great need is text-books, readers, grammars, physiologies, arithmetics and wall maps of the world. I hope it will soon be possible to secure some of these books from the first to the fifth grades. A good many hours weekly are spent by the girls of all ages in the sewing department. The sewing teacher, Mrs. Johnson, carefully superintends the cutting, basting and sewing of each garment, and patiently teaches the little fingers to thread and hold a needle, use a thimble, and set tiny stitches in a straight row. The weekly mending calls all the girls together, to sort, mend and fold the many garments needing patches, darns and buttons, as they come from the laundry. When all is done, the girls march with their neat bundles to the clothes room, where they are deposited on the shelves which are partitioned off directly over each girl's name. The matron, Mrs. Gibson, superintends the laundering of all the clothing. Each large girl is responsible for the care of a small girl's clothing. Sometimes the little one helps to launder her own clothing. It is the matron, too, who looks after

the food in the store-room, and sees that it is prepared in a careful, cleanly way, and made as appetizing as possible.

Thursday afternoons are given up to the fancy-work class, who are learning, under the capable management of Mrs. Lomax and Miss Mayers, our faithful teachers, to embroider, crochet and make many pretty articles. We were very much encouraged when, at our closing exercises, we were able to give a public exhibition of the work done by the girls during the year. After a program rendered by the school, consisting of singing, recitations, etc., there was quite a display of plain dressmaking, underwear, samples of neat hemming done by little fingers, crocheted lace and handbags, drawn-work, worked slippers and embroidery. Some white dresses, beautifully laundered, showed what could be done in the laundry. The house had been beautifully cleaned and transformed into a fairy bower by decorations of flowers, palms and ferns. Under the direction of the matron, the senior girls prepared an appetizing luncheon of salad, bread, cake and fruit for the guests. After lunch a dumb-bell drill was given by the seniors, followed by free gymnastics by the juniors and marches from each division, which seemed to please all present. We give some attention to physical exercise, the object being to correct the evils resulting from habitually incorrect positions, to improve the general carriage, to bring about a healthy respiration and circulation, and to tone up the whole system. We have practised some of the movements of the Swedish system, and the results fully justify our efforts in that direction. We encourage the use of the jumping-rope, bean bags and football. These ideas of physical culture and industrial training are still new in Liberia, and we have had to face many difficulties and prejudices, although I doubt if there is another

country where such training is so much needed.

It is encouraging to note that as the girls become more expert in their work, bread-making, laundry work, plain sewing and fancy work, much more vitality and interest are shown. Their faith and hope for greater things seem to have awakened the initiative in them, and they are becoming enthusiastic in many occupations which, a little while ago, they looked upon in a passive attitude. Many prominent persons have told me that their hopes for the future women of the republic are in this school. It occupies a unique position. The advantages we give in training for the future usefulness of the girls in the home are better than have ever before been available in the republic. The young men who have been trained in college here or abroad, and fitted for their work in Church or state, have had to look for wives among those who were little fitted to be helpmeets and companions in the true sense of the terms.

There is wide scope for the medical missionary in our midst, and it is our dream that an infirmary which will furnish training for our girls may become a reality in the near future. There is no hospital in the republic, and efficient nurses would become important factors and a blessing to the community. A good music teacher is a necessity. There are many girls who would appreciate the privilege of learning singing or instrumental music, and a competent performer is a necessity in the services of the Church. Daily instruction in vocal music would be of incalculable benefit to the girls, while the best voices should have special training in Church music and chorus singing. There are many people who rejoice to see the work we are trying to do for these young girls. We try to teach them that unless all they learn is based upon a sound appreciation of moral life and responsibility, the real training, the real ob-

ject is not accomplished. This is a good seed bed for sowing the religious lessons of the Church. Our aim is to connect the moral and religious training with the actual life of the pupil, and we believe that unless we can do this, no drilling in catechism or moral code can effect this end. The girls must be taught the dignity of labor, how to live, how to overcome the superficiality of their present lives, and give strength and culture to their minds.

All our thoughts and energies are directed to the solution of these problems in which we should have the support of the Church. But how difficult the task! Characteristic habits are partially or wholly formed before the children come to us, many of them from homes where little or no moral training is given. Here is the place to which we look for benefit from our industrial course. We want the hand and mind so fully engrossed that old habits and thoughts will be crowded out to make room for healthy activities.

The influence of the school is far-reaching, as pupils come to us from all parts of the republic, and we believe there is no better way to forward the cause of the Church in this land, than by such education as this. The results we aim at cannot be attained in a day, but by long and persistent effort. The best force that can be applied here is the demonstration of practical Christianity by properly trained teachers.

Every year girls are prepared for Confirmation. Two junior girls were presented at Easter, and the marked improvement in the conduct of one of them has been a great delight to us. It seems to be an evidence of the working of the Holy Spirit. Though there are many disappointments, we are sometimes permitted to see the blessings of God's love among us.

Among these blessings is "Bisseh," a native Golah girl who has been with

me since I first went to Africa. She came to me direct from the interior. Her people are heathen, but she has been confirmed ten years, and is a staunch little Churchwoman. I enclose a letter she wrote me when I was ill in London on my way home on furlough. It is characteristically quaint, and it did make me feel "good."

Mamma, Is it true that you are sick and are in the hospital in London? If it is so then kindly ask somebody to write and let us know, if you are not able to write; for I am upset about it my heart is not in its right place; and

Mrs. Lomax seems to be worrying about it too.

Mr. Bright wrote to Mrs. Lomax today saying that they heard that you are sick and have gone to the hospital in London; but who it is that told him this thing he did not say, and I will not believe it till I hear from you or somebody who is sure.

I have plenty to write you but I cannot do so now, for my heart is wearying and seems to be out of place. If I was with you there, it would have been better for me. Anyhow, since I am not there where I can see you I am sending you my love, Esther's, Sister's, Fever's Mary's love and also Sally's; I hope these loves will make you feel good.

THE BRANCHES RESPONDING

IN the March SPIRIT OF MISSIONS we printed extracts from letters received in response to the "War Message," and similar letters have continued to come, in answer to that and to the Emergency Call. We give some of them here, as showing how widespread the interest is and with what a courageous spirit the members of the Auxiliary look upon this time of opportunity.

From Arkansas:

I think it would be almost impossible for any one not living in the South or very intimately associated with its affairs to realize the extent of loss entailed upon it by the war. Of course it only makes us realize our great blessings all the more, but it does make necessary, in nearly every household, the strictest personal economy in order to give to those who need as much as in former years. And this, I believe all our dear people are making a strenuous effort to do. Our apportionment is just ready to send, I am glad to say.

From Spokane:

This is a distressing year, but world-wide sorrow and strife command world-wide interest, and it seems a favorable time to press our work and to gain attention. The general missionary works with and for us, and we follow up his openings, taking the study classes and prayer, and leaving the needs, as the classes learn of them, to make their own appeal for money. I am going to the outside chapels for our intercessory prayer service. The women

are coming in closer touch and feeling more united. We feel that we are getting a lasting foundation laid.

From the Educational Secretary of the Colored Branch in South Carolina:

The pamphlet called the "War Message" touched me so, I had to write. I am determined, by God's help, to do more this year. Please write and tell me where I can get more copies of the leaflet to send to all the other branches, and to give to the members of our branch. I am praying for the work. I am new in it, as you know. This is our first year.

From Kansas:

I am sure we all do want this to be our best year, and will pray that it may be. I feel that what is given for the sufferers by the war should not be taken from the amount generally given to missions, but by giving to the sufferers we might be made ready and willing to give a little more for general missions.

From South Dakota:

Your letter of recent date, with "War Message" enclosed, reached me safely. Many thanks. I can assure you of its appreciation. The message is one needed to arouse a deeper feeling of personal self-denial and a truer consecration to the Master's service, which must result in greater spiritual growth which, above all else, is most needed. Kindly send several copies of the "War Message"; we can make good use of them. As I send out my appeals for missionary boxes and larger missionary offerings, I can enclose a copy of the message, which will em-

phasize the need of greater and still greater effort in all lines of giving. I, too, will pray and hope that this year will stand out as the greatest in missionary activities, and that hearts may be opened to respond to the many calls as never before.

From Tennessee:

We have never had such a continuous interest in our Auxiliary work in this parish, and I am sure we ought to have results in many ways from it.

From North Carolina:

We people, down this way, do not seem to be able to give much to the glorious work the Church is doing and the wonderful part the Woman's Auxiliary is taking in the work. But I want you to know that we are praying harder than we have ever prayed, and *more of us* are praying for the spread of Christ's Kingdom in all the world.

THE APRIL CONFERENCE

BISHOP LLOYD had gone for a month's journeying in the Province of the Northwest, and so could not be with the Auxiliary officers for their closing service and conference. In his absence Mr. Clark celebrated the Holy Communion and then in the Board Room announced the receipts for the Emergency Fund to date. Mr. Sherman followed, showing the plans for the new St. Mary's, Shanghai, and giving a detailed account of what had been already accomplished and of the expected cost of the buildings remaining to be provided and their equipment. The list appears elsewhere in this number of the SPIRIT OF MISSIONS and offers opportunities for individual branches and members of the Auxiliary to make special contributions.

We feel that some one would like to give that clock for \$200, or a classroom for \$500, or a bedroom for \$150. Get the full list, and make selections from it. The Committee upon St. Mary's have given much time and thought and prayer to their undertaking. The sum first proposed to the Auxiliary, at the Triennial of 1913, was \$35,000; later the committee cheerfully confronted the proposition of \$85,000; now the sum has grown to \$128,500, for present needs and future development. Of this sum \$82,340 have been already given or provided for. In this year, which marks Miss Dodson's twenty-fifth of devoted service, it would be a joy to see this ven-

ture, which promises to set St. Mary's in the forefront of girls' schools in China, fulfilled.

The roll call of the conference showed six of the eight provinces represented by officers from the following branches: Connecticut, two; Long Island, two; Maine, one; Maryland, one; Massachusetts, one; Missouri, one; Newark, seven (one junior); New York, six (one junior); Ohio, one; Pennsylvania, one; Rhode Island, two; Western Massachusetts, one, with a visitor from Oregon. Mrs. Lowell, President of the Massachusetts Branch, presided.

The committee upon a program for the conferences of 1915-1916 reported through Mrs. Phelps, President of the new Jersey Branch, acting as Chairman. This report, as amended, was adopted as follows:

The committee would suggest: First, that the program for next year's work shall be published at the beginning of the year; second, that the September conference be omitted; third, that the committee be empowered to arrange and conduct the meetings next year.

The subjects suggested for next year are as follows:

October—Relationship of diocesan officers to the officers at the Church Missions House, and the adoption of a constructive policy for the year.

November—Shall we ask the Board to replace the Woman's Auxiliary by an auxiliary of both men and women?

December—How to bridge the gap between the Woman's Auxiliary and Junior Department.

January—The Relationship of the Wom-

an's Auxiliary to the parish and its organizations, including the Sunday-school with its Lenten Offering.

February—The Woman's Auxiliary and the clergy—How they help and hinder.

March—Experience Meeting—

(a) Methods of work in missionary districts and distant dioceses.

(b) "Do's" and "Don'ts" from missionaries.

April—Quiet hour.

Committee—Mrs. A. S. Phelps, N. J., chairman; P. O. address, Bound Brook, N. J.; Miss Benson, L. I.; Mrs. Tuckerman, Mass.; Mrs. Danforth, Newark; Miss Schwartz, Jr., N. J.; Miss Flanders, N. Y.; Miss A. F. Lindley, Jr., N. Y.; Mrs. North, Pa.; Miss Hubbard, Jr., Pa.; Miss Grace Lindley, secretary of the committee, Church Missions House, New York City.

Introductory to the discussion of the subject of the conference—the advisability of a Section B in the Woman's Auxiliary—Miss Alice Lindley, in charge of the New York Juniors, the only member present of the committee on grading the Junior Department, which, at the time of the Triennial of 1913, brought in the resolutions upon this subject, gave a few words of explanation. The fourth resolution of this committee's report reads:

IV. That until 1916, the third section (of the Junior Department) may include young women, but after that date all over twenty-one shall be graduated into Section B of the Woman's Auxiliary, provided such a section be formed.

Miss Lindley's explanation was to the effect that the committee had in mind that during the years 1913-1916 the Junior leaders should cultivate the work among the older girls and younger women who, in 1916, might pass into the Woman's Auxiliary, and would do so more readily if this section were formed, in which they could meet by themselves and plan and carry out their own methods of work.

The officers present were called upon by dioceses to express themselves upon this subject.

The President of the Long Island Branch said that they had found the consideration of any question of an

age limit very difficult, and that Section B would never be willing to pass on into the Woman's Auxiliary. They have a plan in their branch that any woman who has served for twenty years in the Auxiliary shall be considered a member of the diocesan branch, leaving others of a less term of service to take their places as parochial officers.

In Maryland there are some branches of Section B in parishes, and it has been thought well that the matter should be left to arrange itself in parochial branches, and not be adopted as a general method.

In Massachusetts there has been found no occasion for such a section, the method there being to introduce the younger women into places of responsibility and to give them work side by side with their elders.

In Missouri something of the kind has already been done in certain parishes, although not under the name of Section B, these branches of younger women taking some special name, as "St. Agnes'."

In New York opinion is divided, the Woman's Auxiliary seeing no necessity for Section B, the Juniors feeling it to be important.

In Pennsylvania the clergy do not care for it, as suggesting increased organization.

In Rhode Island the question is being considered, and Miss Alice Lindley's suggestion of a possibility that after three years in Section B the membership pass on into the Woman's Auxiliary inclined them more favorably to the proposition.

In Western Massachusetts the opinion was in favor of the women, older and younger, working unitedly, making the joint contribution of experience from the one side and enthusiasm and varied ideas from the other.

The matter is before the Auxiliary, and may very properly come up for further consideration at next December's conference.

THE JUNIOR PAGE

IN LOUISIANA

"The Little Helpers, twenty-eight in number, of the Church of the Ascension, Donaldsonville, La., had their annual service, March 20th. Our secretary there reports that it was beautiful and inspiring. They marched from the rectory over to the church, preceded by one of the small boys, who carried a cross of natural flowers. The mite box branch of the Junior Auxiliary was with them; they number eight members. The secretary says, "There was quite a sprinkling of the grown-ups." There is no Woman's Auxiliary in that parish, and this was the first service of the kind ever held there. The leader writes, "Let us pray it may mark the dawn of a brighter day for us." This band of workers sent a Christmas box to Miss Bassett, near Sewanee, and their offering of both sections amounted to \$8.46, having been organized about one year."

A MISSIONARY PARTY

The Juniors of a Pennsylvania branch had a missionary party. It was held at the leader's house, and the kind of a party was kept a profound secret. The girls arrived at four o'clock and found it was to be an afternoon of progressive games. On table No. 1 were anagrams. A map of the United States divided into dioceses was on the table, and in envelopes were the letters spelling their names. The two girls spelling the greatest number of these won. On table No. II were picture puzzles made from covers of the SPIRIT OF MISSIONS. At table No. III the girls played a variation of authors, with pictures of missionary bishops and their work to make the books. Table No. IV was in another room, and was covered with Chinese curios rented from the Missionary Education Movement. The tallies were the Japanese post cards published by the

Board of Missions, the prizes, "Livingstone the Pathfinder," the Alaskan Calendar, and a real Japanese puzzle from Miss Newbold.

THE DOLLS' SALE

AN account was published in one of the spring numbers of the SPIRIT OF MISSIONS of a plan that the Juniors of St. Thomas' Church, Dover, New Hampshire, had arranged for helping Dr. Teusler in his big undertaking for Japan, namely the establishment of a large international hospital in Tokyo. During the summer the Juniors were to send out letters to hospitals where there were training-schools, in the United States, England, Canada and Japan, explaining Dr. Teusler's need, and asking each hospital to send one doll dressed in the uniform of its training-school; in the fall there was to be a Christmas sale of all the dolls thus sent in, the proceeds to be sent to Dr. Teusler. We hear about this sale:

Owing to the outbreak of war, the English dolls were not sent, but a fine Japanese doll came from St. Luke's. Dr. Teusler's own hospital in Japan, and a splendid collection of seventy-eight dolls, was in the hands of the Juniors by November.

In December a Boston friend generously offered to open her attractive home for the sale, and the doll nurses looked exceedingly fascinating to the visitors who came in and out during the afternoon. Some were large, some were small, some light, others dark, but all were very completely dressed in their hospital's uniform and showed the care and thought that went into the making of it.

The Juniors of Emmanuel Church, Boston, joined the Juniors of Dover in the effort to make the sale a success, and sold cakes, candy and toys. The proceeds, from the Juniors of Emmanuel Church came to \$86.50, and the dolls brought \$140.64, with twelve dolls left to be sold at some future time. About forty dollars more were made at an exhibition of the dolls in Dover, which covered the necessary expenses of postage, letter paper and transportation of the dolls. We were able to turn in to Mr. King \$227.14 for Dr. Teusler's work in Japan.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1914, to April 1st, 1915.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to April 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to April 1st, 1915
PROVINCE I.			PROVINCE IV.		
Connecticut	\$54,570	\$17,432.91	Alabama	\$ 7,269	\$ 624.66
Maine	4,752	1,797.81	Atlanta	5,205	1,541.93
Massachusetts	71,874	43,283.84	East Carolina	3,711	3,569.36
New Hampshire	5,736	1,276.45	Florida	4,545	1,116.62
Rhode Island	21,580	7,956.34	Georgia	4,416	1,083.54
Vermont	4,955	1,515.53	Kentucky	7,599	2,071.00
W. Massachusetts ..	14,192	6,121.92	Lexington	2,410	314.36
			Louisiana	8,226	1,973.61
	\$177,659	\$78,384.80	Mississippi	6,007	1,341.66
PROVINCE II.			North Carolina	6,181	1,508.37
Albany	\$25,920	\$7,098.72	South Carolina	8,098	1,991.56
Central New York...	22,902	5,868.69	Tennessee	7,155	865.36
Long Island	62,159	9,707.36	Asheville	2,906	831.37
Newark	41,696	15,357.61	Southern Florida ...	1,934	446.76
New Jersey	28,863	7,659.76		\$74,962	\$19,279.82
New York	263,744	115,637.39			
W. New York	27,521	8,021.47			
Porto Rico	150	8.01			
	\$462,945	\$169,289.01			
PROVINCE III.			PROVINCE V.		
Bethlehem	\$17,353	\$4,309.14	Chicago	\$44,427	\$9,831.66
Delaware	4,807	2,380.05	Fond du Lac	8,674	1,190.52
Easton	2,605	349.90	Indianapolis	4,315	913.35
Erie	6,122	859.67	Marquette	2,374	470.48
Harrisburg	10,987	2,326.01	Michigan	16,091	6,265.04
Maryland	30,263	10,429.54	Michigan City	2,444	871.66
Pennsylvania	144,503	56,240.18	Milwaukee	10,674	1,970.70
Pittsburgh	22,027	9,311.54	Ohio	26,081	7,636.61
Southern Virginia..	14,949	3,955.91	Quincy	2,737	863.67
Virginia	14,089	6,146.01	Southern Ohio	14,469	6,759.49
Washington	22,644	7,544.12	Springfield	3,500	309.69
W. Virginia	0,212	2,516.41	W. Michigan	6,456	1,499.69
	\$296,561	\$106,367.48		\$136,050	\$36,482.25

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to April 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to April 1st, 1915
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$ 8,935	\$730.82	California	\$ 12,630	\$1,608.56
Duluth	3,287	472.70	Los Angeles.....	13,456	1,813.24
Iowa	8,343	1,105.19	Olympia.....	4,580	429.48
Minnesota	13,253	2,532.88	Oregon	3,947	678.87
Montana	4,532	864.80	Sacramento	2,302	313.60
Nebraska	4,109	961.76	Alaska	960	390.87
North Dakota.....	1,706	350.21	Arizona	958	330.22
South Dakota.....	3,300	729.19	Eastern Oregon....	673	44.11
Western Colorado...	608	132.92	Honolulu	2,083	.....
Western Nebraska...	1,416	446.61	Idaho	1,841	297.44
Wyoming	1,805	318.52	Nevada	781	109.96
	\$51,294	\$8,645.60	San Joaquin	1,169	31.73
			Spokane	2,112	412.58
			Philippines	480	5.50
			Utah	952	313.75
				\$48,924	\$6,779.91
PROVINCE VII.			Anking	\$ 192	
Arkansas	\$ 3,349	\$ 384.98	Brazil	240	\$ 84.53
Dallas	2,969	230.90	Canal Zone	192	13.40
Kansas	4,245	623.02	Cuba	807	95.00
Missouri	13,362	4,492.44	Haiti .....	.....	12.00
Texas	6,190	1,941.94	Hankow	240	.....
West Missouri.....	5,635	717.54	Kyoto	154	12.50
West Texas	3,390	436.50	Liberia	403	250.00
Eastern Oklahoma..	1,200	428.01	Mexico	403	.....
New Mexico.....	981	285.85	Shanghai	240	.....
North Texas.....	492	229.75	Tokyo	317	25.00
Oklahoma	1,118	316.69	European Ch's	1,612	7.00
Salina	812	154.29	Foreign Miscell.....	.....	309.74
	\$43,743	\$10,241.91	Wo. Aux. Miscell...	\$4,800	\$809.17
				.....	45.20
			Total.....	\$1,296,938	\$436,461.25

OFFERINGS TO PAY APPROPRIATIONS

SOURCE.	1915. TO APRIL 1.	1914. TO APRIL 1.	INCREASE.	DECREASE.
1. From congregations	\$315,874.54	\$300,901.66	\$ 14,972.88	.....
2. From individuals	61,404.67	27,497.38	33,907.29	.....
3. From Sunday-schools	6,516.08	6,308.82	207.26	.....
4. From Woman's Auxiliary	52,665.96	44,557.10	8,108.86	.....
5. From interest	56,309.38	53,130.13	3,179.25	.....
6. Miscellaneous items	5,934.75	3,960.74	1,974.01	.....
Total	\$498,705.38	\$436,355.83	\$ 62,349.55	.....
7. Woman's Aux. United Offering.	42,000.00	42,000.00	.....	.....
Total	\$540,705.38	\$478,355.83	*\$62,349.55	.....

* Of the above increase we received for the Emergency Fund from gifts made in addition to usual contributions, \$39,592.26, including about \$34,000 from individual offerings, \$4,500 from parishes and \$1,592.26 from the Woman's Auxiliary and other sources.

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1914, TO AUGUST 31ST, 1915

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,449,760.17
2. To replace Reserve Fund temporarily used for the current work.....	254,244.86
Total	\$1,704,005.03
Total receipts to date applicable on appropriations.....	540,705.38
Amount needed before August 31st, 1915.....	\$1,163,299.65

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

Alaska: Rt. Rev. Dr. Peter T. Rowe.

Arizona: Rt. Rev. Dr. Julius W. Atwood.

Asheville: Rt. Rev. Dr. Junius M. Horner.

Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.

Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.

Honolulu: Rt. Rev. Dr. Henry B. Resatarick.

Idaho: Rt. Rev. Dr. James B. Funsten.

Nevada: Rt. Rev. Dr. George C. Hunting.

New Mexico: Rt. Rev. Dr. Frederick B. Howden.

North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.

North Texas: Rt. Rev. Dr. Edward A. Temple.

Oklahoma: Rt. Rev. Dr. Francis K. Brooke.

Porto Rico: Rt. Rev. Dr. Charles B. Colmore.

Philippine Islands: Rt. Rev. Dr. Charles H. Brent.

Salina: Rt. Rev. Dr. Sheldon M. Griswold.

San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.

South Dakota: Rt. Rev. Dr. George Biller, Jr.

Southern Florida: Rt. Rev. Dr. Cameron Mann.

Spokane: Rt. Rev. Dr. Herman Page.

Utah: Rt. Rev. Dr. Paul Jones.

Western Colorado: Rt. Rev. Dr. Benjamin Brewster.

Western Nebraska: Rt. Rev. Dr. George A. Beecher.

Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

II. ABROAD

Anking: Rt. Rev. Dr. D. Trumbull Huntington.

Brazil: Rt. Rev. Dr. Lucien L. Kinsolving.

Cuba: Rt. Rev. Dr. Hiram R. Hulse.

Hankow: Rt. Rev. Dr. Logan H. Roots.

Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.

Kyoto: Rt. Rev. Dr. H. St. George Tucker.

Liberia: Rt. Rev. Dr. Samuel D. Ferguson.

Mexico: Rt. Rev. Dr. Henry D. Aves.

Shanghai: Rt. Rev. Dr. Frederick R. Graves.

Tokyo: Rt. Rev. Dr. John McKim.

IMPORTANT NOTES

SUBSCRIBERS TO THE SPIRIT OF MISSIONS

IN order to give our subscribers efficient service, it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

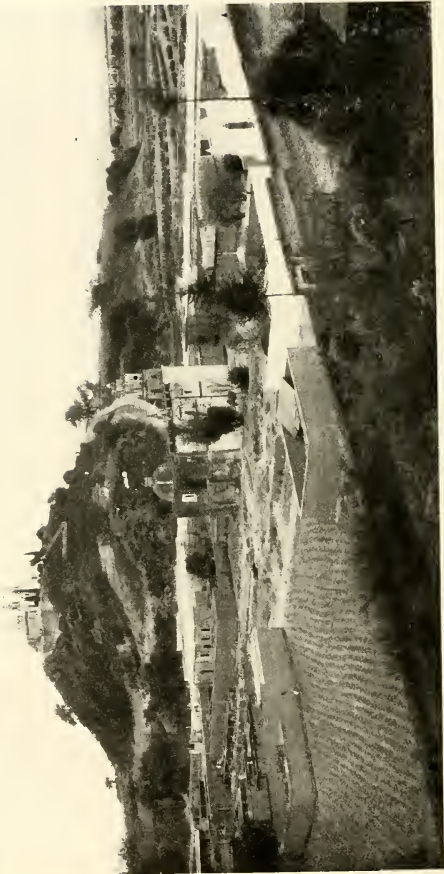
ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



THE GREAT PYRAMID AT CHOLULA, MEXICO

This greatest of Mexican pyramids, overgrown with vegetation, has a height of 171 feet and a base 1000 feet square. It covers twenty acres, nearly four times as much as the pyramid of Cheops. (See "By Rail and Trail to Mexico City," p. 399.)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

June, 1915

No. 6

BEFORE SEPTEMBER FIRST

The Board of Missions is asking each member of the Church, before September first, to give in addition to all usual missionary offerings, at least one day's income or wage. HAVE YOU GIVEN IT? The desire is to raise \$400,000. At the time of going to press \$175,000 has been received.

PROGRESS OF THE KINGDOM

IT has been said that no occidentally born person can really know the inside of the Chinese. The same probably is at least measurably true of the Japanese. It is not strange, therefore, that one is rather puzzled to understand the present attitude of these two nations toward one another. Many hasty generalizations have been made from published facts, and have resulted in conclusions doubtless far from correct. It would be easy to convince oneself that Japan is cannily seizing an excellent opportunity to better herself and to enslave China. There is much that might go to confirm such an opinion. But it is also conceivable that Japan's purposes are quite other than they appear on the surface, and that she believes herself to be consulting the best interests of both countries. It is a case where it seems wise to reserve judgment, especially if it is inclined to be a harsh judgment.

It is a pity, of course, that Japan should have laid herself open to the inevitable suspicion that she is availing herself of a world war to accomplish a purpose which she would not be permitted to attempt were the other powers not critically engaged elsewhere. Some warm friends of Japan in this country profess to see in her action only the establishment of "a Monroe Doctrine of the Far East." We should be glad indeed to believe that some such policy lies back of her seemingly arbitrary demands.

The world would not be unwilling that Japan—the stronger and more experienced—should encourage, protect and even guide her weaker sister. China is still in the making, and she needs much help in the process. With a teeming population and immense natural resources she is almost helpless. Like some inexperienced and timorous woman who has suddenly come into a great fortune, she is naturally suspicious of every one who seeks to help her invest it—and we

must confess she has good reason for this attitude. But just because of all this, Japan's opportunity in China, if she will use it wisely, generously and with self-restraint, may redound vastly to her credit and the future welfare of both nations.

We desire to believe in the high-mindedness of Japan's international policy. She has done much to make the world think well of her; surely for a temporary present advantage she will not risk the loss of that esteem. Yet as she deals with China, so will she stand or fall before the nations.

OUR own Church is not the only one which has found that this year of suffering and warfare is

also a year of
larger Christian
generosity. The
Society for the

Propagation of the Gospel held its annual meeting on April 22nd and made its report for the year 1914. At that time Bishop Montgomery said: "There can be but one feeling in the hearts of all supporters of the society,—thankfulness! Gratitude to God, daily gathering strength, for His mercies to His Church in these troubled times. Our grants for 1915 were made a few weeks before a whisper of war had come; yet they stand secure. The income of last year was wonderful; almost as large as in the phenomenal year 1913: it reached £249,156 instead of £250,585. The income for the three or four months of this year is proportionately quite as wonderful. *Regular* subscriptions have kept their level."

The Church Missionary Society of England has had receipts for the year only slightly smaller than in previous years.

Out of thirteen missionary societies in Germany, five show, since the war has begun, a considerable increase over the same period of the year before; five a slight increase, and only three a serious falling off in income.

In our own country the Presbyterian Board of Foreign Missions, which closed its year March 31st, reports receipts that are unprecedented, the total amount being \$2,287,076.60,—more than \$100,000 in advance of last year. This amount covered all the yearly appropriations and left a balance of \$30,000. They also have reduced an old deficit of nearly \$300,000 to \$160,000.

The Methodist Church of Canada, in spite of war disturbances, is making a better record than last year.

These are signs of a prevailing Christian consciousness which encourages the belief that the Church in America will not fail in her duty toward her world enterprise.

ELSEWHERE in this issue we print a very sincere tribute by an American newspaper man to the work

The Church Militant

of our Church of the Holy Trinity in Paris, France. In these days there is much criticism alleging the Church's failure to touch and better the lives of the poor. That the indictment is by no means universally true, is evidenced by such work as that done by some of our own parishes in our cities last winter, and by the eager response everywhere made to the needs at home and abroad. It does, however, cheer the hearts of those who wish to see the Church recognize her responsibility for social ministry to read words like those of the editor of the *Indianapolis Times*, when he tells of the truckloads of supplies which he saw being sent into the devastated district of France. "Before those piles of clothing," he says, "every criticism I have ever harbored against the Church fell away, and it thrilled me to think that it remained for an American Church—though not of my denomination—to give the American flag a new meaning in France."

At last Alaska is to be opened by the building of a Government railway into the interior. Up to this

**Alaska's
New
Railway**

time no land which was counted as the habitable territory of a civilized nation has been so shut

away within itself. The barrier of the mountains on the southwest, the endless stretches of the central plains, and the deep snows of the dark north, have been the threatening guardians of the gate. Methods of transportation are, and for a long time must be, of the most primitive character. We all remember the days of the Klondike gold rush, and the terrible toll of human lives which resulted from the mere effort to reach the El Dorado.

Not only natural conditions but governmental policies have contributed to build a wall about Alaska. The conservation idea ran riot, stimulated by a commendable desire to prevent the greedy exploitation of the new land by conscienceless individuals. A course of action was followed which practically prevented all development. Alaska has long groaned under the injustice of this treatment, but at last, after a struggle extending over many years, a policy of development in the interest of the public has been adopted.

The Government railway is to be constructed from Seward, on the southern coast, through the Susitna Valley and Broad Pass, to the Tanana River at Fairbanks, which is practically the central city of Alaska. No one yet knows the value of the territory through which this railway is to pass, but it is already certain that extensive gold, silver, iron, tin and copper deposits will be reached, together with much of the best Alaska coal, said to be the equal of the world-famous Welsh coal. The rivers of the interior must also be considered with reference to the railway, as they will form enormous feeders thereto. The Yukon in its journey through Alaska

flows 1,400 miles. The Tanana, the Chandalar, the Porcupine, the Koyukuk and the Innoko, furnish 1,500 miles more of navigable water, all of which will be tributary to the projected 412 miles of railway.

Of course vast claims are made as to what this will accomplish. There are those who in imagination see great settlements in Central Alaska and a new and populous commonwealth; but others,—among them some of our own missionaries,—are doubtful whether under the best of conditions there can be a large population in the interior. Yet that important results will follow the opening of this new world-artery, every one concedes.

We naturally think of it with reference to our missionary work, which will be vastly simplified and greatly stimulated. We have reason to be grateful that in one place at least the Church has been early on the ground, and that three years before the Klondike craze, pointing a golden finger, called the attention of the world to our far northwest, we had already sent a bishop to develop the work there. We have reason also to be thankful for the character of the work which has been done and the type of men who have aided in it. It would seem that we may now reap some of the fruits of long patience and heroic self-sacrifice.

IN our January issue appeared an article on "The Status of Liberia," wherein we called attention to a statement appearing in

**Liberia
and the
War**

the French press, which asserted that Liberia had aided German war ships,

and that armed bands had been sent to adjacent French territory. The *Eclair* went on to say: "The hour has come for finishing a phantasmagoria of a nationality wedged into our African colonies."

Bishop Ferguson, writing on March 16th, confirms the conviction which was ours from the beginning, that Liberia has been grossly misrepresented. He says, "No one having any acquaintance with this republic could believe such a statement. It is a base untruth, hatched up as an excuse for wanting to carry out the wicked plans long since conceived concerning Liberia. Your comment is timely when you say, 'Great nations who claim to be at war as champions of the rights of small nations against the greed of powerful neighbors, should go softly lest they disprove their own contention.' From the beginning of the war some of us have felt apprehensive that in the readjustment at its close a pretext would be found for depriving Liberia—this Naboth's vineyard—of its autonomy."

Together with his letter the bishop sends a copy of the *Liberia Times*, published at Monrovia, wherein the editor, under the heading "Vision or Hallucination" says: "These 'armed bands' of Liberians exist nowhere except in the mind of the author of the article, while the other assertions are equally groundless. . . . Whatever may be the feelings of the people of Liberia generally towards the powers engaged in this war, we can state with certainty that they have, in obedience to the injunctions of the government, preserved an unimpeachable impartiality, and have refrained from displaying any emotions that would indicate 'Germanophile tendencies' or any other sort of tendencies; and we believe that the foreign diplomatic and consular officials at Monrovia would conscientiously substantiate these assertions. True, Liberia, like the rest of the neutral world, would desire to see the speedy end of this cruel war, but she has not and never will use her position for the advantage of one belligerent or to the disadvantage of another, nor will she allow it to be so used by any subject or citizen of such belligerents."

It is certainly the impression of many Liberians that these misrepresentations have had as a foundation something more than a misunderstanding. There may easily be some who have found the presence of the black republic an inconvenience and an offense, and who would not hesitate to give rein to their imagination if they might capture the sentiment of the world long enough to justify an act of aggression. Does this perhaps explain the assertion that "Liberia has become a refugee for hostile ships," notwithstanding the fact that its principal river, the St. Paul, will not at the best season of the year accommodate more than a small launch? The "armed bands" sent into French territory are equally absurd to any one who knows the size of the Liberian army and the remoteness of that territory. Probably the existence of "a wireless station on Liberian soil" has been suspected with equal plausibility.

The danger of aggression in Liberia we believe has passed, nor can we think that so unwarranted and intolerable a proposal is likely again to be broached.

THE three words which stand as the heading of this article naturally formed the chief consideration of the May meeting of the Board of Emergency, Appropriations, Apportionment Missions, a detailed account of which is given in the later pages of this magazine. A two days' session was necessary in order to deal with these important matters. Encouragement awaited the Board in the report of the treasurer, which showed that for the second consecutive month there had been an increase in every class of receipts. The total on the 11th day of May showed \$155,000, of which \$125,000 had been definitely given for the Emergency Fund, though beyond doubt the remaining \$30,000 of increase from regular channels was

in some degree stimulated by the special appeal.

The report of the Emergency Fund Committee made it clear that this appeal, couched as it is in definite terms, and proposing a simple and proportionate plan of response, has touched the imagination and awakened the conscience of the Church as no like appeal has ever before done. Three-fourths of the gifts received are from individuals, and most of these actually represent a day's income or wage. As yet not more than one per cent. of the communicants have responded. Discouraging as this may seem from one point of view, it only shows what might be done if a good proportion of the other 99 per cent. can be reached. Will not bishops, clergy and lay people concern themselves seriously in this matter? It is the greatest, most hopeful opportunity the Church has ever had to make a great advance, and should be carried to a successful issue; not by general appeals for congregational offerings, but by definitely reaching each communicant with a request to consecrate one day's receipts to this purpose. There is large promise of success, but its fulfillment lies with the individual communicant.

As regards appropriations the Board faced its work with deep concern and conscientiousness. It realized that the Church would expect of it the utmost self-control. Every member recognized that to ask an Emergency Fund in order to place the finances on a secure footing, and at the same time to vote for any considerable expansion of the work, would stultify the Board before the Church. While recognizing, therefore, the imperative call of many particularly appealing opportunities, and sympathizing deeply with the bishops who must be compelled to await the undertaking of urgent work, the Board went on record by limiting the amount of the appropriations for the coming year to the amount at present in force.

In passing the apportionment for the next fiscal year, the Board recognized that the Church could not well be asked to make an advance in its giving, and therefore the bulk sum was set at the same figures as last year. Since, however, we now begin a thirteen months' apportionment period in order to transfer the closing of the fiscal year eventually to the first of December, the seeming amount of the apportionment will be larger, though its actual monthly proportion remains the same.

Though we have spoken so largely of finances, it would be unfair to conclude that the Board was altogether concerned with the material side of its work. There was a deep spiritual purpose felt throughout the meeting, and to an unusual degree a sense of serious responsibility, combined with earnest hopefulness, was manifested. The Board believes in the Church and desires to merit its confidence and support.

M ISSIONARIES in India and Africa have suggested that Wednesday, June 30th, which is the sixth-hundredth anniversary of the martyrdom of Raymond Lull, shall be observed as a day

of prayer for the Moslem world. The suggestion has met with cordial response, and meetings for the purpose will be held in many cities. While we have no definite work of our own in Moslem territory, there is surely no reason why we should not share in the intercession.

The name of Raymond Lull was once one of the best-known in Europe, but how many to-day ever so much as heard of him? If anything were needed to demonstrate the utter worldliness of the histories that are taught in our schools, it is the fact that while the name of Lull is left out of them; they are filled with records of men

who contributed to the world nothing permanent except their own notoriety.

Lull was born in Palma in the Island of Majorica in 1266, of a noble family, and, like some of those who subsequently gave their lives for the Master, had anything but a worthy career in his early days. Bishop Walsh said of him: "His life and character were singular;—first a libertine and then a saint; looked upon alternately as a fanatic and a philosopher; now dreaded as a heretic, and then revered as a devotee; poet and linguist, missionary and martyr, he was altogether the most remarkable man that stands out from the dark background of the thirteenth and fourteenth centuries."

The story of his work among the Saracens is one of splendor and sorrow. His conferences with the Mohammedan literati who flocked around him in great numbers remain to this day a model which many a worker in Moslem lands strives to emulate. For years he labored without ceasing and gradually gathered a small band of faithful men about him. Had he been willing thus to continue his end might have been peaceful; but, like some of the saints of old, he thirsted for martyrdom. Perhaps it was the weakness of a great mind; who dares say? At

all events, when he knew that there was only one possible result, he stood forth in Tunis, a place from which he had been banished, and exhorted the unbelievers to repent and be baptized. Astonished only for a moment by his boldness, they fell upon him, dragged him out of the city and stoned him to death. Thus died Raymond Lull on the 30th of June, 1315, and it is only fitting that we should pause when that six-hundredth anniversary comes round, and with the memory of the martyr before us, ask that we be made more worthy to follow in his train.

SOME two months ago the Editor of THE SPIRIT OF MISSIONS addressed a personal letter to all subscribers commending to their attention the request for the gift of one day's income. He gratefully appreciates the courteous response made on the part of a small number, but he would like through this paragraph to recall to the thought of a very much larger number the opportunity thus given to help the Church in her time of need. Those who have done this simple, definite thing have found it a personal gratification and have contributed toward a successful outcome of the enterprise.

THANKS TO THE GIVERS

At its recent meeting the Board of Missions unanimously and enthusiastically adopted the following resolution, and asked for its widest publication to the Church:

RESOLVED: That the Board of Missions, having learned at its meeting on May 12, 1915, that the gifts to the Emergency Fund from 2,800 individuals and about 400 congregations had already reached \$125,000 of the \$400,000 asked for, sends its hearty thanks to all who have so promptly and generously made their offerings. The Board is very grateful for the splendid spirit and loyalty with which these people of the Church have responded to the suggestion that the present emergency shall be met by giving, in addition to all usual missionary offerings, at least One Day's Income or Wage. The Board asks all who have not yet given, to do so without delay in order that the full amount of \$400,000 may be speedily secured.

THE SANCTUARY OF MISSIONS

BREATHE on me, Breath of God,
Till I am wholly Thine;
Till all this earthly part of me
Glows with Thy fire divine.

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou would'st do.

Breathe on me, Breath of God,
Until my heart is pure;
Until with Thee I will one will
To do or to endure.

Breathe on me, Breath of God,
So shall I never die,
But live with Thee, the perfect life
Of Thine Eternity.

—Edwin Hatch

THANKSGIVINGS

WE thank Thee"—
That the power of the Gospel
is still shown in the lives of
those who are brought to a knowledge
of Christ. (Page 410.)

For the loving deeds done by
Christian children for other children in
non-Christian lands. (Page 415.)

That witness to the Church is being
borne, and an influence exerted, in the
great exposition on the Pacific Coast.
(Page 417.)

For the increasing willingness to give
of their substance shown by Christian
converts in heathen lands. (Page 422.)

For the good example of the two
priests in South Dakota who for forty-
five years have served in its mission
work; and for other like instances of
devoted service. (Page 424.)

For the self-denying service rendered
by our American Church in Paris.
(Page 429.)

For the signs of a deepened Christian
consciousness, as shown in the
exercise of a larger Christian gen-
erosity. (Pages 392 and 394.)

INTERCESSIONS

WE pray Thee"—
To have pity upon a world
plunged in mortal strife, and to
deepen in the hearts of its rulers a
sense of responsibility and a desire for
a just and lasting peace.

To bring to an end the political chaos
prevailing in Mexico, and to establish a
righteous government, that peace may
reign and thy Church may prosper.
(Page 399.)

To guide and overrule for the highest
good of the world the international
relations of China and Japan. (Page
391.)

To prosper the Bishop of Honolulu in
his manifold ministry to diverse
peoples. (Page 420.)

To bless the Children's Refuge in
Shanghai, and all those who minister
to its success. (Page 431.)

To keep before the consciousness of
Thy Church our responsibility for
conducting the great campaign of the
Prince of Peace. (Page 398.)

To bless to the broadening and
deepening of the spiritual lives of thy
children, the efforts made by the Sun-
day schools of the Church during the
Lenten season.

PRAYERS

For Missions in Time of War

O GOD, who alone dost control the
issues of war, grant that peace
and good-will may be established
among Christians at home, and that the
law of love which Christ thy Son has
taught us may become the law of all
the nations of the earth. Look upon
those in the mission field who are suf-
fering in this time of strife, and grant
to us and to them an increased spirit
of faith and love, so that the work of
thy Church may be advanced, and
thy Kingdom established upon earth,
through Jesus Christ our Lord. *Amen.*

For the Present Emergency

O LORD JESUS CHRIST, Who
dost ask of us the more, the more
Thou lovest us; we thank thee
that today thou art calling thy Church
to greater sacrifice for the Kingdom of
Heaven's sake. Grant that we all, add-
ing to the little we have given this
little more, may rise up as one man to
pour our gifts at thy feet; that so all
that is needed for the missions of the
Church may speedily be given, to Thy
honor and glory. *Amen.*

*The Quarterly Leaflet of intercession for missions used by the Church Prayer
League may be had by addressing Holy Cross House, West Park, Ulster County, N. Y.*

THE TWO GREATEST WARS

By J. CAMPBELL WHITE,
1 Madison Avenue, New York.

The European War

The World-War

20 million soldiers in physical peril.	1	50 times 20 millions of people in spiritual bondage and death.
1 million men killed in first six months.	2	2 million people die every month in heathen lands.
Cost to kill a man, about \$3,500.	3	Cost to give the gospel to the world, about \$2.00 per person.
Cost of European War, over \$40,000,000 <i>DAILY</i> .	4	Expended in World-War about \$35,000,000 <i>ANNUALLY</i> .
Fighting strength of armies, over 20 millions.	5	Total missionary force 12,000 men and 12,000 women.
Develops hatred.	6	Promotes friendliness.
Is destructive.	7	Is constructive.
Settles nothing finally.	8	Establishes Christ's enduring Kingdom, and ultimately eliminates all war.— <i>Isa. ii: 2-4</i> .

Will the Church make a serious effort to put its World-War on something approaching an adequate basis?



Photograph Underwood & Underwood, N. Y.

TROOPS IN TRANSPORT ON THE MEXICAN CENTRAL RAILWAY

BY RAIL AND TRAIL TO MEXICO CITY

By Archdeacon Mellen

Archdeacon Mellen, after waiting many weeks, first on the Texas border and later at Vera Cruz, determined somehow to reach Mexico City, a distance of 265 miles. The vivid story of his experience follows:

I BECAME tired of waiting at Vera Cruz for a chance to make the journey to Mexico City on a train; so, after some three weeks, I decided to start, if I could find the right kind of traveling companion. One day I met a fine old Irish Canadian named Timothy Dwane, and it only took me a few minutes to decide that he was the man I wanted. He was getting some machinery out of the custom house in Vera Cruz, and said he was going to start for Mexico City just as soon as that was done. He is not a very large man, and does not talk very much, but has a good fund of real Irish wit. Something in his tone and accent when he said, "Yes,

sir; I'm goin'," made me feel very sure that he *would* go, and that in case of trouble he would never desert a companion and friend.

We were able to buy regular tickets for a station called Apizaco, which is 180 miles from Vera Cruz and 85 miles from the City of Mexico. Starting at 6 a. m., we were more than twelve hours in the train, but the day passed very quickly. I had a good supply of lunch—sandwiches, a jar of home-made marmalade and a bottle of strong coffee from the house where I had been staying, besides four boxes of crackers, canned tongue and evaporated milk, sweet chocolate and raisins for sustenance by the way, and

for the long walk after leaving the train. I also had a small net sack with a very slender supply of clothing, including a blanket, which cost one dollar (American money), for I knew it would be hot walking in the daytime and cold at night.

When we left the train after dark a bitter cutting wind was blowing. On the crowded platform of the station we fell in with an old German, who told us in exaggerated terms that it was impossible to get to Mexico City and that we would surely be killed. We were at the junction for the line going to the city of Puebla, and I remembered that the Rev. Mr. Green was there, so I said: "I know a man down in Puebla, and I think this would be a very good-time to pay him a visit; I know he would be very glad to see me." But Dwane said very positively, "Well, *I'm goin' to Mexico!*" This simple statement had a peculiar effect upon the old German, who thought we *might* get through after all; nor did I think it necessary to go to Puebla. Then our friend was absolutely sure that we could find no lodging at all in the village, as the one hotel was overcrowded. We were both shivering with the cold, and I said to my companion, "Come on, Dwane; let's go and try that hotel anyhow." We promptly occupied the one vacant room in the little inn. Later on, as I looked out into the central court, I saw the old German picking up his baggage and meekly going out to hunt for other quarters. I have never seen him since. We were indeed thankful to be inside and out of that night wind, and we kept each other warm in the little bed.

In the morning we proceeded to find the military chief of the place and to ask for permission to ride on a military train over the next forty-five miles of road, for we were now on the border of the war zone. No passenger traffic was allowed, only military trains for the carrying of troops

and supplies. Possibly we were asking for something that this young army officer had no right to grant; at any rate, his manner was not pleasing, and we thought it well not to press the matter, but respectfully withdrew. After another visit to the railway station, getting on a train seemed to be out of the question. Then the old man said, very quietly, "Well, *I'm goin' to hit the road.*" I will confess that this seemed to me almost insane, and I said, "Suppose I don't go along, would you strike out alone?" In the same quiet, yet decided manner and tone, he replied, "Why, of course, *I'm goin' to Mexico!*"

As we walked back to our room in the little hotel I was quiet, and he did not disturb my thinking. It was for me to decide between taking some risk in trying to get to the city, or going back to wait for safer means of travel. Face to face with the question, I did not so much fear the personal danger as I dreaded doing something in a spirit of bravado which might possibly cost me my life. On entering the room I took up a part of the baggage as if to arrange for starting. He put out his hand with something of the command of royalty in the movement, and said, "No, we don't touch a thing till you decide what you're goin' to do. If we separate, you take your stuff and I take mine." That settled the question for me. "You're a better man than I am, Dwane," I said, "and I'll not leave you. Come on, let's pack up and move."

Very soon we were out of the town and walking along the line of the railroad in the open country. The sky was clear, the sun warm but not really hot, and the air delightfully bracing. We had a train schedule with the mileage all indicated, so that we could tell just how far it was from one station to another all the way along. About mid-day we sat down by the road to eat some lunch, but had no



Photograph Underwood & Underwood, N. Y.

MEXICAN TROOPS IN THE STREETS OF PUEBLA

water to go with it, and as we started along the road again we left behind the empty coffee bottle, one meat-can and one milk-can. We passed two stations that afternoon where we fully expected to find water, but both were deserted and we had to go on thirsty. Once we met a military train; the top of each one of the box cars was covered with soldiers, and as it came close to us it was clear that each man had his rifle in his hands as if ready to use it. We were in an open prairie country, the only living things within their range at the time. We stood and gave them a wave, and after the train had gone my friend said, "Well, now I feel better. That was the first thing I really didn't like. One o' thim devils c'd 'a' tuk a shot at us just for fun. But, niver mind, if I'd heard wan shot I was goin' to fall right down and pretind I was dead."

As the shadows began to lengthen

and the wind to get colder I noticed that we were passing small heaps of dry barley, and I remarked that we might crawl under the straw for the night. The old man was in the lead, and not a living creature had we seen for some time. We were both getting tired, as the time-table showed that the next station was nineteen miles from where we had started at 10 o'clock in the morning. At last the station came into view, and Dwane said, "I see green trees, and that means water!" A little later I said, "I see a man, and that means a place to stay!" "Never mind," said he, "there's a box car, and we can sleep in that if we can only get some water." And so it happened that just as night fell, tired and very thirsty, we had come to the telegraph station for operating military trains. The agent and his family were living in the station, and it took only a short time to make

ourselves solid with them all, and besides a good drink of water we had some good hot coffee. The agent said he would see that we were allowed to board a military train next day, so that we could ride for twenty-six miles on our way; then Dwane stretched out on a truck in the station and I on a slat bench. We were very thankful to be out of the bitter wind, though it was far from warm in the station. About four in the morning the night operator woke us and told us the train was about to come along, but we shivered around till six, when we entered the caboose of a long train of box cars. The tops of all the cars were covered with soldiers rolled up in their blankets. With long stops, it was nearly eleven o'clock when we reached the junction of the line running to Pachuca, and we knew that from this point it would be necessary to walk, for hostile forces were not far away and some of the track had been torn up.

As soon as we were well away from the station, we sat down to eat something. The last can of tongue was opened and next to the last can of evaporated milk, and our schedule showed that we were still forty miles from the City of Mexico. There was some marmalade left, and, after all, we might be able to buy things along the road—provided people had them and were willing to sell. As we had no water with our lunch, I suggested that we go to one side a little to some prosperous-looking farm buildings to ask for a drink. At this place appeared some very wretched-looking people, who said they had no water, at which my friend was very indignant. I asked if the owner were at home, and a man said, "No, a small company of soldiers are here, and there lies a man they shot this morning!" I then saw that I was standing quite close to a dead man who had fallen on his face close to the stone wall. We were also told that the sol-

diers had all gone on horseback in the same direction we were going. As we came again to the railroad, only a short distance from the house, and turned to walk by a deserted and partly ruined section house, we came upon the naked, mangled body of a man. There was no head, and one arm lay at some distance from the body. It was a fearful sight, and spoke with terrible force of the lawless condition of the country. I will own up to being very nervous as we went on our way.

Soon after this we turned away from the railroad to walk along the footpath between the steel towers which carry the high-power current from the falls of Necaxa to the City of Mexico. While the sun was still warm in the afternoon, we rested for half an hour under a tree, taking off our shoes to rest better, and then pulled along. Again the shadows began to lengthen and the wind to carry the chill of night in a high altitude, and we were wondering what sort of reception we would get in the next village. Still walking along by the power line, we suddenly came to a garden of green vegetables, an irrigation tank high in the air, strange-looking electric affairs, and a nice, snug little house. As I opened the garden gate an American came around the corner of the house with a hearty greeting and welcome, and when we told him we were a little thirsty he said we could stay all night, and that supper would soon be ready. The higher critics may say what they please about Elijah being fed by the ravens—I *know it's true!*

At this place we were some twenty-eight miles from the city, but found that by walking across country for thirteen miles we could reach the city of Texcoco, and that from there regular daily trains were running to the city. This man also told us that he did not care to go out and make repairs along the line, and that we

were quite liable to be robbed anywhere along the road next day, but you may be sure this did not keep us awake that night.

The walk next day was really beautiful, and full of interest of various sorts and kinds. We passed through several little old villages, and by some wonderfully fine old churches. Some time I would like to get a collection of pictures of a number of these old country churches in Mexico. Their solid stone domes and lofty towers are astonishing, and to see one of these far away in outline against the side of a mountain is a picture to remember forever. Neither could I forget that we were on historic ground, for the house where we had spent the night was close by the two famous old pyramids, supposed to have been dedicated to the sun and the moon, and much older than the Aztec civilization found in Mexico by the Spaniards.



Photograph Underwood & Underwood, N. Y.

POPOCATEPETL FROM THE TOP OF THE PYRAMID OF CHOLULA

Here are superimposed three civilizations: That represented by the unknown builders of the original pyramid; that of the Aztecs, who had a temple on this spot; and the Spanish Christianity which placed the Cross here in 1666.



THE PYRAMID OF THE SUN

The Pyramids of the Sun and Moon, twenty-seven miles from Mexico City, were the sites of great temples and are built of volcanic rock and clay. The Pyramid of the Sun here shown is nearly as large as the great Pyramid of Egypt.

The city of Texcoco, towards which we were going, was the place where Cortez launched his brigantines on the great lake of the valley for a final attack upon the Aztec citadel.

When we met the first group of horsemen and foot soldiers we did not know just what was going to happen, but we walked in between their horses and shook hands with them, and they allowed us to pass on. My sturdy companion was walking with some difficulty now, as he had blisters on his feet, but his Irish wit was apparently made keener by such a trifle, and there were times when I doubled over with laughing at his dry jokes.

As we were waiting for the train to take us to the city, he looked into my face and said, "You look like a different man from what you did before we left Vera Cruz. There's health and strength in every line of your face." And I could feel the truth of his words. In fact, I came in at the end of our little jaunt in such fine condition that I am hurrying to get

some writing and business affairs done here in the city and then I think I may buy a donkey and strike out north into the state of Hidalgo and visit some of the small missions in that part of the country. If I do this, I will take our candidate for deacon's orders along and give him a post-graduate seminary course. You may wonder why I don't plan for a horse instead of walking behind a pack-animal, but horses, saddles and guns are the things that are most coveted nowadays, and would surely be confiscated. Don't think anything of it if you don't hear from me for some time. I never felt better in my life, and at the same time I don't think I ever in my life had any better fun. It has been a great experience.



ARCHDEACON MELLEN
The man who "hit the trail."

HOW WE ARRIVED AT OUR STATION IN CHINA

In 1914 two sisters of the Order of the Transfiguration volunteered for service in China and were accepted by Bishop Huntington. They reached their mission station in November. The following description by Sister Helen Veronica was not sent to us for publication, but we print it because it shows so vividly the experiences of a newly-arrived missionary in China.



"BEGGAR WOMEN COME OUT IN A TUB"

AFTER a few hours of pandemonium we are really started up the Yangtse River with a lady from the Anking mission and forty-eight packages—just little bundles like a kitchen stove and our three trunks! The captain has a most delightful way of telling sea yarns. He is Scotch and left home for sea when he was twelve, so he has had time for his stories to ripen into delicious fiction. On Saturday we passed Wuhu and waited an hour at the dock, but there was not time enough to go over to the compound. The city looks very interesting, and I believe we will be very happy there. While we were waiting some beggar women came out to the ship in a tub. It reminded us of the three wise men of Gotham. Those old women were so clever in steering it out of the way of the boats and they had only wooden shovels for paddles.

The experience of landing at Anking was tremendous. Mr. Smalley

had warned us not to be frightened. When the ship stopped a terrible noise, such as might lead one to think that civil war had broken out in China or that the ship was being captured by pirates, began, and out of this tumult Mr. McCarthy and Dr. Taylor appeared. It was two o'clock in the morning. We stayed on the boat until the excitement subsided and some of these mobs of Chinese were out of the way. Then there was the task of seeing that our forty-eight packages were *all* unloaded, which the men did while Sister Edith and I stood by to see that none were carried off after they did get unloaded. What we would have done had we been alone no one can tell. It was perfectly fascinating. There were so many things going on to see that I didn't notice a family, wife and three children, rolled up in a comforter asleep on the deck, until I almost fell over them. The man was working. The boats arrive in Anking at the small hours of the night and so these people camp on docks to be at hand when the business begins. And



SISTERS HELEN VERONICA AND EDITH
CONSTANCE



ONE OF ANKING'S ARCHES

all this loud jabber of—to us—meaningless words!

To describe our first trip through Chinese streets, I shall have to take a long breath and think how to begin. Edgar Allan Poe might have been equal to it, but in reading my description you will have to turn on the full current of your imagination and allow for my limited vocabulary. Imagine that it is three o'clock in the morning and very, very dark. We are each in a chair with two coolies in front and one in back, and Dr. Taylor walking in front with a small lantern giving just enough light to make a spooky darkness, and to let us see something of what we were passing through. For a little distance, we are going up a narrow, winding street scarcely wide enough for two chairs to pass, with walls on either side; then we come to a great arch and a ponderous iron gate. The doctor knocked and a voice on the other side asked a question. The doctor took out a paper and read some lingo and gave names, all of which was evidently satisfactory, for the gates opened and we passed between two armed soldiers who gave us searching looks. Now we had reached Anking proper and the iron gates closed behind us. Everything was so

dark and quiet. The only sound we heard was the scuttling of the coolies' feet and the occasional signal to change shoulders. We swung along the roughly paved streets, which are only as wide as our city sidewalks. The crookedness of the street gave no chance for vista and there was always that delightful feeling that a surprise might be waiting at the next turn. At intervals an armed soldier would step out from behind some projection—and there were many projections—look at us and then disappear. We turned and turned, went up steps and turned again. All the shops along the way were closed and barred, which made everything look deserted and desolate. Looking up we could see a crooked line of sky, but in many places the signs and little bridges across the streets completely shut out any sight of sky.

When we came to the gate of the compound Dr. Taylor knocked and called, the six coolies knocked and called, the Doctor knocked and called again; then from the depths came a voice of response. We waited with the hope of getting in, but no one came, and the knocking and calling had to be done again. Sister Edith said it re-



A STREET IN ANKING

minded her of a scene in Macbeth. Again the voice from the grave answered, but this time nearer, and finally the gates were opened. I looked around and and fully expected to see the ghost of old Charon himself, but saw no one, for the old man was carefully hidden behind the gate and that seemed more spooky than ever.

If we had difficulty in getting in, we were rewarded for perseverance, for the compound grounds are a veritable park, and in the faint light of the lantern the garden formed a most pleasing contrast to what we had just passed

through. The people at the hospital heard our pounding and one of the nurses was all dressed to come down, for she said she was sure the old gate-keeper was dead, as he is expected to be at any time. They tell us that our homecoming here was unusual, but we are very glad to have it as it was. It was most interesting. I was terribly blue coming up the river in the boat, but by the time I reached the compound all my spirits were back in place and I was willing to pronounce Anking a first-rate town for excitement and novel experiences!

"BONES, RAGS AND HEARTS."

By P. R. R. R.

IT happened in Puerto Rico, that island of paradoxes, where twentieth-century civilization walks hand in hand with fifteenth-century methods, thoughts and conditions. The day before it happened the priest had baptized a wizened bundle of "bones, rags and a heart,"—a baby five months old, and so sick with whooping-cough that there was little if any chance of recovery.

On the morning of the day it happened the priest bought his bottle of fresh milk and started to "foot it" up the mountain to the little hut where she that had been baptized "Ilaria" slept the sleep of small children with whooping-cough. Being almost mid-day, the heat of the tropical sun was depressing. But the mother would be so glad to see the priest and hear his cheery voice, and baby would be so refreshed with the sweet milk that the priest hastened on, whistling as he went: "It's a Long Way to Tipperary," but mentally changing the words to: "It's a short road to baby Ilaria."

About a mile and a half from Ilaria's home appeared a curious sight. A very small old lady was squatting by the side of the road, surrounded by

a circle of boys. Evidently they were having the time of their lives. The old lady was poor; that was quite evident at first sight. She was stockingless and shoeless; that is always a sign of poverty in the tropics. Her clothes were not very new, nor very clean for that matter. But her wrinkled face was a real attraction. One could see that even in her extreme poverty she was happy, and preserved a sense of humor. At the sound of her voice the milk, Ilaria, her mother and the mountain hut were temporarily forgotten. The priest also sat down, and widened the circle a little more. The old lady continued her chatter. She was hugely enjoying her predicament. She informed her circle of attentive listeners that her home was up in the mountains; that she had not been down to the village for years, but that morning she decided she was coming down if only for a last sight before her death. Her daughter had objected to the trip, but she had made up her mind, and nothing could make her remain at home. While the daughter had gone down to the brook for some water she had slipped out of the house unobserved, and had started down hill

just to see the village once more. But her Good Father God had punished her for her obstinacy and contrariness. Half-way down she had felt a bit tired and could go no further without some rest. She had sat down to rest a few minutes and then could not get back the use of her limbs. She was unable to take a single step back or forward. But she was happy that she had attempted the trip; happy, because from the place where she was sitting she could see the roofs of the houses down in the village, the city hall and the church belfry and the windmills. It was so long since she had stood as God-mother, and it was so long since she had taken part in a religious "fiesta." And then she laughed humorously over her daughter's worry. She did not know how she was going to get back, nor did she care. On and on she chattered, with as little sense of responsibility as a young baby.

Of course the priest made up his mind to see the old lady,—“Bones, Rags and Heart,” as he called her—to her home. But how to get her there? There was no horse at hand. The distance was too great to carry her in his arms. While in the midst of his thoughts, to which the continuous chatter of the old lady formed a sort of accompaniment, there came along a boy pushing in front of him a small wagon made up of a “Uneeda Biscuit” box on two wheels. Here was a way out of the difficulty. The priest borrowed the cart, placed “Bones, Rags and Heart” therein, and continued his journey up-hill with his cheery load. The old lady was enjoying her ride immensely.

If some conservative Episcopalian in the States could have seen the young clergyman pushing along a home-made wagon with its human freight, would such an one have thought the dignity of the ministry suffered for lack of proper setting?

The priest and his load had not gone

on their way more than half a mile when they met, coming toward them, the mother of baby Ilaria. Evidently the good woman was worried over something, and when she saw the priest and his load her face for the moment was an enigma, though rather a pleasant one. Explanations cleared the mist away. The old lady was Ilaria's grandmother, and the daughter had worried much over her disappearance. She was naturally very grateful to get her mother back with so little trouble to herself. Taking the milk which the priest had brought, Ilaria's mother hastened up hill “to get the coffee on the fire.”

The old lady apparently did not realize that her “horse” was, or should have been, a dignified priest, but she recognized a man with a sense of humor. She kept up a constant chatter about all sorts of things, and as a consequence her “horse” enjoyed what was left of the journey very much indeed.

When finally they reached the top of the hill the priest tenderly picked up “Bones, Rags and Heart” in his arms, and placed her in a hanging hammock. Her one remark was: “I am never going to leave this old home again until God sends for me.”

Baby Ilaria was sleeping, and as the priest gazed down on her little emaciated face something told him that the little one would not long survive old “Bones, Rags and Heart,” that they would soon go up to the home of their Father, and there become, what they really had a right to be, happy, romping children.

That afternoon, as the priest found himself going down the hill pushing his cart before him, he could not help but thank God that he was permitted to exercise his ministry in a country where celebrating the Holy Eucharist and pushing a cart with such a precious load of “Bones, Rags and Heart” were not inconsistent one with the other.



THE PARISH HOUSE AS A NIGHT SCHOOL
The paper doors marked "P" screen the altar.

LEAVES FROM A MISSIONARY DIARY

By the Rev. P. A. Smith

THE work of Holy Trinity Church in Fukui, Japan, has received a new impetus for this year's work from the fact that it now has a real base of operations. Until October, 1914, the services had to be held in a dark rented house, or, as was done for more than a year, in one of the rooms in the missionary's residence. Now, however, we have a small but infinitely more convenient parish house which is being well used. It has three rooms which can all be thrown together when large meetings are held, and yet the one in front of the chancel is small enough not to make the ordinary congregation of ten to twenty-five people seem too lonely. The chancel itself is shut off from the rest of the building by large sliding

paper doors which are opened only at the time of the services.

The need of such a building, and the great inconvenience caused by the lack of it, may be seen from the fact that there are a Sunday-school and two services held in it every Sunday, a Bible lecture on Friday evening, and a night school has its classes of twenty to forty boys in it on Monday, Tuesday, Wednesday and Thursday evenings. This leaves only Saturday evening open, and even that is often taken by special meetings. How we got along without it before is almost incomprehensible now.

It is hard to give any adequate idea of the real work being done in any field, for the dry round of daily work is dull reading, but the following in-

cidents may give some idea of what is being done by the Church people and by the mission force, both Japanese and foreign.

January 16.—To-day I have had a unique experience, especially in this stronghold of Buddhistic conservatism, the northeast coast of Japan. I go to a commercial school in Tsuruga and talk to the boys of the two upper classes on morals or ethics. I cannot teach Christianity, as all religious teaching is barred from Japanese government schools. But morals and ethics with no religious backing is rather "skim-milky" stuff, so I suggested a class in the Sermon on the Mount, to be held in the church for those who cared to attend. The principal of the school was asked if he would approve of the project, and he not only did so but said that he would himself urge the boys to attend. The first meeting was to be held to-day, but the roads were nearly blocked with snow, making it very hard for the boys to go from the school to the church, nearly a mile away. The principal, on his own initiative, suggested holding the class in the school. I demurred, as I feared it might get him into trouble, but he insisted and it was so arranged.

In order to give due publicity to this class, he called all the boys of the school together and told them that if they did not know at least as much about Christianity as is contained in the Sermon on the Mount they were not fit to face the world. He then came back and reported to me what he had said and done, and then said, "Be sure that you use plenty of Japanese in this talk for I want every boy to understand. It is far more important than the lesson in ethics or morals that you give ordinarily."

At 2 p. m. when I stepped into the room, I found about forty-five or fifty boys, two teachers and the principal waiting for me, and every one paid the most careful attention during the

half-hour that I gave them on the first two beatitudes. Verily, the doors will open to us if we will but work and wait. Much of the openmindedness of this principal is due to the fact that for several years the Rev. C. S. Reifsnider, while priest-in-charge in Fukui, taught English to the students of this school, and to-day his picture hangs in one of the rooms as a token of their regard for him and their gratitude for his help.

January 21.—I have just come from a chat with an old man whose wife I baptized, and gave her first and last Communion, only about a week apart, about New Year's time. She died within two days after having received the Sacrament, and her faith was a lesson to many of stronger intellect and longer training, for she trusted her Saviour as few do, though she could hardly read or write, and her husband is only a poor maker of carts.

When I went to give her the last Sacrament, the old man told me that she smiled very often, in spite of her pain, and when he asked her what she was smiling at she said, "I am happy to think that soon I shall be out of all this pain and distress, and shall be in Heaven with God." After she had been helped up, had received the Sacrament (she refused to receive it lying down and insisted on being lifted into a sitting position), and had lain down again, she repeated over and over, "Ureshii, ureshii" (Happy! happy!).

To-day when I went to see the old man, he was back at his work, as cheerful and smiling as ever. He told me that when the relatives and friends came to the funeral they were surprised at his cheerfulness; some even thought he might be a little out of his head from his grief. He assured them, however, that he was perfectly sane, and that there was no need for them to be worried on his account. He was only happy to think that his wife was now safe with God, and that he

would follow soon. Some of them wondered, and one remarked, "Can any one feel as happy as that if he listens to preaching now and then? It certainly is wonderful."

Toward the end of the chat he said that he hoped we would come and hold preaching meetings in his house. He wanted to show his gratitude to God in some way, and that seemed about the only thing he could do, as he was very poor. So as soon as we can make time,—and that will be very soon—we shall have another preaching-place opened in an almost untouched section of the city, the result of the gratitude of a simple-hearted old man who follows, in part at least, the trade the Master learned, and who is trying to follow Him in his life. He said to-day that it might mean persecution, but that need not hinder things in any way, for he was not afraid of anything of that kind. And when I looked at the little hovel—a 12 x 15 work-room in front and a 12 x 12 living-room for himself and his two young men sons—I thought of the widow's mite. He was literally offering his *all* for the use of the Master, which is more than many of us do.

February 1.—Yesterday may be, and we have faith to believe that by God's help it will be, the beginning of a new day for Holy Trinity Church, Fukui. It is a small church, there being but fourteen communicants besides the five Christian workers, and even when we add the three or four who are to be baptized soon it does not look like much of an army to face hostile Buddhism, rank materialism, acknowledged selfishness, and a state of

the social evil that is considered remarkably rotten, even here in Japan. Nevertheless that little army is facing just that kind of task with courage and vigor.

The situation is this:—Some years ago the work of the American Church Mission was opened in Fukui by the late Bishop Williams, and in 1897 he baptized Mrs. M. Yamano, the first-fruits of his work in this city. Mrs. Yamano is a descendant of an old family which had once been Christian, in the days of the Jesuits who followed Xavier, and which still clings to some of the old Christian heirlooms, things which until very recent years were allowed to be seen only by the person actually succeeding to the headship of the family, for fear of persecution if such things were known to be in their possession.

From this point on the church pro-



THE PARISH HOUSE OF HOLY TRINITY, FUKUI

gressed slowly but surely, and under the Rev. Dr. Reifsnider the foundation of a real church organization was laid. Then for a time there came a series of reverses. Many of the church people moved away and the missionary force had to be lessened and changed. But the handful who remained kept their courage, and yesterday, after the morning service, every member present, eleven in all, undertook definite responsibility for the carrying on of some kind of work for the Church among the people of the city. Of the three who were absent two are active workers, and the third is a young woman whose father has forbidden her to come to church for some reason or other. But even in her case there is hope that the example of the others will put her father to shame, and that she will be allowed to do something. So we now have the prospect before us of seeing *all* the Christians, together with the Christian workers, united in a fight to make the Church's message known to the people of the city.

The vestry had made out a list of four or five kinds of work that it would be possible for the people to do, and when these were written down on a blackboard the people were asked where they would like best to help. It was inspiring to see Mrs. Yamano, lame with age and rheumatism, stand up and say that she was ready to do her part in the women's work; and so it went, from the judge's wife on the front seat, through the two young mothers with babies, to the old nurse who cares for the missionary's baby; and from the principal of a common school and a teacher in the local normal school to the old maker of carts; every one was ready to do something. Our plans include women's meetings, three Sunday-schools, and perhaps a fourth meeting for children on a weekday, the care of the church building by a layman, leaving the workers free of that responsibility; the welcoming

and holding of the young men who are beginning to come to the church, by the younger men of the congregation. This, with the night school already going, and the outside work of the missionary in government schools and other towns, will make a pretty full program. In fact, it seems almost like a staggering proposition; but "staggering proposition" is not in the vocabulary of a church filled with zeal, at least not in any sense which implies impossibility.

February 22.—Wonder of wonders! even in this old conservative town of Fukui the light is breaking. An official has just come with a message from the post-master asking me, a *missionary*, to come to the post office on the 25th and talk to the employees! An invitation of this kind from a purely official source is a thing almost if not quite unknown in the city of Fukui, for the Buddhists hold all such privileges with great pertinacity. I wonder what the gentleman whose place I am to take will think of the matter.

February 25.—I spoke for an hour on the subject of moral courage to forty or fifty post-office employees, including the post-master himself, this afternoon. They all listened attentively, and after it was over I had a chat with the higher officials privately. This makes one more door open for personal contact and personal work among another group of men. Verily, there is no end to the opportunities for work; the only limits are those of time and human strength.

THE Boone University Library, at Wuchang, China, maintains over a dozen traveling libraries which circulate among the government schools, the Y. M. C. A. organizations in Hankow and Wuchang, and the Chinese soldiers stationed in Wuchang. These libraries are made up partly of English books and partly of translations.

HOW A MISSIONARY PHYSICIAN WENT IN

Dr. Murphy and his wife, of Rhinelander, Wisconsin, have gone to take the place of Dr. and Mrs. Burke at Ft. Yukon while the latter are on furloughs. We give the following interesting description of their experiences:

WE arrived at Fort Yukon on the 21st of September after a very pleasant journey of seventeen days. We enjoyed our trip over the Great Northern immensely. Wednesday evening, September 9th, we sailed on the *Dolphin*, 9 p. m.—dogs, bird and all. I cannot begin to describe the beautiful voyage from Seattle here. We arrived at Ketchikan September 11th. Stopped about two hours to unload freight, giving us ample time to run up town and see what was to be seen. The weather was ideal and *such* air! It seemed to exhilarate one and arouse new ambitions. On the 12th we stopped at Wrangell and Petersburg, and on the 13th had plenty of time to see Douglas and Juneau, arriving at Skagway about 1 p. m. We stayed here over night at the Pullen House. Mrs. Pullen is a Churchwoman, and an old settler in Skagway. She very interestingly entertained us, talking of the craze of '97 and '98.

Monday morning, September 14th, we left Skagway over the White Pass Railroad. Miss Parmelee and two other of our missionaries at Tanana got on the train here also. The trip over the White Pass is about 110 miles, and took us about ten hours. On the way through the mountains, at times we would seem to be just clinging to their sides. Looking out of the car windows, we could see evidences of the trail of '97 and '98, where so many gave up their lives. Chilkoot Pass was plainly visible. We were obliged to stay at White Horse two days waiting for our boat. Father Blackwell, our clergyman there, entertained us by taking us out to White Horse Rapids. Think of those poor fellows shooting this swift stream in little shells, hardly able to hold together under ordinary

circumstances! Many never lived to tell of their experience. At White Horse we first began to appreciate Alaska interior prices. Nothing less than two bits, and as a rule a dollar was plenty small enough. It cost me 50 cents for a shave.

Tuesday night we left White Horse on steamer *White Horse*, our first encounter of the great Yukon River that was to take us to our final destination. At night, as soon as it became dark, the boat would pull up along shore and tie up for the night, at the same time loading necessary supply of wood. The boats are all large, commodious, Mississippi-style stern-wheelers.

The night of September 17th we saw our first real display of northern lights. It is absolutely beyond description, and so weird; the colors were beautiful. We arrived at Dawson Friday, September 18th, and were obliged to lie over here one day for the steamer *Schwatka*. Father Davies took us out to the mouth of the Klondike River to see one of the large dredges in operation. We had special permission to go through. This mammoth plant takes bed rock and has to go down forty feet to get it. One dredge averages \$10,000 a day—all dust, no nuggets. It handles hundreds of tons of earth a day.

Got away from Dawson on the 19th at 6 o'clock p. m., and on the 20th arrived at Eagle. Archdeacon Stuck met us there and accompanied us to Fort Yukon. Had services on boat Sunday the 20th and arrived at Fort Yukon Monday, September 21st, about noon. Some of my freight did not arrive until two days later. Piano, furniture, dogs, and in fact everything, came through in good shape.

We found a large eight-room house

which had been repainted and calcimined. Things were very untidy, but we saw where, with a little effort, we would have a very comfortable home. The church is just west of the house, and the hospital just east. The hospital will not be done until spring. Two men are working on the interior all the time. There is to be a general ward, tubercular ward, operating and dressing-room, dispensary, my private office, two private rooms, dining-room, kitchen, pantry, closets, etc., down stairs. Upstairs, four nurses' rooms. The rest will not be finished until later. Have a thousand dollar acetylene plant to light all three buildings.

The climate is ideal. The coldest we have had so far has been 38 below, and only for one night. The temperature has averaged between 15 below and zero. When it is 15 below one can hardly believe it. It does not seem as cold as zero weather at home, for there is no wind and the air is dry. The last few days have been above zero and it really seems warm. We have a furnace in the house, and no trouble to keep warm; in fact, the house is too warm most of the time. My dispensary hours are 9-10 a. m. and 7-8 p. m. At first it was very hard to get the natives to come at regular hours, but I have them well in hand now.

There are about 350 natives in the village. I went over the entire town and made a physical examination of all, with good results.

They have a "native council" and expect to have a "board of health" soon. Their cabins are made of logs, all supplied with ventilators and in most cases kept respectable.

Soon after my arrival here, I was summoned professionally to Hot Springs, 150 miles from here. Got the last boat to Circle and drove from there to the Springs, a distance of 50 miles. Was gone eight days. Had to come from Circle in small launch. My expenses alone were over \$250.00. The government sent for me. Have

had several long trips since. Two weeks ago to-morrow, they came after me with two dog teams to go to Beaver, 90 miles down the Yukon, to see a sick woman there. Made the trip down in two days and took three to come back, staying at Beaver one day. Encountered quite a lot of overflow and flowage ice stacked in places eight feet high. One trip we made 100 miles in two days, with load. Had to run mostly all the way. Travelled day and night. When the moon is bright it is as light almost as day time, although very much colder. We have a native minister here, William Loola, and the natives are very regular in their attendance at church, only very few being absent at any one service. Archdeacon Stuck left on his trip about November 18th. Since that time I have been holding the white services.

Now the sun appears above the horizon at noon for about an hour. Gets light about 9.30 a. m. and dark again at 3 p. m. We have breakfast about 9 and dinner at 4 p. m., then lunch about 9 p. m. Very seldom we get to bed before midnight. Mrs. Murphy is kept busy all the time as well as myself. Time does fly; it does not seem as if we have time to accomplish anything. We are both enjoying the best of health and could not possibly be happier.

In speaking before the delegates of the Southern Methodist Conference in Washington, the President of the United States used the following significant words:

THIS is a council of peace, not to form plans of peace, for it is not our privilege to form such, but to proclaim the single supreme plan of peace, the revelation of our Lord and Savior, Jesus Christ, because wars will never have any ending until men cease to hate one another, cease to be jealous of one another, get that feeling of reality in the brotherhood of mankind which is the only bond that can make us think justly of one another and act righteously before God himself.

MORE ABOUT HAPPY HEART

In our February issue there appeared an article by Dr. Jefferys, one of our medical missionaries in the district of Shanghai, China, in the course of which there was a description of Happy Heart, the little Chinese invalid who for some years occupied a bed in the children's ward of St. Luke's Hospital, Shanghai, and who a little over a year ago found rest from his sufferings. Dr. Jefferys has interested the boys and girls of the Church to endow a bed in the name of Happy Heart, and in the following letter he gives additional information concerning the progress of the enterprise, and tells of the faithful little Christian in memory of whom it is being conducted.

To the Children of the Church in America

Dear Children:—

Yesterday a letter came to me from Dr. E. S. Tyau, who used to be my assistant during the many years that Happy Heart was at St. Luke's. Dr. Tyau is now a professor in St. John's University, and one of the medical chiefs in the hospital. When the Happy Heart fund got past the \$300 mark, I wrote Dr. Tyau, asking him to have the bed marked with Happy Heart's name, and entered as one of the endowed beds of the hospital. You see by the picture that this has been done. Even if you children do not complete the endowment—which of course you will do—the sum you have so far given would keep the bed free for about eight years, which is longer than he was in the hospital and kept other children out of the bed, you remember. But of course we are going to make it the full \$1,000 and a permanent endowment, aren't we?

Now I have had so many letters asking me for more facts about Happy Heart, that I am going to give you some more of the details of his life, in order that you may know him a little better. His full name is Zien Siang-Pau. His father, whose name was of course Zien, was a district magistrate in the fair and rich city of Nanzing; of good repute for honesty and faithfulness to duty,—what the Chinese call Ch'ing Kuan, which means an honest official with a pure heart. Consequently at his death, when Siang Pau was only an infant, no money had been saved up because as an official he did

not "squeeze"—or as we call it, graft. A Chinese official who did not "graft" always died poor. Poverty was considered the badge of his public honor—after death, not before. The child's mother was a woman of some education, but she had to turn to immediately on the death of her husband and earn a livelihood for herself and her little boy. You already know the story of her long struggle to keep him at home, and of her bringing him to St. Luke's dispensary.

Not immediately, but after Happy Heart had been in the hospital for some time, perhaps three years, his mother, who used to come to see him as often as she could, attracted Miss Bender's favorable attention, and was taken by her into training as a nurse for the women in our private rooms. The work was excessively taxing, and though she stuck at it for a year or more, she then went into the interior to teach in one of our schools for children; because, while in the hospital, she too became a Christian, and being as I say, a woman of considerable education, the Mission has so employed her. Dr. Tyau tells me that Happy Heart was under the roof of the hospital for six years; that he came at the age of twelve, and died when he was eighteen. My own recollection had been that he was eight years old when he came, and was with us for eight years, which would have made him sixteen at the time of his death. Part of this seeming difference of opinion is due to the fact that when Chinese children are born they are one year old, so that if Dr. Tyau was right—and he is very accurate, and has the

sources of information at hand—still, according to our calculation, Happy Heart was only seventeen when he died, and he was always such a mite of a thing that his age never seemed to matter much anyway.

Bishop Brent says about love that one cannot analyze it; love is just love. Well, Happy Heart is just Happy Heart.

According to Chinese ways of talking, Happy Heart was quite a scholar, having learned much from his mother. He read with ease, if reading Chinese can ever be "with ease." He used to spend a great deal of his time reading Chinese history and the Bible. You remember how he knew all the children's hymns, but his favorite always was "Jesus Loves Me, This I Know." Deacon Wong, who knew him very well, and took the greatest personal interest in him, and taught him his Christian faith—in words at least—says that Happy Heart wore a smiling face always, until his last days, and used often to tell the other boys in the ward "not to get angry easily." Every Christmas Eve Deacon Wong used to hold a test at the hospital, and give a prize for the best answers in regard to the life of Christ, but he says *every time Happy Heart won it*. There were usually only about half

a dozen youngsters competent to compete for the prize. One prize which Happy Heart was especially pleased was a woolen undershirt. The Deacon says that he knew the Lord's Prayer, the Ten Commandments and the Creed. Every morning, every weekday and Sunday, he went down to the Chapel for services. "Sometimes he was carried down, because the nurses and all loved him so dearly." He is buried in the Church's graveyard at Sinza in the suburbs of Shanghai.

Dr. Tyau says in his letter, "I am glad to say the board for Happy Heart's bed is ready, of which I have also taken a picture. You will find the photo enclosed, showing you a charity patient already in possession of that comfortable bed. I purposely took in the other bed by its side, so that your friends in the United States may also label it some day."

I would go Dr. Tyau one better. There are ten beds in that ward. I would like to see you label them all—endow the whole children's ward. Why not, some day? But meanwhile there are nearly \$600 to be raised yet in order to make Happy Heart's bed permanently free.

Very lovingly,

WM. H. JEFFERYS.





PALACE OF EDUCATION AND SOCIAL ECONOMY, PANAMA-PACIFIC EXPOSITION

THE CHURCH MISSIONARY EXHIBIT AT THE P.-P. I. E.

IN the Palace of Education and Social Economy at the Panama-Pacific International Exposition, just within the main portal, opposite the fairy lagoon of Fine Arts, is a booth that unmistakably belongs to the Church. Churchpeople straying a little wearily through the maze of exhibits, brighten perceptibly as they step in and say with the satisfaction of the wanderer come home: "Why, this is *our* exhibit"; and then, with the conscious pride of ownership, "I am an Episcopalian."

The Church section is divided from the adjoining sections by a simple rood screen, which, after the Fair is over and the exhibits are dismantled, can be used in some mission church. The cross that surmounts the screen is, so far as the writer knows, the only cross—save the crucifix in the arms of the monk on the Tower of Jewels—that is uplifted on the Fair grounds. On the wall at the back of the booth is

emblazoned the legend "The Domestic and Foreign Missionary Society of the Episcopal Church." Across the aisle is a smaller section where the G. F. S., through charts and pictures, tells the story of its noble work. The only pity is that the General Board of Religious Education, the Social Service Commission, the Brotherhood of St. Andrew, and other important boards or societies of the Church are not represented. It would have been well to have had a complete and comprehensive Church exhibit. But even as it is, our Church exhibit has the largest, and—if we can judge by the number of visitors—the most interesting display in that part of the building devoted to religious organizations.

The theme of the Church missionary exhibit is the extension of the Kingdom in relation to the opening of the Panama Canal; that is, the work done in those countries that the opening of the canal is bringing closer to us, and



THE CORNER WHICH HOUSES OUR
EXHIBIT

the new opportunities and duties that are thus imposed upon us. The exhibit shows very graphically how the Church is bringing the gifts of civilization—abundant physical, abundant intellectual, abundant spiritual life—to those that sit in darkness.

Some of the material used in the exhibit has figured already in *Everywhere*; for example, the brilliantly colored allegorical posters with the statistics of our missions, which have proved one of the most striking features of our booth. But most of the material is new, and was collected for the P.-P. I. E. by the Educational Department. Some of the most interesting models, pictures, books and curios are the fruit of Dr. Gray's visit to the Far East a year ago.

The work of the Church for the extension of the Kingdom is told here in various ways and from the various

points of view; by "war maps," on which thumbtacks show the strategic positions held by our army—blue for churches, yellow for schools and red for hospitals; by large photographs displayed on screens by which the visitors can travel from the Chapel at 281 Fourth Avenue, New York City, to the church at Point Hope, or the hospital at Zamboanga, or the university in Wuchang; by models of the missionary compounds in Tokyo and Shanghai and Manila, of Boone Library, of the hospital at Fort Defiance, Arizona, Hobart Church at Oneida, Wisconsin, and Christ School, Arden, N. C. Products of our industrial schools, Prayer-books and Bibles in various languages, translations and grammars compiled by our missionaries, the confirmation crosses given by Bishop Rowe, Bishop Restarick and Bishop Biller, and other objects of missionary interest are shown in glass cases. Finally the stereomotorgraph, described in the circular as the "little brother of the moving-picture machine," throws a new slide every twelve seconds on the "daylight attachment screen" that graces the corner of the booth. Of course there is a literature table, and a big SPIRIT OF MISSIONS table, from which goodly piles of leaflets and "sample copies" disappear with amazing rapidity. *The Churchman* and *The Living Church* also have tables in this section.

But our exhibit is not a mere dry-as-dust collection of things. It is made to live and tell by the lips of the "stewards" its thrilling story of duties and joys, privileges and opportunities bravely and faithfully met in the winning of the world. Men and women from San Francisco and around the Bay have volunteered to give one or two days a month during the Exposition period to this service. The Educational Department sent a member of the staff to install the exhibit and to help the stewards during the first few weeks, but since Easter



A PART OF THE EXHIBIT

the entire management of the exhibit has rested with a joint committee appointed by the Convention and the House of Churchwomen of the Diocese of California. Each week one of the clergy acts as "captain of stewards," and spends several hours daily in the exhibit. There are also four lay stewards on duty each day.

When the Board of Missions was asked by the Eighth Province to send an exhibit to the P.-P. I. E. the wisdom of an appropriation for such a purpose was questioned. Already, however, the exhibit has justified itself. Nearly two thousand persons have registered since the opening of the Exposition. For every one who registers five or six visit the exhibit without registering. The passing throngs see the cross and have impressed upon at least their subconscious minds, the fact that material advance—harvesting machines and long-distance telephones, seedless apples and secular education, are not the only measure of human progress. Just this is a sufficient reason for the exhibit—just the fact that somewhere in this gigantic Exposition of human achievement is writ large the words

ad maiorem dei gloriam. But more definitely to the careless and indifferent, to the not-yet-Christians, our exhibit witnesses of the power of the Gospel to transform nations and individuals, and to make them partakers of the abundant life which dwellers in Christian lands enjoy, often without appreciating its source. While to the Christian who is not a Churchman our exhibit witnesses to the peculiar heritage of the Anglican Communion, and explains the position and work of the American Episcopal Church. Finally the exhibit explains and vitalizes for many Churchpeople their share in the responsibilities and achievements of their Board of Missions.

As we think of the many who drifted into the exhibit during the first weeks of the Fair, three especially come to mind. The first was a miner from Alaska, about one hundred and fifty miles from Nome. A picture of Bishop Rowe and the Pelican caught his eye as he passed. "I once traveled with the Archdeacon for a week on that boat," he explained to us. So we asked him some questions. He did not know much about the Church or about religion, but he knew that the Bishop



Two great-great-grandnieces of Bishop Hobart standing on either side of the model of Hobart Indian Church, Oneida, Wis.

and the Archdeacon were men of whom Alaska was proud. He had not been outside many weeks, and he was lonely. He spent the entire morning studying the exhibit, asking questions, and pouring out to us the story of his life, of his temptations, and of his struggle to keep straight. Then there

were two sweet-faced Roman Catholic sisters who sat down one afternoon in front of the stereomograph, and who did not leave the exhibit until they knew the whole story of our missionary work. They left us with thanks for the interest and the instruction the exhibit had afforded them. Finally, there was a little Sunday-school lad who strayed in one Saturday in Lent. We asked him if he had a mite box. "Yes," was the wondering answer. Then we asked him if he would like to know what happened to the pennies. Again a surprised "yes." A more absorbed visitor never studied each detail of the models, handled the Indian beadwork and laughed at the Chinese schoolboy's "copy-book"; none left the exhibit with a fuller determination to do his share toward the work of his Board of Missions.

The burden of the Diocese of California in manning the exhibit is heavy. When you go to the exhibit will you not give one day to service in the Church missionary booth? Send your name as long beforehand as you can to the secretary of the Church Exhibit Committee, Mrs. A. L. McLeish, 2205 Sacramento Street, San Francisco. She will send you the necessary instructions and the participant's permit for the day you serve.

In any case, do not fail to find the Church missionary exhibit in the Palace of Education and Social Economy and to spend several hours studying the work that you are doing through the Board of Missions and their missionaries.

A TYPICAL SERVICE BY THE BISHOP OF HONOLULU

THERE are interesting experiences in ministering to the variety of nationalities gathered on the little group of islands in the middle of the Pacific. There is perhaps a no more polyglot population on the face of the earth. The picture opposite is symbolic. The Bishop has traveled ten miles by automobile, accompanied by two Korean Christians and two postulants for Holy Orders. He has gone on the invitation of a

Korean Christian who makes his living on a sugar plantation. This man to the best of his ability is influencing and teaching his fellow-Koreans, who are temporarily engaged in the neighborhood. He has gathered a congregation numbering thirty and trains and leads them in their worship.

On arriving the Bishop found that in front of the Korean camp an attractive temporary chapel with a cloth-covered roof had been erected.



A TENT SERVICE FOR KOREANS

Here in the bright Hawaiian sunshine on that Sunday afternoon, the Bishop held service for this group of strangers, whose reverent attitude and hearty responses testified to their earnest appreciation of the opportunity. If the Koreans become permanent residents of this vicinity, as seems very likely, this may be the beginning of another mission.

Thus does the Christian faith propagate itself by the earnestness of those who receive it, and who, like St. Andrew, seek their brother also.

The Rev. Walworth Tyng, of Changsha, China, in a recent letter makes the following statement:

WE have just finished the Ting Li-mei (Chinese Evangelist) eight-day mission. The results were almost exactly the same as for the big meetings eleven months ago. This time it was a total of 1,318 in the whole city, and 148 to us. This is the third great union mission in twelve months. The three together saw about 4,000 names signed up in the whole city. Of these about 750 came to us. No matter how they dwindle, this is wonderful for Changsha.

"ARE THEY GIVING ANYTHING?"

By the Rev. Arthur M. Sherman

THE question is often asked whether the natives in our foreign fields, and especially the Christians, contribute toward the support of the Church in any adequate way. A gentleman said recently: "Are they giving anything, even though it may be but a little? It would be a great encouragement to us who are giving money for the support of the Gospel in China, to know that they appreciate it enough themselves to support it." We can answer that inquiry to-day in the affirmative. They are giving in ever-increasing measure, both life and money, for the work of Christ's Church.

They are giving their lives. The ranks of the ministry especially, and also the trained lay-workers, are being recruited from splendid young men who are often refusing tempting offers from business and government sources in order to give themselves to the up-building of the Church. They are making the noblest gift that any human being can make.

They are also giving their money. The rank and file of the Chinese Christian Church has been for a long time composed of the poor. We must confess it has been difficult to teach them to give. For a long time, the Church did not dare stress the making of offerings lest there should seem to be ground for the widespread belief that the Church had come to China as a commercial enterprise. With the disappearance of this misapprehension, and with the acquisition of a class of people more able to give, and especially with the growth of an educated class of converts composed of our Christian students in positions of responsibility and influence in China, there is a notable advance in self-support. All our congregations are working toward this, and one by one they are slowly attaining it.

In addition, there have been made some remarkable gifts toward the equipment of the Church. This gives striking proof of the appreciation of the Chinese people for what the Church is doing. In the past few months, we note the following:

(1) Gift of Anniversary Hall, St. John's College. On January 1st the corner-stone of the new St. John's Library was laid. The money for this building was raised by students and alumni, and presented to Dr. Pott on the anniversary of the twenty-fifth year of his presidency.

(2) Cathedral School for Girls, Hankow, given by the Chinese. Our last bulletin from Hankow gives this report: "The first section of the new building of the Cathedral Girls' School, to accommodate 100 day-pupils, with rooms for one foreign and several Chinese teachers, is estimated to cost about \$8,500. It is hoped to obtain the funds locally. A committee of men and women interested in the school has begun to collect, and nearly \$2,000 is in sight."

(3) Building for St. Mary's Hall, Shanghai, to be given by the Chinese. At a parlor meeting of the alumni of St. Mary's Hall, Shanghai, held in the home of one of the graduates, a campaign was inaugurated to raise \$8,000 to erect the auditorium of the new St. Mary's. The girls have undertaken this with zest and determination and with great appreciation of what the Christian women of America are doing for the girls of China.

(4) A residence provided for a foreign missionary by the Chinese. A dwelling for the use of Dr. MacWillie, of the Church General Hospital, Wuchang, has been given to the mission by Chinese officials in Wuchang. This is not the first significant evidence of the appreciation the Chinese feel of Dr. MacWillie's work.

They have already contributed \$5,000 toward the purchase of the land upon which our new hospital is to be erected.

(5) Land given to St. Luke's Hospital, Shanghai. Word has just reached us from China that a wealthy Chinese gentleman, recently converted to Christianity, has given the sum of 10,000 taels (\$7,000) to the mission for the purchase of land for St. Luke's Hospital, Shanghai.

It is reasonable, and right, that supporters of the missionary enterprise should look eagerly for signs of self-support. Not at all because they themselves wish to be rid of a burden; not

solely because, in view of the vastness of the Christian task, they long to push on into new fields; but because self-support, self-government and self-propagation are the three marks of a vital, coherent national Church. The gospel of Christ can never take deep and permanent root until it is nourished from the soil itself.

But even tried by this test our work in lands abroad is making substantial progress. Not only in these larger gifts, but in the more commonplace and ordinary needs of the work the Chinese are manifesting a sense of responsibility which is a promise of larger things.

NEWS AND NOTES

IN the cathedral at Hankow, China, on January 5th, was witnessed a suggestive scene when a chorus of foreigners sung Gaul's "Holy City." The words had been translated into Chinese for the benefit of the hearers. Tickets were distributed in the London and Wesleyan missions, as well as our own. Some twenty blind boys and young men from the Wesleyan school were among the most appreciative listeners. This is surely a beautiful and suggestive way to "tell it out among the heathen that the Lord is King."

IT may be remembered that a year ago last fall, in the unprecedentedly severe gales off the Arctic coast, which wrecked the Stefansson expedition, the new launch called the *Nigalik*, which had been given to Mr. Hoare for use at Point Hope, was blown out to sea and lost. From recent letters we glean the information that she did not founder, but was rescued by a Captain Cochran and taken into port. It will be impracticable to get her back to Point Hope. She will therefore, be sold, and whatever is received will be used as a nucleus for the purchase of a new and more substantial vessel.

Other recent letters give details of the death and burial of Dr. Driggs. He had been dead two days when Mr. Hoare reached him, and had only the natives about him. A stroke of paralysis had rendered him practically helpless. He was buried on the hillside of Lisburne, his recent home. Mr. Hoare closed up his affairs and sent to Dr. Driggs' sister his personal effects.

ONE of our priests in South Dakota, the Rev. W. Blair Roberts, had an unusual experience on Easter Day. Twenty-eight miles from his place of residence there was a community of Church people. Although on the railway, no train was available to reach them. Finally he requested the railway authorities to permit him to use a hand-car. The general manager of the road ordered the section foreman to take Mr. Roberts, and by this courtesy he was enabled to minister to sixty people who otherwise would have had no Easter service. The hand-car trip of fifty-six miles was sandwiched in between the other services of the day.

BISHOP BILLER, of South Dakota, calls attention to the fact that two clergy in his jurisdiction, one a white man and the other an Indian, have achieved a remarkable record of continuous and efficient service. The Rev. H. Burt, of Crow Creek Reservation, has been forty-five years among the Sioux, and the Rev. Luke C. Walker, of the Lower Brule Mission, has ministered to his own people for an equal length of time. Such records would be remarkable anywhere; they are especially so when the difficult conditions of work in the Indian field are taken into account. The Church will consider itself privileged to honor such single-hearted loyalty.

Bishop Hunting of Nevada, writing on May 3rd, says:

LAST week I confirmed nine Indians,—one woman and eight men. One man rode eighty miles on horseback to be confirmed and two came fourteen miles. In the class were a father and two grown sons, a father and grown son, a husband and wife.

In a letter dated April 9, 1915, the Rev. R. C. Cooper of Grace Church, Clay-Ashland, Liberia, writes:

OUR Easter services were heightened. The boys of "Crumwell M. Hall" began to sing at 2 a. m. in the Hall, and at 3 o'clock they marched to Grace Church singing. The edifice was finely decorated, and it was quite crowded. Methodists and Baptists met with us to make that first service a happy one. At 11 a. m. the Bishop was present. We had baptism, confirmation and, as usual, the Holy Communion was administered. Twenty-two persons were baptized, and fifteen confirmed. Ten of the former were presented by me, and also twelve of the latter. The others were from Bromley. The classes were made up of Veys, Bassas, other Native Tribes and Liberians.

EARLY in May the Treasurer's Department received as a contribution to the Emergency Fund three gold dollars, together with the following note: "One of these, perhaps all, was given to an aunt of mine by her father (before 1865), who said, laughingly, 'I'll give you this if you'll keep it.' She kept it faithfully until her death in 1906, and I have kept it, with other mementoes, for a possible emergency. I think I can make no better use of the coins than to send them to you at this time."

AT Changsha, China, on March 28th, Bishop Roots ordained Mr. Yang T'ien-ts'en to the diaconate. Archdeacon Byrde, of the Anglican diocese of Kwangsi, took part in the service. The Rev. Mr. Yang will be stationed for the present at Changsha, where the progress of the work among Chinese has been rapid during the past year.

ASCHOOL for Indian children has recently been opened at Ely, Nevada, in which thirty children who previously were without educational advantages are being cared for. The county provides the room and the teacher is paid by the government. This results from the effort of our missionary in charge of Ely, who aroused the people to their responsibility for these Indian children.

THE Pageant of Peace and War, put forth by the Women's Home and Foreign Missionary Societies, will be quite widely presented on Memorial Day. It also seems certain that Sunday, the Fourth of July, will, according to their recommendation, be observed as a great day of intercession for peace. Many of our own branches of the Woman's Auxiliary have expressed the intention of participating.

THE Rev. George W. Davenport, Secretary of the First Province, has resigned, to accept a call to the rectorship of St. Paul's Church, Burlington, Vt., in succession to Bishop Bliss. Mr. Davenport, who followed the Rev. Dr. Gardner as missionary secretary, has done effective work, and the Board of Missions, in accepting his resignation, placed on record its sincere appreciation of his valued services.

THE Indians in South Dakota are taking up the One Day's Income plan. The Rev. Edward Ashley, of the Cheyenne River Agency, writes that they will give and pray for the success of the Emergency Fund.

Bishop Rowe sends us the following notes written at Fairbanks, March 16, concerning his journey into the interior:

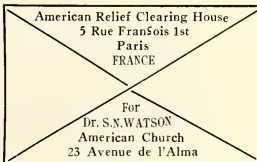
FROM Cordova to Chitina we traveled by train, 132 miles. We arrived at Chitina about 6.30 p.m. I had telegraphed to a friend to arrange for a service, and one hour after we arrived service was held in a hall belonging to the "Arctic Brotherhood." The members of the "Brotherhood" attended in a body. Many others were present, so that we had a large and sympathetic congregation. Next morning at 6 a. m. we left for Gulkana by stage—a two days' journey. Mr. Maloney was with me. At Gulkana I engaged a man and dog-team to accompany me to Tanana Crossing. This meant five dollars a day for the man, fifty cents per day for each of his dogs, while in addition I paid for the necessary food, etc., for men and dogs; so that you can approximately consider the daily expenses at twenty dollars per day.

For days we had hard "mushing," fighting fierce winds, no trails, and "overflows" on rivers, until we reached an Indian village called Mantasta. Here I spent part of three days. I found the chief in a dying condition. In ministering to him he said that he

had "waited long for the missionary, and now it was too late." But I talked to him—he was satisfied—I baptized, confirmed and gave him the Holy Communion. I found that they had in the village a slave girl, eleven years of age, a half-breed, and I demanded her release, and that she be sent to our Mission at Tanana Crossing. The demand was sufficient; I got the girl.

I had many services at Tanana Crossing. In sending Molony back I sent him by way of Shusanna to visit the Telbu Indians and the camp at Shusanna. Madara met me at Tanana Crossing, and with him I followed the Tanana River to Fairbanks. At one place we found a young man who had frozen to death, for the conditions were bad, and the temperature forty below zero. Healy, Sand River, Salakaket, etc., were visited, and finally we 'blew in to Fairbanks.' Am well, though I had two bad days here."

MRS. WATSON, the wife of the rector of Holy Trinity Church, Paris, France, writes to THE SPIRIT OF MISSIONS as follows: "Will you add to your kindness to us by an appeal in your next issue? In order to keep our Ouvroir busy, and to meet the ever-increasing demands for clothing, we are greatly in need of a supply of materials, which are difficult to get here now. All sorts of cotton goods (by the bolt), thread, tapes and buttons." She requests that an address like the following, done with black paint, be used on all packages:





THE CROSS USED BY HOLY TRINITY SUNDAY-SCHOOL, HERTFORD, N. C.

TWO SUNDAY SCHOOLS AT WORK FOR THE LENTEN OFFERING

BRINGING THE CROSS TO THE CHILDREN

By the Rev. C. P. Parker

IN order to bring the children to the Cross, we must first bring the Cross to the children."

This was the keynote sounded on Quinquagesima Sunday by the superintendent of Holy Trinity Sunday-school, Hertford, N. C. He pointed to the large cross, painted in black on white ground. There were on it five white spots, with unfinished, jagged edges, each having inscribed in its center the name of one of the Church's great mission fields and the amount of money asked for it from the school. For the five fields, including the United States, \$75.00 was asked, some \$20.00 above the average Easter offering through the mite-boxes heretofore. The children took fire from the central idea, and to every one's surprise and their own (there were only thirty-eight of them) had, by the Fourth Sunday in Lent, brought in \$85.00. As fast as the money was provided for each field a beautifully tinted picture (done by a faithful communicant 76 years young) representing child-life in that land, was pasted over the name of the field. For America there was a lovely copy of Hoffman's Boy Jesus, the central figure only, which was placed at the crossing.

The superintendent found it necessary to provide additional outlet for the children's zeal, so he built a pedestal at the base of the cross to accommodate four more pictures, representing all the remaining mission fields of the Church. The enthusiasm of the

children, fostered by their sympathetic teachers, did not wane. On Palm Sunday the total of their contributions to the children's cross passed \$140.00. Up to this time the greater part of their gift-money had been earned. Many had sold penny-cakes and sandwiches, candy and other goodies to their playmates at school, always giving full value for the money received. But now they were asked to leave off entirely all mercantile methods during Holy Week, and to obtain the next and last offering by the exercise of self-denial only. The self-denial offering, brought Easter Sunday morning, was \$12.63, and brought the total to \$155.00. The children of Good Shepherd Sunday-school, a parochial mission, came bearing their devoted gift of \$11.00, and the grand total was thus made \$166.00.

The Bishop of the diocese was present, and thanked the dear boys and girls in heart-felt terms for their excellent gift, and yet more for their exhibition of that "most excellent gift of charity." Recognition of their good work came also from the Presiding Bishop. The most cherished possession of the school is this beautiful letter of warm appreciation from their beloved friend, Bishop Tuttle. The parish offering showed improvement, too, being more than three times the amount usual in former years. Together, the Sunday-school and parish Easter offering was \$374.62—all for general missions.

PAY YOUR OWN APPROPRIATIONS

Last June we printed an article describing how a small Sunday-school in Jeffersonville, Indiana, had resolved itself into a sort of Board of Missions, and had made appropriations to all the missionary fields which they bound themselves to pay by Easter Day. Their experience was so stimulating that they repeated the effort this year, and their rector makes the following report concerning their success.

ST. PAUL'S SCHOOL, Jeffersonville, Indiana, following the plan originated there last year, has again had a very successful Lent campaign for missions. Two weeks before Lent the school elected a Board of Missions, after thorough instruction in regard to the constitution, manner of election and purposes of the Board. A president and vice-president were elected by the entire school, the secretary and treasurer of the school being asked to serve in the same capacity on the Board. Then each class elected a representative for its "Province." This Board of Missions met, and after instruction in the methods of the Board, in learning needs and making appropriations (so far as these are understood by the rector) the scheme of appropriations was then set before them and explained. This they were asked to approve, which they did, and the President of the Board was further instructed so as to be able to present the matter to the "Church" on Quinquagesima Sunday. This was done in a very acceptable manner.

The school last year set out to raise \$50.00 and secured \$62.02. The appropriations this year were set at \$60.00. But in raising the appropriations to that figure provision was made for the replacing of the "reserve fund" as the very first item to receive the attention of the "Church." When it was later learned, from the first communication of the Emergency Committee, that in taking this step we were following right along with the General Board without knowing it, there was general rejoicing, for before the appeal reached us the "reserve fund" had been replaced.

At the beginning of Lent each class chose some mission field upon which to make report from time to time. And in addition, as the appropriations to the various provinces and missionary districts were paid, one by one, something was said of the work being done in that field.

Palm Sunday found us almost exactly at the point we had reached last year on the same day; only about \$44.00 reported. Surely our zeal must rouse us to greater efforts. We entered the last week feeling that we must put forth every energy to reach the goal. Easter day totaled \$45.00 cash, with reports showing almost the whole amount (\$60) assured.

As reports came in the following Sunday, however, there seemed to have been some misunderstanding on the part of some of the children in regard to the making of the weekly reports, so that the result did not quite come up to the appropriations. Immediately the suggestion came from one of the classes that it was not necessary for us to stop working just because Lent was over. This suggestion was immediately seized, and the school started on a new campaign to raise the balance. In two weeks it was more than raised, and the "Church" had not failed to pay all its appropriations, restore its "reserve fund," and have some little over with which to enter upon new work wherever the need and the opportunity should show itself.

The large map of the world mission field was again used and proved very effective. This year it was done partly in colors.

AN EDITOR'S TESTIMONY TO EFFICIENT SERVICE

Horace H. Herr, editor of the Indianapolis *Times*, has recently been in Paris and writes to his paper concerning the splendid way in which, as he expresses it, "the problem of the Church Militant has been solved by the American Church under the leadership of Dr. Watson." Our readers will recall previous articles in these pages explaining how the parish buildings had been utilized for the making of clothing for refugees, and how Dr. Watson is carrying forward a large variety of relief enterprises. From personal inspection of these Mr. Herr writes as follows:

DR. WATSON told me that the fame of the Church's work had traveled to distant and obscure places—how, he could not venture a guess. He received a letter from China the other day, and in it was money. A Canadian sewing girl sent \$5. A seamstress in Bristol, England, doubtless working hard for a living, had scraped together one pound—\$5. A woman in Corsica sent a draft for 100 francs, saying she wanted the wounded soldiers to have a little money, and Dr. Watson found a Belgian priest who was going into the fighting district and through this priest 100 wounded soldiers received each one franc. With this letter was this request, "All I ask of each soldier who receives a part of this money is that he will say a prayer for my three little angels in heaven."

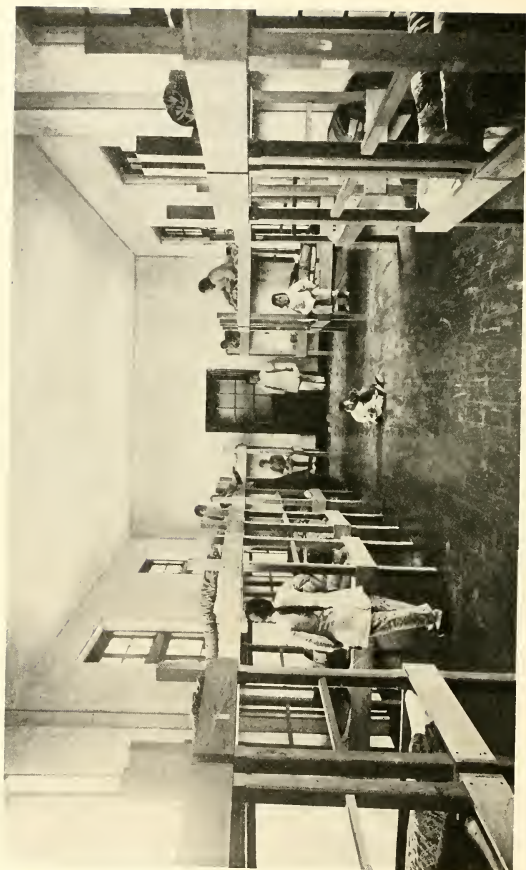
Dr. Watson told me that this great church, which is the largest American church in Europe, actually faced bankruptcy shortly after the war. The Sunday collection dropped from \$150 or \$200 a Sunday to \$10, or at the most \$50. His appeals for funds to American friends met with generous response and as a result the church is still open and doing one of the most extensive works in the relief field.

I went into the church building, and round the large rooms provided for the social life of the church stocked with woolen socks, blankets, sweaters, bandages, etc. In another room I saw twenty-five sewing machines and women at work with them. Some of these women are refugees who have been given work to enable them to

make enough to keep soul and body together; others were what in America we call "society women." There wasn't any gossip either—it was all work. Two great truck loads of packages were waiting to be sent into the devastated district of France. Before those piles of clothing every criticism I have harbored against the church fell away, and it thrilled me to think that it remained for an American church, though not of my denomination, to give the American flag a new meaning in France.

Next year, or the next year, when you make your tour of France, and you reach Paris, I am sure you will hear of Dr. Watson and the American church as one of the combinations made illustrious in the memory of the French people through its merciful ministering "to the least of these"; and the beautiful church at 23 Avenue de l'Alma will have a new interest for every American.

ON May 9th, at the Hahnemann Hospital, San Francisco, occurred the death of Miss Lizzie R. Foster, who thirty-eight years ago entered the service of the Board of Missions as proof-reader upon this periodical. About a year later Miss Foster was employed to assist Mr. Kimber in the work of the Foreign Committee. She continued in the service of the Board in one capacity or another until her retirement from active service about four years ago. Thus another faithful servant and earnest helper of the missionary enterprise passes to her rest and reward.



DORMITORY AT THE CHILDREN'S REFUGE, SHANGHAI

"Every bed in the refuge is a double-decker, and the dormitory looks like the big cabin of a steamer."

LIVES THAT HAVE HELPED

IX. A MOTHER OF SLAVE GIRLS

By Margaret Hart Bailey

I. The Work and the Woman

SLAVERY is so common in China that it is almost impossible to persuade even the thinking Christian Chinese that it is an evil. Nearly every well-to-do family—Christian families unfortunately included—have one or more little slave girls, and if they are well cared for no one thinks anything of it.

Since the Middle Ages it has been rare to find a nation that makes slaves of its own people, as the Chinese do—an indication of the statement we so often hear that medieval conditions still prevail in China. Another peculiar feature of the slavery in China is the fact that it is generally only the girls who are made slaves. They are bought for a song in the famine regions by dealers who bring them to the cities and openly carry on their horrible trade. Often they are sold to a neighboring family for debt, or it may be that parents have more girls than they want and can be easily persuaded to part with two or three. Often, too, they are kidnapped.

By treaty with England there is a mixed court in the Shanghai Settlement to which many slave cases and cases of kidnapping and cruelty to children are brought. After the offenders were dealt with there was no provision for the children themselves until in 1901 some ladies of the community formed a committee and started a home supported by private subscriptions, to which, after a time, the Shanghai Municipal Council added a yearly grant. It has often in the past been miscalled a "Slave Refuge," but, though the majority of the children there have been slaves, the

original idea was of a home for any cruelly treated children, and it is now correctly known as "The Children's Refuge."

As can be easily imagined, it was a difficult institution to run, and everything depended on the personality of the one in charge. The disciplining of girls, some of them half-grown, to whom restraint has always spelled cruelty, is an endless task and takes endless patience. It is hard to raise money, and there is never all that there ought to be. The difficulty of getting the right sort of helpers and teachers is great. The committee was therefore very fortunate when in 1910 Deaconess Henderson of the Amer-



A SHY NEWCOMER MAKING FRIENDS

ican Church Mission was chosen for the place. She is a woman of wide experience in nursing and evangelistic work, with an infinite capacity for unselfish devotion to her work, and a heart big enough to hold, as one of her own children, each of the one hundred and fifty girls who now crowd the wholly inadequate building.

II. *Work and Play at the Refuge*

This building she has divided into three distinct parts, each with its own tiny playground, for the oldest, middle-sized and youngest children. All the work is done by the girls without the help of servants. They make all their own clothes, even their shoes—not as difficult as it sounds in China—weave rugs and make rag-dolls for sale; work, study, play, grow fat and healthy and happy—all on \$36 (Mexican) a year.

The day begins with morning prayers. From then until four o'clock the time is divided into half a day's

study and half a day in the work room; those who study in the morning going to the workroom for the afternoon, and vice versa. Certain older girls, who have finished the regular course of study, are given charge of particular parts of the housework according to their ability, and for them too there is a study hour in the evening. But at four o'clock much noise is heard from the little girls' part of the house, for there is no repression of normal childish spirits in this wonderful institution, and play and good times last until the "evening rice" is ready.

Thursday, Friday and Saturday are bath days, and that is indeed an undertaking for so many in so small a space. Near the six little bath cubicles is a tiny locked room that is filled from floor to ceiling with cubby-holes, the neatest little cubby-holes! In each is a clean outfit for each child, with her name written in Chinese characters on every article of clothing, so that she shall feel it is *hers*, even if it does look like the next girl's. They are all *children*, not *inmates*, here. And tucked away behind the clothes are very private "possessions" which the children are encouraged to have and to treasure. Any time they are wanted they may be had for the asking, and meanwhile who would take such good care of them as "Ung Siau-tsia" (Miss Henderson's name in Chinese)? Perhaps one child has a doll that was given her at Christmas; or she has made for herself a pretty little box; or, if she is one of the older ones, she may have something that will do for her future trousseau. On the door of this room hang the bath schedules, twenty to an hour, and Miss Henderson herself bathes and dresses the very little ones.



ON THE THRESHOLD

III. *The Children's Hour*

The evening is the time of all others to visit the Children's Refuge. In Miss Henderson's own study (she can



THE BABIES EATING RICE OUT OF DOORS

never let them out of her sight for long), at tiny low tables, sit eight or ten of the "babies" eating their evening rice and vegetables, fat, jolly little tots, quite unafraid of you—why should any one ever be afraid when Ung Siau-tsia is near?—chattering freely to you and each other, as happy and healthy children as you could find.

Would you ever guess that one was not so long ago thrown away on an ash-heap for dead; that another was bound for several days to a post without food, while red hot needles were run into her nails; and still another came with an arm twisted into a compound fracture and her eyelids so torn that one eye can never close again? About each there is some such tale of terrible cruelty. Is it any wonder that they first come to the home, sometimes in perfect silence, and sometimes crying, "You want me to die! You want me to die!"? Be-tsung was silent for so long, smiling only when alone with Miss Henderson, that all thought her deaf and dumb until one night at prayers she began at the beginning of the Lord's Prayer and went straight

through to the end. Since then she has never stopped talking!

But E-ling, with the brightest face of them all, roly-poly and affectionate, is truly deaf and dumb. She was two years old when she was brought in three years ago, and weighed under ten pounds. It was some time before Miss Henderson saw that she could not speak, but now she can tell you the Chinese names for "nose" and "shoes" and many other things; for Ung Siau-tsia, in her busy days, has found time to teach her. None of the children is quicker to think for others. It was she who offered her little doll to a child who was brought to the Refuge a few days after Christmas. And on the day when she and twenty-six others were baptised at St. John's last year, she smilingly gathered the drops of water that had fallen from her own forehead and tiptoed from one to another of the group at the font, making the sign of the Cross on them. Later she will go to the Deaf and Dumb School, but Miss Henderson is glad there is no need to let her baby go yet.

Upstairs we go to Miss Henderson's bare little bedroom, lighted by one oil lantern in a corner. There may be one or two sick children here on cots. On the balcony just outside the door are rows of beds, double-decker beds. Every bed in the Refuge is a double-decker, and a dormitory looks like a big cabin on a steamer. It is the only way to get all the children in. Bed-time has come now for the little ones. Miss Henderson sits on a low chair beside her bed, and the children in a circle on the floor—or on your lap, if you are fortunate enough to be there. Softly they sing a hymn, while each one in turn is undressed by one who is more to them than any mother has ever been. Two—tumbled over her shoulder onto the bed—kneel behind her, two at her knees, and the rest at yours, or as near as they can get. Together they say the Lord's Prayer in Chinese, and a little prayer that belongs just to them, and with hugs and kisses all round they are tucked into bed, to wake soon for another happy day.

Perhaps you wonder what Miss Henderson has to herself, if children eat in her study and sleep in her room. Nothing at all! She cannot be persuaded to keep for herself even a corner where she can be alone for a few moments. Bit by bit the rooms that were hers when she began her work there have been given up to the needs of her children, and when they are sick her big mother-heart must have them close to her own bedside. One afternoon a week, and not always that, is as much of a holiday as she ever takes, winter or summer. "Sometimes I want to go, but then I think how dreadful it would be to be far away from my kiddies, and I can't do it," she says. Every detail is under her eye. This winter she has been her own matron, and weighed out every catty of rice. Her own comfort and rest are quite forgotten. Sometimes the only foreign food in the house will be a loaf of bread, and she forgets to eat even that. No one else could stand such a life, and yet she seems as well and happy as one of her children, find-

ing her life and her joy in the service of the Master for these little lost children of His. Truly the right woman in the right place, as every one says who goes there.

IV. The Future

A natural question is, "What is the future of these girls?" Once, when Deaconess Henderson was asked how long she kept her girls, she answered with a laugh, "Till the bridegroom cometh." And that is literally true, for there is no future



SOME OF THE YOUNGER GIRLS



GRACE BEFORE RICE

but marriage in which they would be sure of protection. Bridegrooms do come. In China a wife is a wife. It doesn't much matter what her history or antecedents are if she is strong and capable, and the fewer relatives she has the better. But they must be the right sort of bridegrooms to suit Miss Henderson; Christians, of course, and men who will see that their wives are something more than slaves to their mothers-in-law.

One girl has recently been on an exciting shopping expedition with Miss Henderson, buying her trousseau with the sixty dollars sent by her prospective husband whom she has never seen. Sixty dollars (it would be about thirty in American money) will buy a great deal; quite a complete outfit of clothes: coats and trousers (for herself, not for her husband!) and a skirt, bedding, the red tub that a bride must bring, and two sets of pillows, towels and toothbrushes (one for her husband and one for herself), chopsticks, a footstove, mirror, umbrella, and many other things; all to be carried openly through the streets from her house to the groom's, according to Chinese custom.

The wedding journey may be on a wheelbarrow to the new home, but it is as full of thrills as a European trip.

One sad thing that troubles Miss Henderson very much is the deficient and partly deficient girls who are occasionally sent to her. The number of them must increase, for they cannot be married, and it is very bad for the others to be thrown so much with them. China has no idea as yet of taking care of such dependents.

With all the thousands of slave-girls in China this is almost the only helping hand held out. Its atmosphere of love and deep understanding of child-nature is a model to institutions everywhere. But, no matter how good it is, this work can never be more than begun by foreigners. How long a day will it be before the hearts of the Chinese themselves are opened to the sufferings of these helpless children, before they themselves establish many similar refuges; and, striking far below the surface, put an end to conditions that allow the life of a child to be bought and sold?

Miss Henderson's work is a hard



A BUSY GROUP IN DEACONESS HENDERSON'S STUDY
Note the Teddy Bear



GROUP OF OLDER GIRLS

Remember that they came emaciated, hopeless, friendless, condemned to a life of pain and degradation.

one, and often very discouraging, as all work that tries to right the worst wrongs of the world must be. But she

does it with a sunny faith and a clear vision; and we should feel it our privilege to give her all the help we can.

"A MOTHER OF SLAVE GIRLS" IN CLASS WORK

PREPARATION FOR THE LESSON.

ANY library—and especially any missionary library—will contain books descriptive of the condition of women and girls in China. See especially "The Education of Women in China," Margaret E. Burton; "Women of the Middle Kingdom," R. L. McNabb; "The Changing Chinese," Edward A. Ross.

Study in some good encyclopedia the question of slavery, as it has prevailed in various races. A Bible dictionary will help you to trace its course in sacred history. Read some of the current articles in *THE SPIRIT OF MISSIONS* on the conditions prevailing among women and children in China. See particularly "Woman and New China," by Bishop Huntington, in the issue for December, 1914. For information as to what our schools are doing, see "St. Hilda's Outside the Wall," October, 1914, and "For the Girls of China," February, 1915.

THE FIRST FIVE MINUTES.

Our last lesson was about slavery. A generation ago it existed in our own land. Let us look at an example of it in China. Try to make the class understand how human greed and selfishness always tried to take advantage of others, and how the Christian faith is always fighting against this tendency.

TEACHING THE LESSON.

I. The Work and the Woman.

1. Among what races is slavery found?
2. Did any nation ever enslave its own people?
3. Why should girls be enslaved when boys are not?
4. Tell of relief work attempted in Shanghai.

II. Work and Play at the Refuge.

1. Into how many parts is the work divided?
2. Tell of the work and study at the Refuge.
3. What is done to make the girls feel like individuals, and not inmates?

III. The Children's Hour.

1. Why are the newcomers afraid?
2. Describe some of the things they had suffered.
3. Tell about the child which interests you most.
4. Describe how they go to bed.
5. What sort of person do you think Deaconess Henderson is?

IV. The Future.

1. What is the after life of most of these girls?
2. Describe some of the Chinese customs of courtship and marriage.
3. What does a girl get for her trousseau?
4. What can we do to help Deaconess Henderson?

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Unity and Missions. Arthur J. Brown. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York. Price, \$1.50 net.

Whatever comes from the facile pen of Dr. Brown carries with it the weight of a wide experience and a balanced judgment. This contribution to the literature of Christian Unity—identifying the thought, as it does, with the world campaign of missions—is exceedingly interesting and suggestive. Dr. Brown has written very frankly, and perhaps no one but those in his own denomination would be able to accept all his conclusions. Nevertheless, he shows great fairness, and his chapters on "Anglican Proposals for Unity," and "Anglicans and American Presbyterians in Shantung," contain matter for deep thought on our part. Dr. Brown has voiced a great ideal, and has contributed something at least towards its possible fulfilment.

The Church in Eastern Ohio. Joseph B. Boyle.

This book, a limited edition of which is privately printed by the author, deals with an interesting phase of the Church's development. It is chiefly the story of the parishes of St. Paul's and St. Stephen's, Steubenville, and St. James's, Cross Creek. Within this history appear such inspiring figures as Dr. Joseph Doddridge, the Christian pioneer of Ohio, the Rev. Intrepid Morse, a saintly

priest, and Bishop Philander Chase, first diocesan of Ohio. Though much of the material is local in character, there are many things in the book which have wider scope.

An Introduction to the Korean Spoken Language. Horace Horton Underwood, A.B. Published by the Macmillan Company, 66 Fifth Avenue, New York. Price, \$1.75.

Our own knowledge of the Korean language does not equip us for an authoritative statement concerning the linguistic value of this book, but it is certainly interesting and stimulates the spirit of research. One would be glad to know how those astonishing "pot-hooks" can possibly mean: "The baby is crying," or those others: "The rats are gnawing a hole in the ceiling." So far as we are able to judge this book should serve its avowed purpose in "clearing away some of the difficulties and obstacles which present themselves in acquiring the ability to speak the Korean language."

AS is noted in our advertising pages, a revised edition of "**The Conquest of the Continent**," the popular book on our domestic missionary work by the Rev. H. L. Burleson, S.T.D., is ready for distribution. The chronological pages have been corrected to January, 1915. The **SPIRIT OF MISSIONS** edition, in red and gold, gilt top, 75c. Address, The Business Manager, 281 Fourth Avenue, New York.

SUGGESTED BOOKS FOR SUMMER

NEARLY every one can read at least one missionary book during the summer. Here are a few suggestions. All of these books may be borrowed from the Library of the Church Missions House without charge except for cost of carriage.

Books to accompany the text-books for the four review courses suggested for next year (and included in the \$2.00 Library for each course) have been purposely omitted from this list. Although they may be borrowed from the Library, they will be found so useful for reference that it is recommended that whenever possible, they be purchased from the Educational Department, 281 Fourth Avenue, New York.

Breaking Down Chinese Walls. Elliott I. Osgood. New York, Fleming, Revell, 1908.

An interesting, intimate account of the experiences of a medical missionary in China. Easy and pleasant reading. Full of vivid incidents.

The Breath of the Gods. Sidney McCall. Boston, Little, Brown & Co., 1914.

This is a thrilling novel. Said by residents of Japan to give an unusually clear idea of the spirit and atmosphere of the country.

Changing Chinese. E. A. Ross. New York, Century Co., 1911.

Full of vivid descriptions of Chinese life. Its author, a professor at the University of Wisconsin, is a traveler with remarkably keen powers of observation.

Christianizing the Social Order. Walter Rauschenbusch. New York, Macmillan Co., 1914.

An attempt to show in some detail how modern social problems can be solved by the application of the Gospel of Jesus Christ. Very striking and suggestive. Provides a background for further thinking along these lines.

The Empire of Christ. Bernard Lucas. New York, Macmillan Co., 1909.

The subtitle of this book is "A Study of the Missionary Enterprise in the Light of Modern Thought." Suggestions are given for an adequate presentation of Christianity in the East, using India as an illustration. Although not a long book, it might well provide material for many hours of reflection. It is at the same time an arraignment of past narrowness and timidity and an appeal for a more imperial conception of the Empire of Christ.

Henry Martyn; Saint and Scholar. George Smith. New York, Fleming H. Revell Company.

The standard biography of Henry Martyn, containing portions of his journal and a number of letters. Although somewhat long, it makes most inspiring reading. Full of the spirit and enthusiasm of the early pioneers.

In Peace and War in Japan. Herbert Moore. London, S. P. G., 1915.

This is a simple, straightforward narrative of a Japanese boy, Eijiro, brought up under the influence of the Church of England. Incidentally, the reader learns a good deal about the Japanese life and thought and of the conditions under which the Church is working.

James Hannington: a history of his life and work. E. C. Dawson, London, Seeley & Co., 1887.

The life of this missionary martyr is a priceless heritage to the Church. No one can afford to remain ignorant of it.

Letters to His Friends. Forbes Robinson. New York, Longmans, Green, 1910.

It is Forbes Robinson's rare sympathy and understanding that make these letters such a real help. They have stimulated a great many people to deeper consecration and more effective service.

Life of William Carey. George Smith. New York, Dutton (Everyman's edition).

William Carey has often been called, "the pioneer of modern missions." The advance of the Church in the East was made possible by his breadth of view, foresight, executive power, and personal devotion. In the light of the recent stress on the social aspects of missions, it is interesting to note the many progressive methods that he advocated.

A Missionary's Life in the Land of the Gods. Isaac Dooman. Boston, the Gorham Press, 1914.

An informal account of his ministry, written by one of our missionaries in Japan.

The Philippines, Past and Present. Dean Worcester. New York, Macmillan Co., 1914.

Two thick volumes. Excellent illustrations. Particularly interesting for description of native tribes in Northern Luzon. Every student of the Church's work in the Islands should be familiar with this book.

The Present World Situation. John R. Mott. New York, Student Volunteer Movement, 1915.

An extraordinarily interesting book, especially at this time. Although written before the war, it is almost prophetic in the view that it gives of the great problems facing the Church and the world are facing to-day.

The Revelation of Discovery. Bishop Brent. New York, Longmans, Green, 1915.

Bishop Brent's latest book needs no words of commendation.

Stewart of Lovedale. James Wells. London, Hodder and Stoughton, 1909.

A study of the life and work of one of the world's greatest missionaries, a friend of Livingston and Gordon, and known as "the biggest human in South Africa." One of the first men to organize an industrial mission on a large scale.

Ten Thousand Miles with a Dog Sled. Hudson Stuck. New York, Scribner's, 1914.

Nothing could give a more vivid picture of the conditions in the interior of Alaska and especially of the natives along the Yukon Valley than this delightfully written account of the Archdeacon's journeyings.

Thinking Black. Dan Crawford. London, Hodder and Stoughton, 1914.

Mr. Crawford wrote this book after he had spent twenty-seven years *without furlough* in the African jungle-country that neither Stewart nor Livingston could penetrate. He emphasizes continually the necessity of remembering "God's equilateral triangle of body, soul, and spirit" and of thinking in social terms.

MEETING OF THE BOARD OF MISSIONS MAY, 12-13, 1915

TWO days were necessary in order to deal with the matters which came before the Board at its May meeting. The sessions began at 9:30, on May 12th, with a celebration of the Holy Communion by the President, assisted by the Rev. Dr. Gray. The roll call showed thirty-six members present, representing every part of the country. Bishop Brown, Coadjutor of Virginia, was also in attendance, as were the Secretaries of the First, Third and Fourth Provinces.

The Treasurer's report was most encouraging. For the second consecutive month, it showed an absolute increase in every item, and a total increase of \$155,169.98; of this the Emergency Fund receipts were in the neighborhood of \$100,000. To meet the appropriations in force and to restore the deficit there would be needed by September 1st, \$794, 144.01.

The first item of business transacted was concerning a resolution which at the meeting on February 10th came before the Board, recommending that elected representatives should participate in a proposed Panama Conference concerning work in Latin-American countries. After considerable discussion the matter was laid upon the table. It was the conviction of some of the members that the Board was not competent to take such action, in view of the failure of the House of Bishops to pass a certain resolution presented in the last General Convention. Early in this session the Board took this question from the table and discussed it at great length. In the opinion of Mr. George W. Pepper, and other lawyers on the Board, it was entirely competent for the Board to act, and the matter was so decided. After a thorough discussion the following resolution was passed:

Resolved: That the Board of Missions having learned of a plan to hold a conference in Panama in 1916 on missionary work in Latin-America on the same general lines as the World Missionary Conference in Edinburgh in 1910, will arrange to send delegates to the conference, and authorizes any of its officers, who may be asked to do so, to serve upon committees in connection with the conference and to take such other steps in the preparatory work as they may think desirable; provided that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America.

The Emergency Fund Committee then reported. At that date \$125,000 had been received, and the Board sent out to the Church the resolution printed in the first pages of this issue.

It was voted to continue the Emergency Fund Committee with directions that it energetically prosecute the campaign until the very last day of the fiscal year.

Consideration of the appropriations for the next fiscal year was then taken up. The Board realized the seriousness of the situation and felt that it could not go before the Church with a recommendation for enlarged appropriations. At the same time it was distinctly felt that there should be no backward step. After long debate the following resolution was passed:

Resolved: That the total of the appropriation for the year 1915-16 shall not exceed the sum of \$1,481,340, being the same amount as is included in the budget for 1914-15.

The figures contained in this resolution represent the total of all appropriations. While there are some slight changes in detail, the separate appropriations to different fields remain practically the same as last year. This closed the afternoon session of the Board.

On reassembling at 8:30 p. m., the Rev. Dr. Freeman, presented the following resolution:

Resolved: That in presenting to the Church the proposed appropriations and apportionment for the ensuing fiscal year of 1915-16, the Board has felt constrained to maintain the present standard and to take no backward step at this critical time. At the same time it realizes that no new missionary enterprises can be undertaken until the Church through its offerings signifies its desire to have the Board do so. It is the Board's profound conviction that the whole future of the Church's missionary enterprise at home and abroad is to be determined by a widespread awakening of the Church to a vital faith in the saving power of Jesus Christ, and now as never before this truth needs to be unflinchingly held and proclaimed. The Board commends to the whole Church an aggressive evangelistic campaign that shall issue in a recognition of the demand for a progressive and aggressive world evangelization. Bishops, Clergy and Laity are challenged by the present situation, and Christ waits for the fulfillment of His vision of a world redeemed.

The Board spent a large part of the evening considering the estimates in detail and finally passed this resolution:

Resolved: That the report of the Executive Committee be and is hereby adopted with its recommendations, but that in making the appropriations for the various dioceses and districts the President of the Board be requested to communicate with the Bishops receiving these appropriations urging them in view of the present financial situation to suggest ways in which their respective appropriations may be diminished without impairment of the efficiency of their work.

The Apportionment Committee then presented its report as the result of which the following resolutions were passed by the Board.

Resolved: That for the next term of thirteen months an apportionment be made on a basis of \$1,296,938 for twelve months, the present amount, or approximately \$1,405,016 for the thirteen months term; the separate apportionments to the several Dioceses and Districts to be determined upon the same basis as was employed for the present year.

Resolved: That the two plans offered by the Chairman, together with the plan at present in use, be referred to the Board for further study and consideration.

Further Resolved: That the Secretary furnish each member of the Board with copy of the report and recommendation with

the request that they be given careful consideration in preparation for next year's apportionment.

At the afternoon session an illuminating speech had been made by Secretary Patton concerning the campaign in his Province in interest of the weekly offering through the duplex envelope. In reference to this the following resolution was offered and passed:

Resolved: That we shall avail ourselves of the services of the Provincial Secretaries and Office Secretaries as well as any Bishops, Clergy or Laymen willing to serve in organizing an intensive educational campaign to be carried on in the Fall of 1915 along the lines of the successful meetings Mr. Patton and others have outlined at this meeting.

Adjournment was then taken until the following morning.

This being Ascension Day the Board met for a celebration of the Holy Communion at 9:30 and then resumed its sessions.

The resignation of the Rev. George W. Davenport as Secretary of the First Province was accepted, to take effect May 31st, with expressions of deep appreciation of the work he had accomplished.

A resolution was passed to authorize Price, Waterhouse & Co. to examine and report on the business methods of the Church Missions House.

For a long time the Board has felt that it is undesirable to use undesignated legacies for the payment of current expenses, but that the gifts of the dead, unless designated otherwise, should go for permanent expansion of some sort. With a view to carrying this into effect it was voted last year to use ten per cent. of undesignated legacies for equipment in the continental domestic field. This sum amounted to \$10,700. Requests were received from various bishops totaling over \$40,000. From among them the Board selected what seemed the most immediately urgent, making the appropriations as follows: To the

Bishop of Arizona, \$500 towards the building of a rectory at Williams; the Bishop of Eastern Oklahoma, \$1,000 for the needs of All Saints' Hospital, McAlester; the Bishop of Idaho, \$1,000 toward a rectory at Gooding and the purchase of the site for a new church at Weiser; the Bishop of Nevada, \$2,000 to make possible the securing of an episcopal residence at Reno; the Bishop of North Dakota, \$500 toward a rectory either at Oakes or Williston; the Bishop of Oklahoma, \$700 towards the needs of King Hall, the Church House for women at the State University; the Bishop of San Joaquin, \$2,000 towards the purchase of an episcopal residence; the Bishop of Utah, \$475 to secure a site for church purposes in Roosevelt; the Bishop of Wyoming, \$500 for the development of the hospital at Lander.

A vote of thanks was passed in recognition of the excellent service which Bishop Brewer had rendered to the Board during his recent sojourn in the East.

A Committee on the subject of "Specials," of which the Bishop of Minnesota was chairman, presented its report, and the following resolutions contained therein were adopted:

1. *Resolved:* That the Council of Advice is hereby requested to make it known to the Domestic Missionary Bishops and to the parochial clergy that it is ready to act as an intermediary in arranging for visits of Bishops and other missionaries to parishes in various parts of the country to speak in behalf of the Church's work; that in making such appointments, or special appeals which have been approved by the Board, it be arranged when possible, that

the expenses of the speaker be carried in some way, by percentage of offerings or otherwise, from the parishes visited.

2. *Resolved:* That the Missionary Bishops both Foreign and Domestic, be invited to a conference with this Board early in the sessions of the next General Convention, to discuss the relation of "Specials" to the General Apportionment.

3. *Resolved:* That pending such conference the Domestic Missionary Bishops are hereby respectfully requested to file with this Board, in connection with the requests for annual appropriations, a complete budget of all proposed expenditures for which the aid of the Church, outside of each District, is to be asked; with a view to an examination by this Board of such budgets, and its recommendation of such items in graded classes or respective merit or urgency. This action, however, to be taken with full recognition of the fact that there is neither power nor desire on the part of this Board to prevent or discourage special gifts. The Board craves simply the opportunity to be informed in detail of all special needs, that it may be in a position to attach its formal approval to those special needs which it deems to be especially worthy and urgent.

Appointments of missionaries were made as follows: To Alaska, Mr. Frederick B. Drane; to Anking, Mr. Lloyd R. Craighill; to Kyoto, Miss Alma Booth, Miss Marian Humphreys, and Miss Catherine J. Tracy; to Shanghai, Miss Sidney L. Oehler, Mr. James A. Mitchell and Mr. Donald Roberts; to Tokyo, Miss Hallie Williams.

The fall meeting of the Board would regularly fall on September 22nd, but on recommendation of the Council of Advice the Board voted to hold this meeting on the second Wednesday and Thursday in October, the 13th and 14th, and to this date the Board took adjournment.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

On May 12th, at the request of Bishop Rowe, Mr. Frederick B. Drane, of Edenton, N. C., was appointed.

Mr. Guy H. Madara was ordained to the

diaconate on March 12th in St. Matthew's Church, Fairbanks, by Bishop Rowe; Rev. H. H. Lumpkin presented the candidate.

Anking

On May 12th, at the request of Bishop Huntington, Mr. Lloyd R. Craighill, of

Grace Memorial Church, Richmond, Va., was appointed.

Hankow

Miss Ida Miller Taylor, leaving New York on April 25th, sailed from San Francisco on the S. S. *Chiyo Maru* May 1st.

Honolulu

At the request of Bishop Restarick, the Rev. Frank N. Cockcroft, of All Saints' Church, Redding, Cal., was appointed on April 13th.

Kyoto

At the request of Bishop Tucker, on May 12th, the following were appointed: Miss Alma Booth, of Petersburg, Va., Miss Marian Humphreys, of Andover, Mass., and Miss Catherine J. Tracy, of Harriman, Tenn.

Dr. Henry Laning has arrived in the United States on regular furlough.

Panama Canal Zone

Rev. E. J. Cooper left the field on vacation April 24th, reached New York April 30th.

Philippines

The Rev. and Mrs. H. E. Studley and

Miss Miriam Studley, who left Manila on the S. S. *Minnesota* April 5th, proceeded from Yokohama to the United States on the S. S. *Tenyo Maru*, reaching San Francisco May 10th.

Miss Grace Butterfield, on sick leave, has arrived safely at Pomona, Calif., having left Manila on the S. S. *Minnesota*, April 5th.

Shanghai

At the request of Bishop Graves the following persons were appointed on May 12th: Miss Sidney L. Oehler, of Madison, Wis., Mr. James A. Mitchell, of St. Paul's Church, Centreville, Md., and Mr. Donald Roberts of St. Paul's Church, Brooklyn, N. Y.

The Rev. and Mrs. H. A. McNulty, leaving the field on regular furlough on March 12th, reached New York April 21st.

Tokyo

On May 12th, at the request of Bishop McKim, Miss Hallie R. Williams of Lynchburg, Va., was appointed.

After furlough, the Rev. and Mrs. George Wallace sailed for the field on the S. S. *Manchuria* May 15th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and so far as possible respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. ————

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H. Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. ————

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

Alaska

Rev. C. E. Betticher, Jr.

China

Rev. Arthur M. Sherman.

Hankow—Miss S. H. Higgins, Dr. John MacWillie.

Shanghai—Dr. W. H. Jefferys, Rev. C. F. McRae, Rev. H. A. McNulty.

Cuba

Rt. Rev. H. R. Hulse, D.D.

Japan

Kyoto—Rev. Isaac Dooman.

Liberia

Miss S. E. Conway.

Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. Address, The Covington, West Philadelphia.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter, Raleigh, N. C.

Representing the schools and other missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charleston, S. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

A JUNIOR OFFICER IN JAPAN

EXTRACTS FROM LETTERS

When the Rev. J. Hubard Lloyd returned to Japan in December, 1914, he took with him his mother, Mrs. J. J. Lloyd, widow of the late Archdeacon of Southern Virginia, and for many years head of the Juniors in that diocese.

Though not herself a Junior, Mrs. Lloyd had always been a true leader of Juniors, and in visiting in the foreign mission field, she is throwing herself into the life of the mission in a way we might expect from any Junior called to God's service there.

As she has given her son to this work and has now given herself, we are sure her heart is rejoicing when one of her own Juniors, Miss Hallie Williams of Lynchburg, is preparing to go to Miss Heywood's help at St. Margaret's, Tokyo. It is only fifteen months ago that a young Junior leader from this same diocese, Miss Louisa B. Myers, went from Norfolk to St. Agnes', Kyoto.

January 29, 1915: It has seemed but fair to keep my dear Juniors somewhat posted about my present surroundings, especially as I have been preaching to them of just what is about me now; for our Second Circle of the Woman's Auxiliary in Grace Church, Lynchburg, supported a girl in St. Margaret's School for four years, until she became a Bible woman and teacher in St. Margaret's; and as the Juniors have been caring for a cot in St. Luke's Hospital for nine years and as two boys in the Osaka orphanage have been their care, I do not feel a stranger in Japan. Miss Tsuda, too, was in America for many years, and in our Auxiliary meetings in Washington and again in Richmond, I knew her; and Iyo Araki San, when in Virginia, was with us in Lynchburg twice. So Miss Tsuda very kindly came to see me and asked that I teach a class in the English Bible in her school—the Institute for English Teaching. I go out every Sunday and have my class of ten Japanese girls around me, who can speak English right well. I find I have one Roman Catholic, one daughter of a

Presbyterian minister, one of a Congregational minister, two non-Christians, and the rest members of Mr. Ota's congregation. Now, the mixture is not to my taste, but as I am struggling with the uplift of St. John's Gospel, I trust some light may be strewn on my path! Mr. Ota, the Japanese minister of Grace Church, is most courteous, and I have been to see his wife. They have seven children, the eldest being twelve. Then my son brings in some Japanese clergymen or students quite often, so I am "provoked to good works."

I have the following letter from my English interpreter, who speaks wonderfully good English and teaches in St. Margaret's School. It was so interesting last Monday, at the Bishop's, where thirty Japanese women met, the united Tsukiji Branch of the Woman's Auxiliary. Mrs. McKim presided, with Mrs. Kurakama as President of the Japanese Branch. I was introduced as "the mother of a missionary and one who loves our country"—a fearful truth and responsibility. Hence came the enclosed notes from my new Japanese friend. I go next Wednesday

day,—cold or hot,—and shall be glad to give any comfort or instruction. I have gotten all the children around the neighborhood to form a Junior branch, and ten are forthcoming: They come oftener than meetings, and are most anxious to study a "play." I am trying to instil the principles of the Auxiliary more than the play, but they have used plays much.

This is Mrs. Kurakama's first letter:

My dear Mrs. Lloyd:

I am so sorry that I cannot manage to go with you to the Woman's meeting at Kanda on the first Wednesday of February, because I have already promised to take some extra classes for one of our teachers who has been ill and won't be able to come to school for a few weeks. They have a meeting on the first Wednesday every month. So will you please let me know which month will suit you best? April is the beginning of the new term of our school, so I am afraid I shall be too busy to go on the first Wednesday. I am afraid March will be still too cold for you to sit in a Japanese room without a stove. How about May or June?

The Auxiliary in Kanda was not willing to have my visit postponed till May or June, as Mrs. Kurakama explains in a second note:

I wrote to Mrs. Minagawa that you were coming to their meeting in May, and she wrote me back that they were so much disappointed not to be able to have you next Wednesday. Because she says it is the most important meeting for them as it is just before Lent, so they expected to hear from you about our earnest American Auxiliary members who are the examples of our Japanese Christian women, so that it will be sure to inspire and impress them so and make them interest to work for the Church and Auxiliary, especially in Lent. She says it is too cheeky to ask you again, but she wants me to ask you if you will be kind enough to come next Wednesday. She says they will do their best to keep you warm. Usually they have a few short talks, but if you will come they want to have you only, so that they could hear you much. They want to ask you to tell them such things:

1. Religious instructions for children in their homes and its relation to their Sunday-schools.

2. How do you teach children to make them interest for the mission work, especially in Lent?

3. How do women work for their Church and for the Woman's Auxiliary?

4. Do they meet every month as we do?

They want you to tell them anything else you think it will be good for them. I know it is too cheeky to ask you again and I am very sorry for you, but if you can they will be very much obliged to you.

Very sincerely yours,

(Signed) Toyo Kurokawa.

April 12, 1915: I must tell you of this maiden speech of mine before the forty-two women in Mrs. Minagawa's Auxiliary in Christ Church. It was a most delightful experience, and brought me in such pleasant contact with these Japanese Christians, some of whom were at the annual meeting last week. They asked me for suggestions about work, etc., they being very anxious to get a new organ for their church, which is, by the way, one of the few churches of Japanese followers who are not helped by American Christians. I told them of the pretty laundry bags I received three years ago from the women of Fukui, from which I believe nearly \$60 was realized, so they have made thirty large ones and ten small ones, and I am undertaking to get them sold. Sending a few at a time by parcels post, much can be saved. Do you think there can be any chance of helping the Christ Church women in this way?*

The price is 75 cents for each large bag and 45 for the small ones. And now I must tell you of that annual meeting of the Tokyo Branch of the Woman's Auxiliary of the *Seikokwai*, which met on Wednesday in Easter week, April eighth. There assembled a crowd of women that well nigh filled the church. Delegates from different parts of Japan met at the Lord's Supper, and one hundred and one gathered about His Holy Table and here fed, a wondrous mul-

* Send orders through Miss Case, Church Missions House, 281 Fourth Avenue, New York.

titude and good to see. After this they adjourned to the rooms at St. Margaret's School, as a general branch of the Woman's Auxiliary, for business consultation. Surely it was a goodly sight—those earnest, Christian women, all eager to do their best for Christian work, to report their progress during the year. There were foreign and Japanese Christians who addressed the meetings, and both foreign and Japanese women were the "sitting on the feet ones" who composed the audience.

A missionary from the Island of Formosa gave his message in his native tongue, a message which seemed to give great satisfaction to his hearers. Of course, we understood that this was of missionary work done by the Japanese themselves for those beyond their parish limits, and so purely missionary work. A venerable Japanese woman—a worker in Formosa—spoke in words which, to judge by her devout manner, and from what was told of them afterwards, were full of devoted experience. The American guest, present by the courtesy and invitation of the Auxiliary body, gave an Auxiliary message from the same Church point of view in America, explaining the United Offering, its origin, purpose and results. The study of Missions through the SPIRIT OF MISSIONS was recommended, in successfully working for the coming of the Kingdom of God and its King Himself. The interpreter was Mrs. Konda, of Grace Church, Tokyo, a graduate of St. Margaret's School, who made one envious of such study and perseverance in acquiring two languages so skillfully.

Miss Boyd of Tokyo, Miss Myers of Kyoto, Miss Newbold of Fukushima were present, as well as Mrs. McKim, Miss Nellie McKim, Mrs. Charles Reifsnider, Mrs. Sweet, and Mrs. John Welbourn.

After this meeting I heard again from Mrs. Kurokawa:

My dear Mrs. Lloyd:

Thank you ever and ever so much for all you have done to our Woman's Auxiliary. It was very kind of you to send me those pretty flowers and a pretty Easter card for Mrs. Minagawa, too.

We had fifteen delegates and members from outside of Tokyo, and they all stayed with us in the dormitory for two days, and some of them stayed until to-day. So you see I had a very good chance of talking to them and showing your precious, interesting books. They seemed to get an idea about study class, and were so interested in it.

Really we had a very nice, successful meeting, and we were quite happy. Everybody enjoyed your talk. It was interesting and impressive.

With many thanks,

Very sincerely yours,

(Signed) Toyo Kurokawa.

And now I must tell of the graduating exercises of St. Margaret's.

Accustomed as we English speaking folk are to school commencements, graduating exercises, and displays of young people's talents and work, such might be regarded as always the same. But privileged to witness the spring unfolding of girls' intellects and spirits in their commencement at St. Margaret's nought but keen appreciation and interest could be felt. The very sight of those graceful figures, soon to go forth to their home life or to their different places in the world, made one reverently thankful for God's goodness to His children, and the hope was strong that the thirty graduates then before us may each year be succeeded by many more, and St. Margaret's School be blessed in every way.

Having some knowledge of the results of such training in our Christian schools in Japan, it is interesting to know what fruit is maturing in the lives and characters of the students that go out from them. To meet Japanese women as one is privileged to know them, and see them from girlhood developed into Christian wives, mothers, teachers, trained nurses and breadwinners, is no little experience of satisfaction and thankfulness. Comparing them with the less fortunate

women of Japan, no one can fail to pray for many such schools as St. Margaret's.

Many who read the SPIRIT OF MISSIONS know of the school, and I think it is well thought of *in print*, but the added testimony of one on the ground, and able to see personal results, will not come amiss. When we can see such results as in the head of St. Luke's Hospital,—Araki San—modest, wise and a blessing every day to so many, when we can witness such competency as is shown in Korokama San, one of St. Margaret's most valued teachers, have her stand by the side of her foreign sisters and make English words fly like wireless messages to Japanese ears and minds, why it makes us thankful for all the money and interest expended on such institutions.

Then, too, when we know of work done in Miss Tsuda's "Women's English Institute," and know that our English language is being so thoroughly taught, that all who go out

from there will have not only English, but some knowledge of "higher English" in a spiritual sense, makes cause, too, for thankfulness.

And now, beside my very delightful Bible class of eleven girls each Sunday at 11, at Miss Tsuda's, I am English teacher of the graduate nurses in St. Luke's Hospital. Dr. Teusler asked me to do this some time since, and I am doing my best. Two Sundays ago I stood Godmother for one of my Bible class girls, and saw her and another of the girls confirmed. Marvelous again! For all was in Japanese. But I had the Prayer Book in the *Romaji*, which helped me to answer at the right time, and knowing the service helped, too.

These meetings and services and classes which I have seen and in which I have taken part since coming to Japan make me feel almost unreal in the keen vision they give me, of things past, present and future, and do much for the cure of homesickness, if any was ever felt.

THE EMERGENCY IN THE WOMAN'S AUXILIARY

On April 19 there died in Wilmington Miss Mary Lafferty, who for eighteen consecutive years was Secretary of the Delaware Branch. In drawing up their loving appreciation of her, the Delaware officers tell of her "wise judgment," her "absolute faithfulness," her "cheerful readiness to help," her love for her fellow workers and for the office she held, which she felt to be her "greatest honor." She was laid to rest on Delaware's self-denial day for Missions, while associates in her longtime work were remembering her at the Service which consecrated their offerings. "To make known this offering was her last duty."

In former numbers of THE SPIRIT OF MISSIONS, we have recorded how widely separated members of the

Woman's Auxiliary have united in their response to the Emergency call. Objections and excuses have been few. Where one has written:

Matter on the Emergency fund was read by the president at one of our Union Lenten meetings, but I fear not many will respond to the appeal,

or:

We are very sorry indeed to inform you that it will be impossible to contribute or send any offering. At present we are very much in debt,—have just purchased new pews and our church basement is badly in need of repair, and as we are just a small mission we find it a great struggle,

a third, who dwells on difficulties, ends with a breath of encouragement:

Your letters in regard to the Emergency Fund have been read carefully, and in reply I must inform you in regard to the people in our parish and in the Diocese. First, with

a few exceptions, they are poor working people who give all they can afford for the upkeep of the parish. When one goes to them and talks missions they will tell you their missions begin in their own homes and to their families. In the last year the depression in business has hurt us all in one way or another. Some have had no work for months, others are on half time. I cannot ask people to give when I know they have not got it to give. Those who I know have it and can afford to give I have asked time and time again. I have written notes and sent leaflets that I thought would touch them. Some kindly sent them back to me with regrets, others have taken no notice of them. Our very few Auxiliary women are always willing to help and I feel sure when I read your letters to them some at least will contribute. I was in hopes the bishop or our rector would have done this,

and other letters have been so cheering and hopeful, that the reading of them will surely encourage others to give.

From North Texas:

Here the day Friday is to be observed as one of self-denial and a special service of intercession held. I think that the Auxiliary over the district will observe the day quite generally as one of prayer, and that even if large offerings are not given, the day is going to react for good to us here in deepening our spiritual conception of the work. I sent a letter out over the district as soon as I read of the Emergency Call, and yours has followed.

From Pittsburgh:

The needs of the mission field lie heavy on my heart. My husband's salary has been cut in half, and our outside income so reduced that living is not very luxurious just now, but we are sending you what one day's income should be, not what it is, and we wish it were ten times more.

From Asheville:

I hope the Emergency Fund is growing, and trust that our Asheville branches will be able to send something, if not a large amount. Too many of our officers have been affected by the hard times, with unpaid dividends, etc., but we know that this should make us strive even harder than usual to do our part.

From Porto Rico:

We are taking up the one-day income plan and will try to help the bishop in his efforts for that.

From Kentucky:

I received, and read to the members of Grace Church Auxiliary, the appeal for "one

day's income" to be given to the Emergency Fund. We are all grieved that this shortage should come just when most needed, but I had read to them the War Message and each member had pledged herself to double her missionary offering this year, and also give something over that amount if possible. So our branch will do all we can, and are earnestly praying for the necessary money to be given so the work will not be retarded.

From Virginia:

I had already been planning with my rector, and think we will send ours along with that of the congregation. We have already sent our usual amount for General Missions. I am one of a committee of the congregation for this special and extra, and we think our rector will send it all at once, —each organization giving its part,—Woman's Auxiliary, Juniors, Men's Bible Class, St. Andrew's Brotherhood, Brotherhood of St. Paul, etc., etc. There are not many in my Auxiliary Branch, or in our congregation that have an income, but I am sure all will give something.

From Alabama:

I do not think either the rector or bishop has yet made any plan for the Emergency Fund, so I will just send my widow's mite to you. I will pray daily and at my Communions for the Emergency Fund, and especially on Easter. I do not know what my income is, but I want to send \$10 for the Emergency Fund, and you can give it to the proper person.

From Minnesota:

I enclose the slip with regard to the "one day's income plan." I will not be able to send my check until later, but will be very glad to do so. My own parish, which is a small, struggling one, is making an heroic effort to meet payments on a new church, but after Easter I am hoping to bring the matter before the mission study class of which I am leader. All of us are in medium circumstances, there are no wealthy people, but I hope and pray we may help some in this grand effort.

From Mississippi:

I am leading our Auxiliary study class this Lent, in Miss Lindley's Gospel Revelation. The lessons close with the Good Friday session, and I shall ask that the next day be set aside for this, and the next week be taken to try to interest others. For myself, I am very glad of this definite something we can do right now, for I feel that it will bring the lessons we have studied right into our everyday lives. And the Fund will surely be forthcoming.

From an Alaska missionary on furlough at a Training School:

Enclosed find \$5 for the Emergency Fund for the Board of Missions. I mentioned it to the students here, and they each gave me twenty-five cents and I gave the balance to make the five dollars. Will you tell Mr. King that I will also give one day's income of my salary for a year, and to take it from April's salary? When I return to my home I shall call and see a few Church people there and

see if I can get some money for the Emergency Fund. I think it is time that we should all try to do our best in these trying times. Some of my old people in Alaska whom I have always helped personally, have written to me that they need food, so I feel that I must also do something for them or I would have tried to give more.

From Oregon:

I received the pamphlet concerning the Emergency Fund and am sending my check (\$20) directly to you.

THE JUBILEE YEAR OF WOMEN'S WORK

In the S. P. G.

IN May, 1915, began the Jubilee Year of organized work of the Society for the Propagation of the Gospel, by women, for women in the mission field.

Each diocese is to celebrate this event in whatever way seems best fitting, but it is hoped that the year from May, 1915, to May, 1916, when the fiftieth year of this work shall be completed, shall be a year of preparation and renewal, an opportunity for thorough examination of methods of work, that workers may be better equipped for ever-increasing responsibility which shall come on the Church in consequence of the war.

The recommendation of the Diocesan Officers' Conference on February 2, regarding this Jubilee, was that "In the opinion of this meeting, it is desirable that the celebration of the women's Jubilee of S. P. G. should be rather of a spiritual and educational nature than associated with any financial appeal. Should any thank-offering be made in money, it should be for the general fund of the Society, or for the Medical Missions Fund."

The Anniversary Week preceded the beginning of this Jubilee Year, the date being from April 22 to 29. It was one of the most successful and inspiring that had ever been held, larger attendance and bigger collections, the

total of the latter being nearly £100 more than the preceding year.

The Jubilee year opened with a service in Westminster Abbey on April 22 at eight P. M., when Bishop Montgomery preached. This sermon was to appear in the May number of *The Mission Field*, a missionary magazine of the S. P. G. Bishop Montgomery has written to ask for the use of St. Paul's Cathedral for the great Thanksgiving Service on May 11, 1916, which will be a fitting close to this very special year, and will fall in the very middle of next year's Anniversary Week. At that time it is hoped that a corporate celebration of the Holy Communion may be arranged at all places where the S. P. G. work at home and abroad is carried on, so that all races and peoples may unite in a great thanksgiving to God for all He has done for women, through women, since S. P. G. was founded."

After the visit of Miss Gurney, Secretary of the Committee on Women's Work, made to the Woman's Auxiliary at the time of the last Triennial, it will be remembered that this Committee of the S. P. G. elected Mrs. Prescott Hall, President of the Woman's Auxiliary of the Church of England in Canada, and the Secretary of the Woman's Auxiliary to the Board of Missions in this country, vice-

presidents, and after Miss Lindley's visit in the summer, the committee also elected her an honorary member of the Society.

In reporting to us the beginnings of this Jubilee Year, Miss Gurney writes: "We were happy in having Miss Walker here from the United States, who is enthusiastic for missions, and spoke beautifully for us once or twice." Miss Walker will be remembered by many who were able to be at the last Triennial, as the member of the New York Branch, who gave an interesting account of study classes of men and women, held in her parish on Staten Island.

Miss Gurney continues her letter, explaining the real object of her writ-

ing to be that the Committee feel very strongly that next year, when they celebrate the Fiftieth Anniversary of women's work, they must have with them their Vice-Presidents from the United States and Canada, and at their general meeting, they passed the following resolution: "Agreed, to send a cordial invitation to Mrs. Hall and Miss Emery, Vice-Presidents of the Committee on Women's Work, to attend the Jubilee celebration in May, 1916."

A book on Fifty Years of Women's Work, is being prepared, and it is expected will be finished during the summer, to be ready for study circles and general use in the autumn.

UNITED WORK OF THE WOMAN'S AUXILIARY IN THE PROVINCE OF THE SOUTHWEST

A SHORT time before the resignation of Mr. Silver as department secretary, the Missouri Branch of the Woman's Auxiliary in the Seventh Department, now the Province of the Southwest, inspired by an appeal he made for more workers for the mission field and more money to send them out, resolved to ask the coöperation of the other branches in the department in sending out a medical missionary from the department, having in mind a physician of Little Rock then offering for China. The plan met with a hearty response, and by fall pledges had been made for the first year's salary, with the expectation of continuing the same for a term of five years. The missionary first selected did not continue in the work, but another Little Rock medical missionary, Dr. Wassell, was just sailing for Wuchang, China, to join Dr. McWillie at St. Peter's Hospital, and was promptly adopted by the Auxiliary. Every diocesan branch in the province shares in this gift, and the first year's pledges so far exceeded

the salary as to give a handsome balance to be used toward the expense of sending out the missionary and his wife.

This happy result is not so surprising when we hear from one Auxiliary officer within this province:

Our plan is to get the women of the parish, not already members of the Auxiliary, to take these boxes and put in them five cents a week if possible—if not, two cents—the contents to be collected semi-annually and turned into the Auxiliary treasury to meet pledges, etc., and to avoid making special collections.

We have not as yet made a real canvass of the parish but expect to do so soon, and have now only about twenty boxes distributed. This is not particularly to help toward the apportionment (which in our parish is raised mainly by the efforts of the vestry or the finance committee), though, of course, some of our pledges always count on that. The \$200.00 we gather for Dr. Wassell we try to give in addition to our regular parish apportionment. I think I may find the boxes available for scattered Churchwomen whom I may discover as I go more about the diocese.

Boxes for General Missions may be had from the Missions House.

THE JUNIOR PAGE

A SUMMER LETTER TO THE JUNIORS

Dear Juniors:—

This is to tell you what I wish I could say myself to you. I hope you have had a good year, and I hope still more that between now and next fall you are going to get ready for the best year we have ever had. Let me give you one word that we may keep in all our work, and that is *faithfulness*. It seems as if the King needs very much faithful soldiers and servants.

In all this terrible war that is going on there is certainly one thing we can all admire, and that is the faithfulness of the soldiers—men from every country are ready to give all they have, to give themselves and to die for their king or country. Don't you think that we who belong to Christ and His Kingdom should be ready to do all He asks us to do for Him? I know you want to do this, and now the question is, What does He ask of us?

Perhaps He wants some of you to join His army at the front—to go to some place away from your own home, even in some other country. The leaders of His army are calling for volunteers. Surely there are some young women in Section III who will answer this call. Remember we are asking for at least one volunteer from your diocese by 1916.

Then surely the King asks us to pray more about our work, to talk to our Father about the needs of His servants who are carrying His message, about those to whom they go, about all the work He wants us to do for Him—I

mean about your Junior branch. Do you pray for it?

Then He certainly wants us to be more faithful in knowing about His work. Don't you believe that every one who can read in any of the countries at war always gets the papers and learns everything he can about what is going on? And certainly we want to know all that is going on for the establishment of the Kingdom.

Then surely Christ, the King, wants us to be faithful in giving our money. I hope every branch has given more this year than last year, and that all the boxes have been nicer than ever before. You know, too, about the call that has come to us to help St. Luke's Hospital in Tokyo? We want to give at least \$25,000 for this. Has your branch done its share?

Will you think about these things, and see what answer you can make to all these different calls, and will you remember them this summer and do what you can then?

There is one more thing: Will you plan this summer what you can do next year to make your branch the very best one it can be? Think how splendid it would be if all our parish branches were just what they ought to be. That would mean that all our diocesan branches would be good ones, and that all the Junior Auxiliary would be ready for the work which the King wants it to do. Will you do your part in this work, some of you by going, and all of you by loving and praying and giving?

Your affectionate friend,

GRACE LINDLEY.

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.
- 55 *A Form of Intercession for the Present Need.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M. 1 *The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 *Investments in China.
- 204 For the Girls of China.
- 205 Why? (The Needs of St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.
- 268 "Boone"—the Christian University of Mid-China.
- 271 A Year at St. John's University, Shanghai.
- M. 2 *The Church in the Port Cities of China.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwa. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. "Hello Wanted" (St. Margaret's School, Tokyo.)

Liberia

- 100 Our Foothold in Africa.
- A Sojourner in Liberia.

Mexico

- M. 3 *A Year in Mexico.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- M. 4 *A Year in South Dakota.
- M. 5 *A Year in New Mexico.

The Forward Movement

- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library of the Church Missions House.

The Sunday School

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5 Two Experiments with the Lenten Offering.
- 6 A Message to Sunday Schools.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 983 *One Day's Income.
- 1105 How Shall I Vote?
- 1301 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasures.
- W.A. 4. Collects for Daily Use.
- W.A. 5. *For Spring and Summer.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 16. A Bit of History. 5c. each.
- W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 21. A War Message.

United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. *Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 107. The Churchwoman's offering of Romance.
- W.A. 110. *The Expression of Our Thankfulness.
- *An Emergency Letter.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c each.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Play, 5c. each. 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1916.
- W.A. 252. *Someone's Opportunity.
- The Little Helpers**
- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.: Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card. 1 cent each.
- W.A. 304. Letter to Leaders.
- W.A. 308. *More Little Helpers for 1914-1915.
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Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

II. ABROAD

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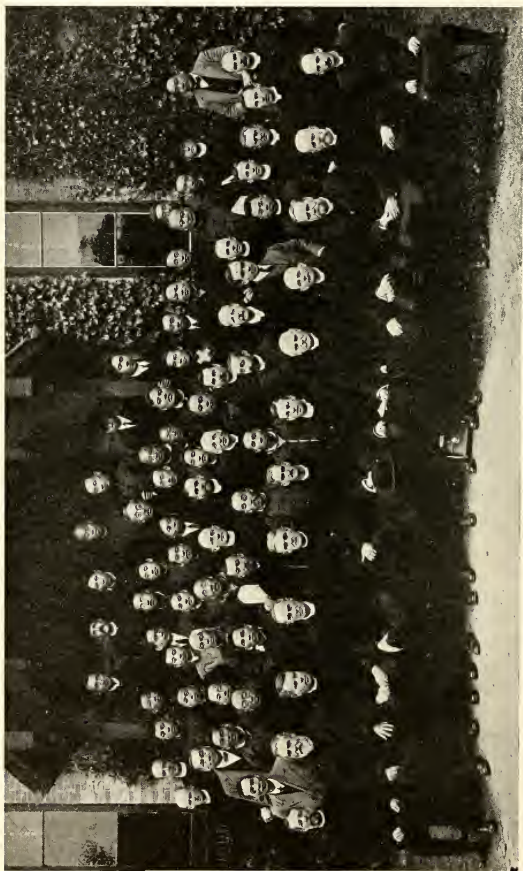
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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



SECOND SYNOD OF THE CHUNG HWA SHENG KUNG HUI (See page 471)

From left, front row: Bp. Huntington (Auking), Bp. Baunister (Kwanggi-Honan), Bp. Iliff (Shantung), Bp. Norris (North China), Bp. Graves (Shanghai), Dr. F. L. Hawks Pott (Chairman, House of Delegates), Rev. S. H. Little (Secretary House of Delegates), Bp. Cassella (West China), Bp. Koots (Hankow), Bp. Price (Fuktschi), Bp. Maloney (Chekiang), Bp. White (Honan). The delegate marked with a white cross is the Rev. S. C. Huang, General Secretary of the newly elected Board of Missions.

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

July, 1915

No. 7

EMERGENCY FUND NOW \$235,000!

Before September 1st we must have \$400,000, in addition to all usual missionary offerings. The Board has asked each member of the Church to give one day's income or wage.

HAVE YOU GIVEN IT?

PROGRESS OF THE KINGDOM

AT the time of the Edinburgh Conference, held in 1910, in which all branches of the Anglican Communion participated

The Latin-American Conference

with Christian men of other names, there was a very considerable por-

tion of the world, where missionary enterprise was being carried on, whose claims and needs were not represented. This is technically known as Latin-America, and embraces under that loose title not only the continental stretches of Central and South America, but also islands such as the West Indies and the Philippines. These countries did not come within the purview of the Edinburgh Conference, which was called specifically for the consideration of missionary work among non-Christian peoples; and, therefore, much to the disappointment and regret of the missionaries engaged in the work there, the needs and problems of Latin-America, except those of a number of unevangelized tribes, were not considered.

In view of this fact, about a year ago influential members of foreign mission boards in America, under the leadership of Dr. Robert E. Speer, began to move toward the calling of a conference which might complete the work Edinburgh had begun, and do for these Christian countries what it so admirably accomplished for others. The matter took shape last winter, and resulted in the calling of a conference to meet in Panama in February, 1916, it being the desire that every Christian body having work of any sort in Latin-American countries should be represented. A statement concerning the purpose of the conference, put forth by its promoters, was as follows: "The spirit and purpose of the conference are honest investigation of the problems, and full, brotherly conference as to how the needs of Latin-America can be most effectively met by the Gospel of Christ. . . . Such a conference cannot expect to have God's blessing if it is not held in the spirit of hope and love. It must not be a time of mere negative criti-

cism or of condemnation of what is disapproved. It must be a time of conscientious, prayerful, open-hearted planning together to spread the Word of God throughout all the great reaches of the Latin-American nations and to make the living Christ known as the power of salvation alike to nations and to individual men."

It was desired that our Board of Missions should participate in the conference, in order that we might give the benefit of our experience, the influence of our own point of view in conducting our missionary enterprises, and the encouragement of Christian fellowship.

Naturally there were far more delicate matters involved in this proposal than in the one broached at Edinburgh. In our self-complacence, we find it easy to determine how we shall carry the Gospel into what we call "heathen" lands, for of course we do not need to consult the "heathen"; but it is a more difficult matter to offer cooperation to a people already Christianized, without seeming to confer a benefit or extend patronage. That the people of Latin-America would profit by our help, wisely given, they themselves have declared, but that we might easily approach them in the wrong spirit is manifest on the very face of things. Yet our future, and that of the world, is so bound up with the welfare of our brethren on this hemisphere, that we cannot deliberately disregard any opportunity for rendering them service, either material or spiritual. Admittedly the conditions are difficult, but the promoters of the conference felt that the questions should be frankly met, and that they could be so met, in a Christian and kindly spirit, to the advantage of all concerned.

The attitude of our own Board is indicated in the resolution whereby it agreed to be represented at the conference. It stipulated that whatever notice or invitation was sent to any

Christian body should be presented to every Communion having work in Latin-America. This was intended to make clear that this Church could not participate in a conference where any part of the Christian forces was ignored.

It is to be regretted that in the preparatory literature put forth, there were certain statements concerning religious conditions in South America which might easily be misinterpreted. These were intended, not as an attack upon an ancient Christian Church which might be thought to have failed in its duty, but as an emphasis upon the seriousness of the problem, and the spiritual need, which, so far as we know, is not questioned by any one.

To such a call as this the Board of Missions felt that it could not remain silent. Granted the good faith of its promoters (and no one questions it), the conference needed our assistance and cooperation in a peculiar degree. If it is the intention to go into Latin-America to help build up and strengthen the religious elements already there, and not to establish a rival Protestantism, then we of the ancient Anglican Communion could serve in some degree as interpreters of the Catholic point of view, and perhaps be the means of preventing serious mistakes.

These considerations, added to the fact that the Church has already established work in these countries and committed it to the Board of Missions, which work may be seriously affected for good or ill by that which may be done at this conference; and also the further fact that all our bishops engaged in the Latin-American work urged participation—convinced the Board that such a course was not only right and proper, but wise and helpful.

Undoubtedly the opposite point of view upon this matter may be taken. Certainly an effort to align our Communion as one regiment of a "Pan-

Protestant" army should call forth condemnation; but certainly, also, we may consult and confer with other Christian men engaged in missionary enterprise, without compromising either our historic position or our Christian faith.

It would be a grave misfortune if this action, conscientiously undertaken with a view to promoting the best interests of our mission work, should be made the occasion of division. One great strength of the Board of Missions in recent years has been the growing conviction that it does fairly represent the whole Church. This being the case, the Church is to be congratulated that its Board of Missions embraces in its membership men of varied opinions. Of course this also means that not all of its acts can be unanimous, but we are convinced that all the members are sufficiently good Americans (not to say Churchmen) to recognize both the rule of the majority and the rights of the minority.

ELSEWHERE in this issue the Rev. S. Harrington Littell tells the story of the meeting of the Second Synod of the Church in China, April 14-22, at St. John's University,

Shanghai. Few of us realize the strides which the new-born Church in China is making. Already it has established a Board of Missions—surely an excellent showing for a Church which itself is still the child of missionary effort—and it is now moving toward the establishment of a native episcopate. A new diocese will be set off in China—not by action of the home Church in England and America, but by the Chinese Church itself, which will become responsible for its conduct and support.

The statistics quoted for the past year are striking, particularly in the

showing which they make concerning the efforts of the Chinese people to give of their own service and their substance to the cause of Christ. The number being trained for Church work in institutions rose during the year from 400 to 600, and the gifts of Chinese Christians increased by \$10,000, reaching a total of \$53,000. At the same time the work of the hospitals, which is in itself a fine test of the Gospel's practical efficiency, has almost doubled, the number of patients treated leaping from 250,000 to 454,000.

All these signs are more than hopeful. They testify in the strongest possible way to the rare opportunity which is ours in this great nation. They also convince us that the work of the Anglican Communion in China is no small factor in the Christianization of that land.

IT IS almost as "parlous" a thing to speak of the Emergency Fund editorially, as it is to forecast political conditions in Mexico; with one vital difference, however—we know

that with the Emergency Fund matters are constantly improving.

At the moment of writing this editorial the Fund has reached \$233,000. Judging from the progress of the past two weeks, by the time these words are read it should be in the neighborhood of \$250,000, for there is no disposition to slacken the campaign.

While undoubtedly the coming of summer will make a difference in the stream of receipts, there may be other considerations which will tend to maintain the standard. At any rate, the Board desires the Church to know that the Emergency Committee, as its chairman says, will be "on the job" until midnight of August 31st, and now confidently believes that by that time the goal will have been reached.

Few of us really believed, three months ago, that this was possible. The appeal of the "One Day's Income" idea, and the latent loyalty of givers throughout the Church, were as yet undeveloped factors. Hope, rather than confidence, was the note sounded in proposing the present enterprise. This makes the result the more inspiring, and gives larger courage for the future.

On March 1st the Emergency Fund was \$3,000. In four months practically \$250,000 have been raised. Are we over-credulous in hoping that the full sum may be obtained during July and August?

It will not come without effort, but there are many ways in which it can be helped forward:

First, we would urge diocesan and parish treasurers, and Church officers of every sort, to discover whether there may not be gifts awaiting transmission. Promptness in remitting is not a common ecclesiastical virtue, and some portion of the needed \$150,000 may be drifting about in the backwaters of parish or Auxiliary bank balances.

Again: those of us who believe in the campaign can carry the knowledge of it with us wherever we go. The purpose and the success of the Fund might be made a topic of conversation with fellow-Churchmen on the bathing-beach or the golf links, or might be the subject of a summer letter to a friend. The One Day's Income idea is so personal and appealing that it is worth telling to others and will interest them.

Also: is it too much to hope that lay men and women will take the trouble to inquire whether their parish has had a share in this stimulating enterprise. Such a question, addressed to the rector or the vestry, might do great good.

What the Fund needs is the publicity that comes from interest and sympathy, which every baptized child

of the Church is able to give in some measure. Could we count upon this, the goal would be already in sight.

The "Income" Idea

Many reasons might be given for the success of this movement, but first among them would surely be the practical, definite and personal nature of the appeal. People really wish to help a cause which they care about; and all the more if they are told exactly how to do it, and exactly how much *will* do it. The call for the one day's income accomplished this, and has encouraged many to feel that their day's income, which seemingly amounted to so little, was of real value in a great movement,—and they have given it with joyful heart. Elsewhere we print a few of the interesting stories connected with the gifts which have been received.

Another cause of success is, of course, the thorough way in which the work of promotion has been carried on. Much time has been given to it by many busy people, and the office administration has been efficiently organized and conducted. Not only on the practical, but on the spiritual side, there have been gifts of service. We have made much of the power of prayer; we have asked for general intercession; the committee itself has met and prayed for success; persons writing regretfully of their inability to give money have been enlisted to give a day of prayer. We have relied upon God as never before. The success is undoubtedly an answer to these prayers. If the whole measure of success is not reached, perhaps a failure of continued intercession may be the cause.

Also we unquestionably confront a remarkable psychological situation. Hearts are softer and hands more generous. To our surprise we find that because of the world's great need, all needs are meeting with a quicker response. It seems that because more

are sharing what they have, there is not less, but more, to share. John Bunyan's lines,

"A man there was, though some did count him mad,
The more he cast away, the more he had,"

some of us are finding to be true. Certainly our own Church has the power to do whatever it has the will to do.

**What Is If gifts for the
Already Emergency Fund
Accomplished?** should suddenly

cease—let us say on the Fourth of July—it would probably have reached by that time something more than \$250,000. The Board's deficit at the beginning of the present fiscal year, September, 1914, was \$254,000. It is absolutely certain now that every penny of this will be returned to the reserve deposit as the result of the Emergency campaign. Indeed, every dollar received has been so returned. Thus already the first great objective of the Fund has been reached. Not only is this true, but the call of the Emergency Fund also brought forth a new gift of \$50,000 toward the increase of our reserves, which, while it does not help to meet the present deficit, makes the future operations of the Board that much more stable.

The secondary purpose of the Fund—that of providing for the inevitable deficiency of the present year, is still to be accomplished. If the full amount of the Emergency Fund is given, unquestionably this will be done. It is a great encouragement toward the successful fulfillment of the enterprise to know that already a great burden has been lifted, and one which a few months ago was creating in the minds of the Board and its friends sentiments of foreboding amounting almost to despair. The gifts have come from every quarter of this land and our missionary districts abroad. A statement showing

these gifts to June 10th will be found among the last pages of this issue.

Christian friends who read this: The way lies onward and upward. Help us with your prayers and efforts to go through to the end!

A SUDDEN and severe bereavement has fallen upon the Church in South Dakota. On the 8th of June, in the sanitarium at

**After Forty- Chamberlain, after
three Years a brief illness,
Hackaliah Burt,**

priest and missionary, was called to his rest and reward. It is 43 years since Mr. Burt went from the divinity school directly to the Indian mission field. When Bishop Hare arrived in South Dakota he found him already there, laying the foundations for our splendid Indian work. During all these years he has gone the faithful round of missionary service, taking no vacations, seeking no recognition, only glad and thankful that he might give himself to his Master's cause, and to the primitive people to whom he had become father and friend. No better record of missionary service is to be found in the annals of the American Church, and few have been longer. We have asked the Bishop of South Dakota to prepare for the next issue of THE SPIRIT OF MISSIONS an adequate description of this significant missionary life.

MANY readers of THE SPIRIT OF MISSIONS already feel quite familiar with St. Matthew's Hospital, Fairbanks. From

**The Closing all parts of
of Our Hospital country gifts in aid
at Fairbanks of the excellent
work done in this**

institution have for many years been sent. Its host of friends will therefore be concerned in hearing that the hospital has recently, after eleven years of splendid service, been closed, and the time of its reopening is indefinite.

This action is due, not to any failure of efficiency in the work or workers, but to the changing conditions in Alaska. Bishop Rowe himself visited Fairbanks before this decision was reached, and he writes that it seems to be the only wise thing to do. Gold strikes are no longer common in Central Alaska and the large part of the population of many of its towns has gone elsewhere. The camps contiguous to Fairbanks have decreased by seventy-five per cent., and the period of normal growth dependent upon settled conditions of agriculture or trade is not yet largely developed. The needs which called the hospital into being are greatly modified, and it will be impossible to conduct it without incurring at least \$4,000 indebtedness. The bishop writes: "There will be no loss of prestige in closing the hospital, for the people recognize that it is inevitable. St. Matthew's has done splendid work in the past, and the people are satisfied. To continue it and have to ask for \$4,000 more from the Church would in my opinion be unwise."

"It is cheering to feel that this change does not mean a backward step, but rather a readjustment, due to the process of transition from the pioneer to the permanent stage of development."

IT is encouraging to know that religious bodies in the United States are growing in membership. Accord-

Past the Million Mark

ing to the yearly report for 1914 prepared by Dr. H. K. Carroll, all losses by death and otherwise have been made up during the year and church membership throughout the country has increased by nearly a quarter of a million. This is an average increase of 2 per cent. for all bodies, great and small, Christian and non-Christian. The grand total of members is now 38,708,149. Our own

increase is recorded as being 28,641.

The report sent out to the press says: "The Protestant Episcopal Church has crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900." There are nine Christian bodies which have a membership of upwards of a million. The Roman Catholic comes first, claiming nearly 14,000,000; we are the last with 1,015,238. It should be remembered that the Roman figures represent every baptized person, and count whole communities of people, while ours are confined to actual communicants. The disparity between the two bodies is therefore many times less than it appears.

ISUPPOSE that since the outbreak of the war has brought forward so many more important things, you are not expecting to do

**What Is very much in the
Important? line of missions."**

These were the words of a layman to a missionary secretary, and they reveal a point of view that is worth considering.

What are the important things? Our Declaration of Independence enumerates "life, liberty and the pursuit of happiness." Or, if one goes into further detail: justice between man and man, independence of thought and action, a fair chance for the individual to develop, the right of nations to live in peace and work out their own best destiny. All these are threatened by the present world-cataclysm. They have been submitted to the arbitrament of war, and by war they stand or fall. Therefore, for the moment, war and all its accompaniments seem most important. The taking of life and the saving of it, the making of wounds and healing them, the starving and the feeding of nations, construction and destruction without limit and without pause—these and a thousand other mutual

contradictions are, temporarily, important things.

But after them, what? The peace that is to be concluded, the new world that is swinging into view, upon what will it be based? Shall the greatest moralizing and humanizing force in all history be counted out of it? Is the Church of God, with her mission and her message, to stand idle and helpless while the arsenals run on twenty-four hours' schedule, and while men in the air and beneath the sea put forth sleepless effort to do wholesale murder? Surely it is beyond all else important that we set in operation the influence or force which will drive out war from the world of the future. Must we not begin now our effort towards its destruction? The deep disgust and the heart-sickness with which most of the warring nations go about this deadly business are an incentive to help the world see its future with the light of the face of Jesus Christ.

We all have cause for repentance. We have all served strange gods, and believed to some extent in the gospel of force. We have been deceived by the claim that education, or civilization, or commerce, or armaments, or universal military service were the elements which would make for peace. All these have failed—and worse than failed; their only result has been to make war more deadly and slaughter more ruthless. We have permitted these things to be set up and propagated apart from the Christian ideal. They have been treated as ends in themselves, and a stricken world suffers the consequences. Without God and His Christ we grope in hopeless darkness. Paganized power is simply diabolical.

For those of us who believe this, what then are the important things? The answer is already being given in a deeper seriousness, a larger generosity, a more adequate sense of responsibility on the part of the Church.

Thinking men and women feel the urge of their Christian faith, and the absolute necessity of trying to make real,—first in their own lives, and then in all others whom they can reach or influence,—the spirit of the gospel.

What we have here said so imperfectly in prose has appeared recently in a striking poem printed by *The Living Church*. It was written in Holy Week by the chaplain of a Canadian regiment on the battle-line in Northern France:

ON THE RUE DU BOIS

O pallid Christ, within this broken shrine,
Not those torn Hands and not that Heart
of Thine
Have given the nations blood to drink like
wine.

Through weary years and 'neath the chang-
ing skies
Men turned their back on those appealing
Eyes,
And scorned as vain Thine awful sacrifice.

Kings with their armies, children in their
play,
Have passed unheeding down this shell-
plowed way;
The great world knew not where its true
strength lay.

In pomp and luxury, in lust of gold,
In selfish ease, in pleasures manifold,
"Evil is good, good evil," we were told.
Yet here, where nightly the great flare-
lights gleam,
And murder stalks triumphant in their beam,
The world has wakened from its empty
dream.

At last, O Christ, in this strange, darkened
land,
Where ruined homes lie 'round on every
hand,
Life's deeper truths men come to under-
stand.

For lonely graves along the country-side,
Where sleep those brave hearts who for
others died,
Tell of life's union with the Crucified.

And new light kindles in the mourners' eyes,
Like day-dawn breaking through the rifted
skies,
For life is born of life's self-sacrifice.

THE SANCTUARY OF MISSIONS

A LITANY FOR THE NATION

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us and deliver us for thine honor.

For all the way that thou hast led us in the years that are past; for guidance and chastisement; for suffering and success; for peril and peace; for vanquishment and victory;

We thank thee, good Lord.

For the brave spirits that have labored and sacrificed that this might be a righteous nation;

We thank thee, good Lord.

For the opportunity which is ours to carry on the great work, and establish justice, peace and happiness in this land;

We thank thee, good Lord.

From the sins that divide us; from the luxury that enervates and the poverty that degrades; from forgetfulness of thee and indifference to our fellow-men;

Good Lord, deliver us.

From boastfulness and aggression; from the temptation to use our strength to serve ourselves; from lack of sympathy and patience with other nations;

Good Lord, deliver us.

From the horrors of war; from callousness and cruelty; from forgetfulness of the rights of humanity;

Good Lord, deliver us.

That it may please thee to show us thy will for our nation in these dark days; and "to guide our feet into the way of peace."

We beseech thee to hear us, good Lord.

That it may please thee to bless us with prosperity and peace, but chiefly with such mercies as shall build us up into the likeness of thy Son;

We beseech thee to hear us, good Lord.

That it may please thee to govern our rulers and all who are in authority, giving them grace to execute justice and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to send forth men full of faith and of the Holy Ghost as laborers into thy harvest;

We beseech thee to hear us, good Lord.

That it may please thee to pour upon thy people the spirit of prayer and supplication, and incline them to a fuller consecration of themselves and their substance to thy service.

We beseech thee to hear us, good Lord.

That it may please thee to bring into the fellowship of thy children the people of many kindreds and tongues who are gathered here from all nations of the earth;

We beseech thee to hear us, good Lord.

That it may please thee to touch the hearts of those who, hearing the call of their Saviour, answer Him not, and having known the Gospel of salvation yet care for none of these things;

We beseech thee to hear us, good Lord.

That we may be turned from our blindness, our self-indulgence, our denial of thee, and may learn as a nation that "there is none other that fighteth for us, but only thou, O Lord;

We beseech thee to hear us, good Lord.

That it may please thee to hasten the day when thy Kingdom shall have come among us, and through us thy light shall shine upon those who are far off;

We beseech thee to hear us, good Lord.

V. God be merciful to us and bless us;

R. *That thy way may be known upon earth, thy saving health among all nations.*

OUR FATHER, etc.

THE CHUNG HWA SHENG KUNG HUI PASSES ANOTHER MILE-STONE

By the Rev. S. H. Littell

THE Church in China has met in formal Synod for the second time. For nine days in April (14th to the 22d) its deliberations were carried on at St. John's University, Shanghai, with an earnestness of purpose, a kindliness of spirit and a unity of heart which overcame differences of nationality and language, temperament and churchmanship so effectually that the most important acts of the Synod were all passed practically unanimously.

The House of Bishops met in the Library named in honor of Abiel A. Low, Esq., with Bishop Graves as chairman, and Bishop Norris, of North China, secretary. The House of Delegates, seventy in number, assembled in Yen Hall (given by Chinese in memory of an able and well-known Chinese priest, the Rev. Y. K. Yen), with the Rev. F. L. Hawks Pott, D.D., the President of St. John's University, as chairman, and the Rev. S. H. Littell, secretary. On two days and part of a third the Houses met in joint session, and Chinese (Mandarin) was the official language of the Synod.

For What Did They Legislate?

For a true branch of the living Church, for a well-organized, self-governing, rapidly growing, strongly developing body, into whose nostrils God Himself has breathed the breath of life. The throbbing vitality of the Chinese Church was felt throughout these sessions. I will try to show it (as far as figures can show) by a few comparative statistics, covering the twelve months between Easter, 1914, and Easter of this year. In this short period, the number of Chinese devot-

ing themselves entirely to Church work increased from 1551 to 1811; while the number in training institutions rose from 399 to 595. The foreign staff numbers 747—thirty-one more than last year. The total roll of baptized increased from 31,323 to 34,775; and the communicants from 14,192 to 16,589. There are 145 organized parishes; 181 mission stations where foreigners reside, and 580 other churches and chapels. Fourteen Chinese priests and eight deacons were ordained during the year; and offerings from Chinese Christians were about \$10,000 higher than ever before, being nearly \$53,000. There are nine Church colleges; 86 boarding-schools, and 424 primary schools, with a total in all grades of 18,029 pupils—as compared with 15,168 a year ago. Hospitals increased from 29 to 36; dispensaries from 21 to 32; while the total number of patients treated leaped from 250,734 to 455,506 in a year.

We missionaries are the last to rely on numbers or to seek mere quantity—but when one year adds all that these figures indicate, we can only give thanks in humility, and pray that the increase may prove to be indeed souls new-born in Christ, who "know Him, and the power of His Resurrection, and the fellowship of His sufferings."

Church Extension and a Native Episcopate

A Board of Missions was created; a General Secretary was appointed; the Board was instructed to take immediate steps towards establishing a new missionary diocese in China; and the place most desired was named, though discretion was allowed in the

final choice of the various needy sections of China still unoccupied, and (even more significant of the confidence the missionaries from abroad feel in the ability and reliability of the Chinese Church) the first steps were taken towards the creation of a Chinese Episcopate. The following resolution originated in the House of Bishops, and was concurred in unanimously by the House of Delegates:

"Resolved, That in the opinion of this House the time is not distant when it may be advisable in the highest interests of the Chung Hwa Sheng Kung Hui that a Chinese priest should be raised to the episcopate, whether as assistant bishop in an existing diocese, or as bishop in charge of a missionary district. And, further, subject to such canons as may hereafter be enacted, in the opinion of this House, when such priest has been duly elected, the General Synod of the Chung Hwa Sheng Kung Hui is the proper body to confirm the election, and the Bishops of that Church should proceed to the consecration of the Bishop-elect.

"With reference to the foregoing resolution, the House of Bishops desires to lay before the House of Delegates the following considerations:

"1. It is possible that the Chinese priest whom it is desired to consecrate may be called to work either as an assistant-bishop in an existing diocese, or as bishop in charge of a missionary district.

"2. In the case of an assistant-bishop, it is natural that the election with the proposed bishop should rest with the Diocesan Synod: the confirmation of his election would then be a separate act on the part of the General Synod.

"3. In the case of a bishop to be placed in charge of a missionary district, the natural course would be

election by the General Synod; the confirmation of the election being coincident with the election.

"4. The sphere of work of an assistant-bishop would be defined by the diocesan bishop concerned; that of a bishop in charge of a missionary district would be defined by the General Synod in consultation with the bishop from whose diocese the proposed missionary district is to be set off.

"5. The House of Bishops wishes to draw special attention to the grave importance of securing the completest sympathy and co-operation on the part of the Mother Churches, which have done so much in the past, which are doing so much in the present, and which we hope will do more and more in the future for the Church in China. However much we desire to see self-support—and the House of Bishops believes that their Chinese brethren not only share this desire but are ready to take up the burden involved—we are convinced that it is very important in taking this great step forward to secure that sympathy and co-operation to which we have alluded.

"6. The House of Bishops therefore proposes, with the concurrence of the House of Delegates, to submit the foregoing resolution to the consideration of the Mother Churches."

As the vote was taken, spontaneous applause broke out in the House of Delegates, as it did also when the Canon on the Board of Missions was passed.

The General Secretary of the new Board of Missions is the Rev. S. C. Hwang, of Changsha, one of the most experienced and devoted of our Chinese priests, who has done much to lay the foundations of the Church in Hunan, the last province in China to

admit missionaries. He is particularly well-qualified for the work.

Shensi, the province suggested for the new diocese, is adjacent to the present dioceses of Hunan, Hankow, and West China. The population is estimated at nine millions. It is on the great and ancient highway between China and Western Asia and Europe. The capital, Sian (the city to which the Court of Peking fled during the Boxer year), dates from the time of Wu-Wang, about 2000 B. C., and was the capital of the country in the Chou and Han Dynasties, until nearly the time of Christ. Nestorians, Mahometans, and Jews all obtained their first foothold in Shensi and spread from that region. The population is comparatively small because of "Shensi's Four Disasters" of modern times—a devastating famine, followed by a plague of wolves, the Mahometan and Taiping rebellions. The government, however, has encouraged people from overcrowded sections of five neighboring provinces, in four of which the Church has work, to migrate to Shensi. Consequently, the sphere of the proposed new diocese connects up well with four present dioceses, and would help conserve our work by receiving and ministering to Christians coming from elsewhere. Sian, moreover, is the center of a network of projected railways, and is sure to continue to be, as it always has been, one of the greatest of thoroughfares. Mr. Hwang and Bishop White plan to start without delay on a long tour of inspection throughout the southern half of Shensi, on behalf of the Board of Missions.

Appeal to the Mother Churches

Although the Chinese Church is thus pushing forward its bounds (and we might add that the Bishop of Victoria has gone to the center of Yunnan province, in the southwest of China, within the last half-year, and that the Bishop in North China is completing

plans for expanding into Shansi to the west and Manchuria on the north of his present work, all three of these being provinces unworked hitherto by the Church), and although this Church is now sufficiently developed to be organized into a self-governing body, still the need for large and immediate increase in the number of foreign missionaries is pressing, and the Chinese Christians themselves urgently beg for re-inforcements, and desire still fuller and larger measure of the life and help of the Western Church. This is what is meant by the following appeal to the whole Anglican Communion:

We, the Bishops, clerical and lay delegates of the Chung Hwa Sheng Kung Hui in Synod assembled, while confident that definite Church extension will be vigorously pressed forward by the Chinese themselves, earnestly appeal to older branches of the Anglican Communion to come over and help us, in this time of extraordinary need and fleeting opportunity, to shepherd the baptized, instruct the inquirers and evangelize the people. The work in each of the eleven missionary jurisdictions in China needs to be strengthened, and in at least three of them there is need of subdivision. In Western China, there are strong reasons for this, in the remoteness and the vast area of the diocese, and also arising out of the development of the work carried on by two distinct Missionary Societies. In the Dioceses of Victoria (South China) and in North China there are large provinces hitherto untouched by us where new dioceses may well be created and equipped by other Churches of our Communion.

The Chairman of the House of Bishops is asked to send a copy of this appeal to all Archbishops, Bishops, Provincial and Diocesan Synods and Missionary Boards of

the Anglican Communion throughout the world.

Because this call goes straight from a Church which is striving to fulfil its own missionary obligation, it is the more worthy of consideration on the part of the Mother Churches. It is a call, not from a decadent, dying Church, but from one which we see has *life*, and which desires to "have it more abundantly."

Educational Matters

The Synod voted to found a Central Theological College, and appointed the eleven bishops and a representative of each diocese, with power to act, as the committee; and also urged the importance of united effort on the part of the dioceses wherever possible, in training school work for preparing catechists, etc., as well as for candidates for the ministry.

The Standing Committee on Canons was instructed to draw up a Canon on Examinations for Holy Orders. This action is felt to be an additional bond between the different sections, and languages, and nationalities, and ecclesiastical variations of the Church.

A strong committee to fill up the gaps in Church literature was appointed with power to issue translations and original works. Considerable funds are in hand, as the Pan-Anglican Thank-Offering Committee allotted \$5,000 for literary work in China, and for three years the S. P. C. K. of London has granted \$1,000 annually. This committee is to receive and print Sunday-school literature (which the Synod's Sunday-school Committee is instructed to prepare). Appreciation was expressed of the work of the Secretary of the Church Literature Committee, for the past three years, the Rev. A. A. Gilman, now on furlough.

Church Unity

The Report of the Synod Committee on Christian Unity showed that

the share taken by the Chung Hwa Sheng Kung Hui in co-operative efforts is increasing—especially in evangelistic campaigns for students; in normal and medical school work (in two dioceses each); in a Christian university; in co-operation with Union Seminaries (through Church Theological Hostels in two dioceses). The Committee on Unity, in accordance with instructions of the last Anglican Conference (1912), sent out a letter of fraternal greeting addressed to all Christians in China; which, they reported with regret, met with very scant response; its real object having been lost sight of. Bishop Graves, they stated, has been appointed to represent in certain respects the Commission of the Chung Hwa Sheng Kung Hui in co-operation with the Preliminary Commission of the American Church, in connection with the World Conference on Faith and Order.

Other Subjects of Interest

(1) Sunday-school work—especially urging the appointment of diocesan Sunday-school secretaries; the forming of diocesan Sunday-school institutes; and the introduction of daily family prayers and Bible reading in our Christian homes throughout China.

(2) The Lectionary. It was felt that inasmuch as the English, American and Canadian Churches are all engaged in the work of revision, it is better to wait until their lectionaries are published.

(3) Special services not in the Prayer Book, some of which are needed particularly in China to meet Oriental and local needs (each Bishop, of course, having discretion in regard to their use).

(4) And the following: Discipline in the case of betrothal or marriage between Christian and non-Christian; infant betrothals; treatment of polygamous enquirers; endowments and

trust lands; women communicants voting in Church council; election of women to vestries, etc. The relation between the General Synod and the Diocesan Synods; translation of "Holy Catholic Church" in the Creeds and of the word "Catholic" in its various uses; and the revision of the present translation of the Prayer Book (in the Mandarin language).

The ability and spiritual perception of the Chinese delegates; the improvement over former Conferences in the grasp of underlying Church princi-

ples; the increasing familiarity of the Chinese with parliamentary law and procedure; their self-repressing attitude; their quiet earnestness of desire and of purpose, deeply impressed their foreign brethren. There is great hope for the future of such a Church, under the blessing of God; and we return to our work and home in the various sections of China, aglow with the sense of God's presence with us in this Synod, and determined, in that Presence, to "go forth conquering and to conquer."

EDUCATION IN PEACE

By Margaret Slattery

Realizing how desperately the work of the Kingdom suffers because of war, prominent women connected with the various Boards of Missions are striving to educate the sentiment of the nation along lines of peace. Particularly do they wish to reach and impress the youth. In many Christian bodies, Sunday, July 4th, will be observed as a day of intercession and instruction in behalf of world peace. Therefore in this issue we are glad to give space to the following article by Miss Margaret Slattery.

AFTER all it is a matter of education—the education of public sentiment. One must begin at the *beginning*, where no one really likes to begin because it seems so far from the desired goal, and we of America, in spite of ourselves, are so consumed with desire to reach goals that we are tempted to overlook the process by which they must be reached. It will take generations of education to plant in human souls a passion for peace, and we must begin now with our children.

It was during the week that the seventh-grade children were preparing for Peace Day that I sat down for a few moments to observe the work of the girl in training. She had marshaled her facts, her lesson was well-planned, her work was good, but one could easily see that her boys were not enthusiastic, and only a few of the girls were ardent on the subject of peace. They had been studying for a month or more the Civil War, and

were enthusiastic over their heroes. The flag blown on the breeze from the open window caught their eyes; it did not say "Peace" to them.

For a few moments I listened to quotations on peace, to the statements of the reasons for peace; then as I looked into the faces of those twenty-eight boys and twenty girls, twelve and thirteen years old, on which there was no glow of eager enthusiasm, I said, "But, I suppose if there should be war here in our country six or eight years from now you boys would follow the flag into the hottest of the fight, and you girls would toil at home to do their work for your country's sake." A moment and the enthusiasm was there; faces lighted, eager hands waved, and I witnessed the transformation that always comes when children, trying hard to express what they *ought* to think, and what the teacher wants them to think, are suddenly given the opportunity to express what they *do* think. "Then after

all you really do believe in war?" I questioned. Then they confessed. They did believe in it. They gave their reasons, not now expressed in choice English, nor in the form of quotation, but in their own crude phraseology.

When they had apparently convinced the few girls who were loyal to Peace and me also, of war's necessity, I said, "Let us imagine this noon, when we go home, that there is war. It has been declared. The cause seems just, and the troops are leaving for the front. Jack's father will go. Say it to yourself, Jack, as you sit down to dinner this noon with your fine, tall father—this will be your last dinner for—well, who can tell how long? And Betty's brothers will go; all three, and perhaps her father. And Katherine's and Harold's and"—there seemed scarcely a pupil in the room from whose home some one would not go.

The faces grew serious.

"At 1:30 they will form in line in the square," I continued. "Then we shall watch them march to the station. How we shall cheer! They will board the trains and we will wave our flags and handkerchiefs and cheer again. The train will move slowly out of the station around the curve; they will be gone, and we will go back home. As the days pass we shall learn that they have reached the front. Then more days, and our newspapers will tell us that on a certain day there was a battle and our men were in it. We will rush up to the newspaper offices and read the bulletins. We read names of those injured, and the shorter list of those who will never come back. There will be names that we know and love. As we walk sadly away, some of us crying, it may be that we will think of the enemy. They, too, are reading names they love, and besides that the fight was right in their homes. Mothers, good and sweet like ours, took little brothers

and sisters like ours down into the cellar and hid with them in the dark, away from the bursting shells; and the children cried with fear at the roaring cannon and guns. Then toward morning a house began to blaze. There were no men to put out the fire, so another house and another caught, and the women, the old grandfathers and grandmothers and the little children, began to run for their lives, to take refuge in the fields and by the river. By noon there was nothing left of the city but ashes, all the children's clothing, playthings and food—everything *gone*. This is *war*, and we will imagine this noon that it is *here*."

When the bell rang for dismissal the faces of the seventh-grade children were very serious as they marched down the staircase.

It seemed to me that they returned earlier than usual that afternoon, and as Betty greeted me she threw her arms about me saying, "Oh, aren't you *glad* that it isn't so? Mother says she'd rather die right now than ever let the three boys go to war. Father says he's sure there will never be another, and I'm thankful!"

When I sat in my office one of the boys came in with the attendance slip. "Gee! Miss Slattery," he said, "I came pretty near not eating my dinner this noon. I kept looking over at father and Al and trying to think how it would be if they were going. I couldn't bear to look at mother. I got all choked up just imagining it. There's no use in war anyway."

Late that afternoon I went in to see what they had to say to me. It took only a look to see that their attitude had changed. Abstract war had become concrete through their imagination. None of them wanted war, this real sort of war. They had been converted to Peace. "Civilized people ought to know better," was Elizabeth's contribution to the discussion. "The mothers and the children all suffer dreadfully. Grandmother remembers

being sick in bed when her brothers were shot; she felt terribly, and her cousin lives in the South, and she suffered worse, and her home was truly burned. It isn't right to have war," said Rachel.

Two of the boys I shall never forget. I can see their faces now. One was Winthrop, the pride of an old New England family. "When you really stop to think of it," he said, in his clear, boyish voice, "there is no sense in standing perfectly good men up and *killing* them. We ought to think up some other way." The other boy was born across the sea. He had volunteered nothing, so I said, "Arno, what do you think about it?" His dark face flushed. "I *hate* it," he said, "the whole business of fighting. It's wrong."

I tried to tell them, as we closed our lesson, how slowly men learned their lessons, and how long it took to change things. "We all hope," I said, "that there will never be another war (how sure we all felt of it then!), but if there should be, and men had learned no better way, I know you boys would follow the flag with your lives, and you girls would give your dearest and best for our country's sake, as our fathers did. But Winthrop is right, '*There must be another way.*' What if someone sitting here this afternoon should, years from now, think it out and find the way!" They smiled back at me, half believing that they *could* find it. The exercises for Peace Day that year were the best we ever had, and through the weeks that followed, as we referred to it, some one was ready with suggestions as to *the better way*. We worshiped our warlike heroes of history in a little different spirit. The hatred of the enemy had gone.

That was seven years ago. Last week I met one of the boys who was in that grade. He is twenty; a fine, tall, manly fellow. "Say," he said, when we had exchanged greetings, "do you remember the day we all imag-

ined war had been declared. I'll *never* forget that noon. We didn't dream then the world would be where it is to-day, did we?" "Do you still believe, as Winthrop said, there is a better way?" I asked. "You *bet*," he answered, "more than that, I wish I knew what it is. But say, I've got an idea"—and he launched into his plan for universal peace. His eyes burned with enthusiasm as he talked and I could not help feeling that if this puzzled and perplexed world had enough like him they would together find a way.

There are not enough—we must make more. And it will not be a task too difficult, my soul said to me, for the public schools of America, if they begin now, can create so many whose eyes will flash with enthusiasm over the thought of *World Peace* that working together they will *find a way* or *make it*.

A WOMAN'S PRAYER FOR PEACE

UNTO Thee, O Lord, we cry in the night of the world's darkness for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of all men in Thy keeping? Remember the desolated homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good, and make an end of war. By the love we bear toward fathers, brothers, lovers, sons; by the long agony of trench and battlefield and hospital; by the woe brought home to the hearts of mothers, and by the orphaned children's need—hasten Thou the coming of the ages of good-will. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate and make us faithful and courageous. In the name of Christ, whose kingdom is our hearts' desire and whose will for men is love. Amen.



PLACE WHERE OUR SERVICES ARE HELD ON WINNEBAGO
RESERVATION, NEBRASKA

A NEW MISSION AMONG INDIANS

ON November 6th, 1914, the Rev. W. M. Purce, general missionary of the District at North Platte in the Diocese of Nebraska, visited the Winnebago Indian reservation in Thurston County, and held a Church service, the first ever held on this reservation. He found forty-five Indians which had been confirmed, some while attending the government Indian School at Genoa, and some who had attended a Church school in Philadelphia; most of these were eager for services. Since that time he has visited the reservation twice a month and has had thirteen baptisms. Recently the Bishop visited the reservation and confirmed a class of nineteen, all adults but four. The oldest was eighty years old and the

youngest fourteen. The man of eighty was baptized in the Church when a mere lad. Another man, seventy years old, had also been baptized in the Church when a boy in Minnesota. The Indians have purchased four lots on which to erect a church. At present services are being held in a store-room, which is also used for the Sunday-school of forty pupils. Another confirmation class is in preparation for the fall.



PART OF CONFIRMATION CLASS WITH BISHOP WILLIAMS
Seven other members were unable to be present



MR. AND MRS. COOPER ON THE PORCH OF THEIR RESIDENCE, SHANGHAI

FREDERICK CLEMENT COOPER: AN APPRECIATION

By the Rev. Arthur M. Sherman

FOR several weeks our hearts at the Missions House in New York have been anxious and sad over the news of the serious illness, while on furlough in England, of Professor Cooper, of St. John's College, Shanghai. On the fourth of June, 1915, a cable came bringing the tidings, for which we had already been prepared by Mrs. Cooper's brave letters, of his death from cancer.

Everybody who knew Mr. Cooper loved him. For twenty years he had been so large a part of St. John's University that the Chinese missionaries naturally think of him in recalling the campus, and the college life and work. When he joined the faculty, Dr. Pott was the only foreigner giving full time to this important missionary work. For years he has been Dr. Pott's right-hand man, head of the schools of science, at times acting as president, teacher in the medical school, member of the standing committee. It is difficult to think of St. John's

without him—difficult and sad, grievously sad. It seems one of those things that just can't be true, because it is so hard and painful to try to realize; yet one finds comfort in looking back over the splendid years of service he was permitted to render Christ's Cause in China. He was unusually gifted by nature with a sunny and attractive personality. Added to this was a quiet, earnest, serious purpose, a combination which made Mr. Cooper one of the finest gifts the Church has made to China. Before his connection with the Mission he was a young man in business in Shanghai, a type of the clean, straightforward young Englishman in commercial life in a place where to keep to those things which "are lovely and of good report" requires many a struggle. He found the missionary atmosphere a congenial and happy one, and married a worker of the London Missionary Society. In 1894, Mr. and Mrs. Cooper offered them-

selves to Bishop Graves and were engaged "in the field." Mr. Cooper was already a graduate of King's College, London, and a qualified chemist. After his appointment to the staff of St. John's, he took a special course of lectures in England to fit him more fully for the work of the science department, to which he was assigned. From that time, until his illness and death this year, he has served the Church as missionary, finding far more honor and joy in that title than in whatever prospects for commercial advancement in the Far East he laid aside when he entered mission work.

What rich returns have been yielded on the investment of that life! To have served Christ in China during the last twenty years is an honor that even angels might covet. For, in these past few years, China has emerged from her sleep of centuries, and has been, especially during the past fifteen years, stretching out her hands eagerly for help. Christianity has been having its great opportunity—an opportunity unique in the history of the world. More changes have taken place in that country in that time than in the previous 1,000 years. St. John's College has grown from a small school with 65 students, to the noble institution it is to-day, with its more than 500 students in all departments. Under its influence have gone forth the men who are leading the new China onward and upward. To be a graduate of St. John's University is no small honor in China, and St. John's has risen to its present enviable position, recognized as the leading institution of its kind in China to-day, during those last twenty years. The new China has been, as it still is, in the making, and much of the victory still to be won has been made possible by the faithful work of these missionaries of the past twenty years. It has been no small work to be, as our missionaries in China have been, builders of empire, molders of a nation's life.

founders of the Kingdom of God among one-quarter of the human race.

Professor Cooper, in St. John's College, was in a position to have a large share in this great work. Here was a task in the world-wide enterprise great enough for any man. God has a place for every life—a place in this great world of need where one can serve with power and with joy. Many miss it; but Mr. Cooper found it, and as one came in contact with him, one felt that he had found it, and finding it had found the life of blessing.

There are many others who were more closely associated with Mr. Cooper, who knew him better and could do more justice to the life he led and the work he did; but while we wait for their word, it is a joy to give my testimony and express my gratitude to God for the life he lived and the service he rendered to the Church in China.

THERE are to-day in China over 500 medical missionaries, almost all British and American, united into an association, which meets tri-annually, publishes a bi-monthly journal and has a committee in charge of the translating of books and the making of a Chinese medical nomenclature. There are about 230 hospitals owned by the various missions.



IN 1860 the Chinese in the United States numbered 34,993; in 1880, 102,102; in 1910, 71,531. Many of the early comers have died, others have made themselves independent and returned to China. Exclusion laws have prevented these being replaced by newcomers. Japanese in America numbered in 1910, 71,722, and Hindus about 5,000. The churches have the opportunity to reach these foreigners on our own soil who greatly need spiritual guidance and will gladly receive it from those who are friendly.

OUR MISSION AT ANVIK, ALASKA

By the Rev. John W. Chapman

Mr. Chapman is our Alaskan patriarch. It is now twenty-eight years since he "buried himself" in the wretched little Indian village of Anvik, composed of underground houses, filled with superstitious, filthy and degraded people. He has wrought a transformation there which is astonishing. The following simple statement, made as he returns to this distant field, will be read with more than usual interest.

THE work of any particular mission should be regarded in relation to the whole work that we are called upon to do. There is no other body of Christians that has so great a responsibility to the Indians of the interior of Alaska as our own Church; for, not to speak of the principles that we represent, there is no other to which so many of the Indians look for spiritual ministrations.

The work that we do must be largely educational and medical. It should be social also. Hospitals are being built at Fort Yukon and at Tanana. These places are larger centers than Anvik, and they sorely need hospital facilities. One can but wish that a nurse so admirably qualified as Miss Huntoon might have every facility offered her for carrying on her work.

Our boarding-schools are at Anvik and Nenana. They are some six hundred miles apart. Needless to say, they do not clash. There is no rivalry. The work is of the same character in each. Nenana has a hospital; Anvik has none, and with our present resources we could maintain none; but we greatly need an infirmary, where we could at least isolate patients with contagious diseases. Some of the contagious and infectious diseases that we have been obliged to take care of in our schoolroom and dormitories, or in rooms commonly occupied as bedrooms, are: Tuberculosis (always with us), diphtheria, scarlet fever, mumps, infantile paralysis and dysentery.

The steamboats sometimes bring us

patients. Scurvy, diphtheria and surgical patients have come to us in this way. There is no doctor within reach, except occasionally, and we do the best we can for these patients, but it sometimes throws our school machinery out of gear.

Our work is, however, educational rather than medical. For satisfactory work in this direction, we should have a good mission staff and good buildings. We have neither. I do not mean to reflect upon the work that Mrs. Evans has done so nobly and so faithfully for the past thirteen years, nor upon the work that Sister Bertha did in Alaska, and mostly at Anvik, for twenty years. Such work is beyond all praise; and personally I think that it might receive more material recognition than it has received, on principles set forth by St. Paul; but what I do mean is, that we have not yet taken a broad enough view of our responsibilities. We ought to establish an educational center with a strong and permanent staff. So far we have not done it. An ever-changing procession of teachers has come and gone. We offer very meagre salaries in the hope of getting great devotion. I wish that we had, as a teacher, a deaconess, capable of taking charge of the girls and of the house in the event of sickness or any disability falling upon Mrs. Evans. In a country where it is quite impossible to get qualified help, we get one assistant of a kind (one teacher, one matron, etc.), and trust that she will not die, never re-

flecting what would happen if she were to die.

A layman is needed. One who can teach if necessary, thus taking the place of a teacher in the event of a breakdown, as the teacher could take charge of the house and the girls. Such a layman should be a man of varied accomplishments. He should be a good deal of a carpenter, and should know something about iron work—welding, forging and tempering. He should be able to instruct the boys and young men in these things, as well as to look out for the gardens and the fishing. There is a fine opportunity here for work among the boys.

Social service should not be neglected. The Indians have their own social system. It has not enabled them to develop into anything better, intellectually or spiritually, than their fathers were. They need something better and more helpful in the place of the old feasts. They should be taught music, and musical festivals should be made a feature of the community life. The Church services should be brightened by this means also. I see great possibilities in the use of the apparatus for exhibiting postal cards and lantern slides which a friend has generously given us. This should not only entertain, but should raise up entertainers, and should make possible a wide range of popular instruction. On these social occasions, and for the formation of an elevated taste in music, how much may we not expect from another donation which we have had—oh, most warm-hearted of givers!—of a victrola and some three or four hundred records.

Long ago it was decided in convocation at Anvik, that we needed better housing for our school. The school-room is bare and disgracefully wanting in proper furniture and equipment, and the boys' quarters are nothing but a garret. The building is a mere shell, and has been on fire several times. It is so cold, in severe

weather, that the boys have to bring their blankets into the dwelling-house, of which the schoolhouse forms a part, and spread them on the floor in the sitting-room. Moreover, there is no room for large assemblies, and no place where the children can play in very wet or very cold weather—and we have a great deal of both. Plans have been made for a building to meet all these needs, which will cost not less than \$5,000. Contributions were made from the Alaskan Missions for this object, to the amount of some \$350, and about the same amount has come in from other sources, so that we are started on this fund. I have the promise, that when it reaches \$4,000, the last \$1,000 will be given, to make up the complete fund of \$5,000. We hope to make the foundations of the new house of concrete; and every barrel of cement that is donated will help this fund. Cement is not expensive in this country, but on account of the freight it costs \$10 a barrel laid down at Anvik.

Being now about to return to the field, I take this opportunity of expressing my appreciation of the interest that has been manifested everywhere that I have been during my year of furlough, and of the unstinted kindness that has been poured out upon me. There has been a substantial increase in our resources. Two permanent scholarships have been given, and two others are being made up, and will doubtless be completed. The means to keep Thomas Reed, one of our Anvik pupils, in school at Hampton Institute for the coming year have been provided; and there have been special gifts which have paid my traveling expenses during the winter, and have enabled us to pay every debt of the mission of which I have any account. We look forward hopefully to the coming year. For these blessings, I humbly thank God; and in this thanksgiving I ask the Church to join.



THE SUNDAY-SCHOOL OF LA RESURRECCION, BARRIO, EL COTO DE MANATI

OUR INFANT MISSION IN PORTO RICO

By Iva M. Woodruff

FOR years Mr. and Mrs. Droste have owned a large pineapple plantation near Manati known as El Coto, which means "the pasture." Mr. Droste was ordained deacon several years ago, and so was able to hold services for his people, which he did in the packing-house. Mrs. Droste, a trained nurse, has been in great demand much of the time all over the island. Together they have had a large and increasing influence among the people whom they employ and those in their neighborhood. After holding services and Sunday-school for a long while in their packing-house they finally decided it was worth while to build a small church where they could fitly worship. The day came to lay the cornerstone, the bishop was present, and two hundred people gathered to witness the great event. With the funds raised through nursing, and other funds willingly laid aside for the purpose, the chapel little by little was built upon their own land, and without aid from others.

Since Christmas, services have been held within its walls, though still unfinished, and very soon the Church of the Resurrection will be consecrated.

Among those who attended the Easter services in English in the morning were twenty-five present owners or managers of nearby plantations, besides those of the native colony. Mrs. Droste wrote that five automobiles and a pony cart were lined up near the chapel. In the evening, at the Spanish service, there were 120 in the congregation and not enough seats to accommodate all who wanted to come.

On January 26th, Mr. Droste, or Don Juan, as he is best known, was ordained to the priesthood. Since then he gives his attention to the mission work, while Mrs. Droste manages the plantation. With an output of 120,000 pineapples, she has her hands full with that alone, since she must be in the field much of the time. With it all she carries on the Sunday-school work, and though the people are very poor and have large families, their

Lenten offering this Easter amounted to over \$11, and there was an attendance in the Sunday-school of 110 children.

Not only are Rev. and Mrs. Droste caring for their own estate, but they have another mission started three kilometers distant where Easter Sunday afternoon three children were baptized and a service held. Some of their own flock had moved to Pugnado Afuera, and they followed to minister to them and to others there, a house being opened to them for the purpose. Mrs. Droste says, "They have to be broken in to our service, but we love this kind of pioneering, and the people take very kindly to our work." The name "Pugnado Afuera" means "Fought Outside," which is significant for our militant priest and his wife who take up the spiritual and moral battle even outside their own domain. They are planning to start a third mission soon on the opposite side of El Coto from Pugnado.

A glimpse of the dependence these people have upon their benefactors may best be understood through Mrs. Droste's own words: "We are so glad that we can in some measure relieve the poverty here by supplying labor. Often they come to ask a couple of days' work to buy clothing or shoes. It is touching to see how they come to us with all their troubles. Sore feet, sick babies, chills and fever, are dosed up. Sometimes it is clothes for funerals, boards for coffins, dope for a sick cow or goat. They seem to think we are 'fix-all' of the whole barrio." A dispensary is now one of the near-future additions to their plant.

During the past year they were able to secure very reasonably an excellent organ once used in Dr. Hillis's Church in Brooklyn. A set of altar linen has been given to them from the Ponce Mission. Aside from this, all the expenses, apportionment and all, have been borne by the Rev. and Mrs. Droste. They still lack the Com-

munion silver, but we hope that, too, may soon be supplied. The growth of their work has been almost miraculous for Porto Rico, and is an example to all others of what can be done by true devotion and patience in well-doing.

Opportunities for such harvesting as is being done at "La Resurreccion" may be found throughout the island. A representative of the Presbyterian Board of Missions, who had traveled throughout the world visiting missions remarked that the thing that impressed him most in Porto Rico was the population. One cannot go anywhere on the island without seeing people, and especially children. Everywhere the streets and highways abound with children, dressed and dressless.

Of course, the Roman Catholic faith holds most of them, but there are a very great many who do not care for the Roman teachings. The "Cultus," as the Evangelical bodies are called, claim a great many and the Methodists, Baptists, Presbyterians and United Brethren have a large following. There are many Spiritualists and many Free Thinkers, but still there is a harvest untouched. Where are the harvesters and their sickles? In the States, waiting to be called?



MEMBERS OF THE PORTO RICO STAFF
Mrs. Droste stands in front, at the right, her husband directly behind her.



THE DISPENSARY BY THE GATE, AS SEEN FROM THE UNIVERSITY GROUNDS

A SUMMER DAY IN A CHINESE DISPENSARY

By Doctor C. S. F. Lincoln, Shanghai

The dispensary, whose work is so graphically described in the following article, is located just inside the gateway of St. John's University, Shanghai (shown on the cover of this issue). It is so arranged that another entrance opens on the wretched little street of Chinese houses which leads up to St. John's.

IT is July in China, one of those radiant days that the Bible tells about when "the elements melt with fervent heat." College has closed, also St. Mary's, also the St. John's Y. M. C. A. School, often irreverently spoken of as Zau Ka Doo Academy, and the teaching forces of the same have scattered for their well-earned rest and recreation. It is 8:30 a. m. and a solitary figure, covered by a large mushroom sun-hat, wends its way toward a very respectable-looking building on the east side of the main entrance just inside the gate, whence sounds of babel proceed, for the faithful Zun-goo has already opened the doors and the hordes of the unwashed have come in. Students may come and go, but the sick come on forever, and the country doctor, who generally

belongs to the "Can't Get Away Club," is holding down the job.

They are a motley crowd that come in, farmers, coolies, shop-keepers, mill-hands, boatmen, policemen, women and children, old and young—and dirty? dirtier than most any one you have ever seen, and dirty all over. Occasionally some one turns up who has washed recently enough to be evident, and it is almost a shock. And then the smells! what blends of oriental fragrance; bean oil, hair oil, garlic, fish, opium,—though the last is getting less common.

The waiting-room fills up fast these hot summer days; Mrs. Li, the Bible woman, is on hand to point a moral and adorn a tale. All who can possibly get in try to crowd into the treatment room, partly for the sake

of getting ahead of some one else who is too illiterate even to read the number on his bamboo tally stick, and partly to see what the doctor is doing; for he is a never-failing source of wonder to the rustic, whose curiosity is unlimited.

After getting the solutions, cleansing and antiseptic, ready, the rush begins. Dispensary work is the same in any race or clime; "the white man's burden," professional sawing wood, "the toil of serf and sweeper, the tale of common things." The untold misery, the ignorance, squalor, the apathy and incredulity, as well as the diseases with which one has to deal! It is wearing, it oppresses, and, I am ashamed to say, it hardens; not the heart I hope, but certainly the sensibilities. If it did not, the wear and tear would be unbearable. This endless stream of humanity day after day; and the saddest part of it is that so many of these ills might have been cured if taken in time. I am sure that a great deal of the strain in this sort of work is due not to those one can cure, but to those who can not be cured.

The first man, or woman, has an old leg ulcer, over which is carefully glued a piece of oiled paper or a very sticky plaster, which effectually prevents the escape of all discharges and gives it a good chance to increase in size by undercutting the surrounding skin.

"How long has this been?"

"Three months."

"Where do you live?"

"The Li Family Bridge."

"Why did you not come earlier?"

"No time."

"Why don't you wash the leg?"

"Can't touch it, it hurts."

"How did it begin."

"An insect (flea, louse or mosquito) bit me, and I scratched it."

"Let me see your nails." They are held up for inspection, like the

talons of a bird in length and black with the dirt of years.

"Don't you know it is bad to scratch?"

"Auh!" (an indescribable exclamation of wonder, surprise and scepticism); such is the history of hundreds of these cases, and to get any sort of successful results, where the patients must of necessity come and go, takes weeks and months of cleaning and dressing, any amount of material, and patience on the part of the doctor and the patient.

The next case is a poor anemic little boy of eight or ten years, who works all day—or worse, all night—in a nearby cotton mill. He has had his hand caught in a carding-machine, most of the skin scraped off and perhaps a finger or two crushed also; is caked with dirt and blood, and about as pitiful an object as one can see. He is cleaned and dressed.

Then a little child is brought in with eyes tight shut; two weeks' duration, a brief survey discovers both corneas ulcerated through, with total or partial blindness.

"Why did you not come in before?"

"We tried a native doctor but she got worse. Is it serious?"

"Yes, the child is blind."

"Can you cure it?"

"I fear it is too late, but I will try; bring her in every day at first."

"My eyes are not clear," says a well-built man in the prime of life. Examination shows an old case of trachoma.

"How long has this been going on?"

"A year and a half."

"Why didn't you come earlier?"

"Don't know."

"Now, you must do one of two things; go to St. Luke's Hospital and stay there for a month and be treated, or come here every other day. If you will help and do as you are told, you can get well."

"I will come back." He does so for two weeks and then is seen no more for three or four months, when he comes back again as bad or worse than before.

"Where have you been all this time? Didn't I tell you you must help if you wish to get well?"

"No time, too busy."

Then there follows a part of what are called in this region "Kang po nyung" (north-of-the-river people): poor, miserable folk, mostly from the famine district along the Grand Canal north of Chingkiang, speaking a barbarous dialect of Mandarin which even good Mr. Wang, my assistant, who is a Mandarin-speaking man from Nanking, has difficulty in understanding. They are caked with dirt, all of them have itch; one boy shows undoubted symptoms of hook-worm, and another of the party has trachoma.

We treat the trachoma; give the boy a vermifuge, with the hope that he may report again; give a liberal supply of sulphur ointment with the usual instructions about washing first, which is a mockery, as we feel sure there is not enough soap in the united families to wash a handkerchief even if they had one, and they depart.

Then, there are nearly always one or more tubercular patients. How it makes the heart ache, because of the absolutely hopeless condition most of them are in! There is so little one can do because one is helpless to improve their environment.

Next comes an old middle-ear case, then a very mangy little boy with favus, or one of the other forms of scalp disease, and boils without number; lupus, carbuncle, ulcerations of the feet and toes, from tight binding and the fearful shaped native shoes; teeth to be extracted, abscesses of the jaw and every other locality, and a line of coughs, heart troubles and digestive disorders

until the close, which reminds us of the old couplet:

Big fleas have little fleas
Upon their backs to bite 'em,
And these fleas have lesser fleas,
And so *ad infinitum*!

It is not pleasant to have to decide what is going on inside a man's lungs when his outside is on the move in all directions, but a doctor has no business to be squeamish, least of all in China.

I have tried to give you a fairly accurate picture of my daily morning work. Sometimes there is more of real interest. From necessity I often have to do more than I ought, though I try to hand on all the cases I think ought to go to my more affluent colleagues in Shanghai, who have more in the way of accommodations, helpers and equipment; but that does not keep the numbers down; they easily average a thousand a month, and more in summer. This month I have had over nine hundred, and this is only the 17th of July.

The college students have their problems as well, but in the summer I have only my outpatients to deal with, and, as you have seen, they are enough to keep Mr. Wang and me going, and at quite high speed. Do you wonder that I sometimes get tired and long for a good many things I have not: a trained colleague, a new microscope—my old one is over twenty years old—and time to do a little study or research with some one who knows how?

IN South America, with fifty millions of people, there is an average of seventy-eight per cent. of illiteracy; in Peru, ninety per cent.; in Bolivia, eighty-eight per cent.; in the Argentine Republic, which is the brightest of the South American republics, fifty-one per cent.

TWO COMMENCEMENTS

Our two leading educational institutions among Colored people are St. Paul's, Lawrenceville, Va., and St. Augustine's, Raleigh, N. C. It would be difficult to overestimate the value of the work done by these excellent institutions. Some small idea of their efficiency may be gathered from the following brief accounts.

COMMENCEMENT AT ST. AUGUSTINE'S, RALEIGH

THE Commencement exercises began on Thursday night, May 20th, with an interesting program that was rendered by the little folk of the primary department. On Friday night was the contest in public speaking for the Barber prize, ten dollars in gold, awarded by the Rev. M. A. Barber of Christ Church, Raleigh. This prize was given to Henry Beard Delany, Jr., a son of the Archdeacon for Colored Work in the diocese. A prize of \$5 in gold, yearly offered by two graduates of the school, was awarded to another student.

On Sunday, May 23, the Rev. Josephus McDonald, a graduate of the school of the class of 1910 and of the Divinity School in Philadelphia, class of 1913, preached the baccalaureate sermon. Mr. McDonald is now chaplain of the school, having been advanced to the priesthood on Sunday morning, May 9th, in the school chapel. Several members of the graduating class and former graduates were admitted members of the "Daughters of St. Mary" at this service.

At the very last daily evening service of the school, nineteen young men were admitted members of the Brotherhood of Saint Andrew. It was a very inspiring service and one which will give strength to the young men as they go about from place to place to earn money with which to return to school. Mr. Charles H. Boyer, head of the collegiate department, is

director of the chapter of the school.

The anniversary of the Literary Societies was held on Monday night, May 24, and on Tuesday night the annual musical programme was given.

There were many exhibits of the Industrial Department: canned goods of all kinds; dresses and tailor-made suits; bread, cake and candy; desks, wooden lamps, a grandfather clock actually working, a wooden couch and many other pieces of furniture. The people at the commencement, white and colored, were deeply interested in inspecting all these.

There were eight graduates in the Normal Department and eight in the Collegiate Department. There have been 500 students in the school this year, coming from seven southern, one western, and six northern States, from the Canal Zone and the British West Indies.

The newly consecrated Bishop of East Carolina, the Right Reverend Thomas C. Darst, D.D., delivered the closing address and made a profound impression.

He appealed for the full growth of the whole man. He declared that the South was calling the St. Augustine's graduates to propagate clean thinking, clean living, and godly righteousness. He said that he had heard about the splendid work of the school and her fine graduates, and would hope to contribute much to the life of the school as a member of the Board of Trustees.

COMMENCEMENT AT ST. PAUL'S, LAWRENCEVILLE

THE twenty-seventh annual commencement of St. Paul's Normal and Industrial School began on Sunday, May 16th, with a stirring baccalaureate sermon preached by the Rev. E. P. Dandridge, rector of St. Paul's Church, Petersburg. Other events of the week followed in their order, concluding with the actual commencement exercises on the afternoon of Wednesday, the 19th. Among many other prize-winners we note that Miss Lydia Holly, of Haiti, granddaughter of the late bishop, received a first prize of ten dollars in gold. Another prize-winner came from the West Coast of Africa, and still others from the various States of the South.

A prize competitive drill attracted a large number of spectators to the parade grounds, where the four companies of the battalion competed for a silver loving cup, given by a friend of the school, for the best-drilled company. The drill was one of the best in the history of such contests. The Judges' Committee, whose chairman was the Rev. Giles B. Cooke, major and former member of Gen. Lee's staff, awarded the prize to Company C, which made the splendid general average of 95.

The report to the Board of Trustees showed that the school, despite the hard times, had been enabled to make some improvements without appreciably adding to its indebtedness. The course of study is now twelve years instead of eleven, as formerly. The

demand for its academic graduates is greater than the supply. Reports from industrial divisions showed great improvements in quality and output of the work and the personnel of the pupils.

The handiwork of the pupils was exhibited. It included all varieties of tailoring and dressmaking, map drawing, landscape work, etc. A program had been prepared for outdoor exercises. Floats illustrating blacksmithing, carpentry, printing and other trades were to have been shown, but the cool weather prevented this from being carried out.

The address was made by the Rev. G. C. F. Bratenahl, D.D., Secretary of the Province of Washington. He characterized St. Paul's as a true exemplification of growth, mentally, spiritually and physically, and he said that he rejoiced that its graduates carried this spirit of the school into their after lives and careers. Mr. Charles S. Barrow, one of the wealthiest and most prominent white citizens of the county, speaking in behalf of the white people, was most enthusiastic in his praise of the work the school was doing to make the Colored people of the county better citizens and more law-abiding and useful members of the society.

The diplomas and certificates to the class, Academic and Trade, numbering thirty-five, were presented by Bishop Tucker, vice-president of the Board of Trustees.

CONCLUSIONS CONCERNING THE EVERY MEMBER CANVASS

THE rector of St. John's, Bridgeport, where a successful Every Member Canvass was recently made, makes these suggestions about the method necessary to insure success:

(1) The matter was brought before the Vestry by the rector. The plan of campaign was carefully outlined. Full approval and co-operation of the vestry was voted.

(2) The matter was then brought

before the men's club of the parish, and the club voted to go in for the undertaking.

(3) The rector then spoke of the plan before the congregation in place of the regular sermon. A postal had been sent out asking all the people to be present on a given Sunday to hear what the rector had to propose. The address was partly in the way of information; partly inspirational.

(4) The call was then sent out for a men's dinner. We made it a point to reach the men, not only by written communication, but by word of mouth. Every man in the parish was asked to be at this dinner. Two short inspirational talks were given. The central committee then secured the names of those volunteering to canvass. Fifty names were secured. Not a man failed.

(5) The following Sunday came the missionary sermon. Luncheon was served immediately after service to the men who were to do the canvassing. After this the men were given final directions and canvassing cards and the start was made. All men returned by six o'clock.

(6) All persons had been asked to be at home that day. Those who were not found at home, however, were reached by a "Follow up".

The results of the canvass were as follows:

(1) Whereas only 101 were using the duplex envelope before the canvass now 600 are using them regularly.

(2) Previous to the canvass about \$1200 a year was coming in in the envelopes. Now we have written pledges for this year for nearly \$4000. It may go a few dollars over this amount.

(3) Of this amount \$457 is pledged for missions. That is not as much as it should be but in view of the financial condition of the parish before the canvass was made the weight of the appeal this year fell upon parish expenses. However \$457 is just that

much in addition to what has ever been pledged before. Next year I mean to have the canvass made simply for missions and hope for good results. In this connection I might add that our offerings on Christmas Day and Easter Day are always given to missions. I believe this year Saint John's will be able to meet its apportionment of \$1,390 in full; possibly we may go quite a little over this.

(4) The canvass wonderfully woke up the parish. Congregations have been better. Many people who were previously not coming to church because they could not afford a pew are now coming with a fair degree of regularity.

The success of such a canvass depends, I think, on the observance of these things:

(1) The careful campaign of education before the canvass is made. The people must know from the rector, the vestry and the central committee just what it is purposed to do, and how it is purposed to do it.

(2) The careful preparation made by the central committee for the canvassers' work. Cards must be carefully prepared; districts segregated and marked out; each canvasser's work systematically arranged. No canvasser ought to have more than ten families on his list, and these families ought to live in one section or on one street. A sub-committee on automobiles can assist greatly.

(3) Completing the canvass in one day. Any lagging militates against the best success.

(4) Getting the older and more prominent men of the parish to take part. This inspires the younger men and gives weight to the movement.

IN the Imperial University at Tokyo, a state university of Japan, there are seventeen Christians among the teachers and more than three hundred Christians among the students.

STORIES OF THE GIFTS

THOSE who have been intimately connected with the raising of the Emergency Fund are constantly encountering incidents which are touching and suggestive. The gifts have come from all sorts and conditions of men, women and children. The character of the gifts and the expressions used in sending them have been correspondingly varied. A few will serve as examples:

A stable-boy on a race track contiguous to New York, sent \$2.00 as his day's income, and an old Negro cook out in New Mexico sent \$5.00—certainly more than any day's income she has recently known. Eighteen little children in a Home for the Homeless, Philadelphia, gathered \$1.55 which they had raised in pennies by doing little errands within the house. The Indian Church of the Intestimable Gift, Corn Creek Mission, S. D., through the Rev. Amos Ross, has pledged \$100, and has already sent \$20.00 of it. The names of the donors are interesting. Among them are Louisa Red Horse, Levi Long Bull, Mr. and Mrs. Charging Bear, and Mr. and Mrs. Lone Wolf; Firethunder, Flying Horse, and Bad Wound are among some of the surnames. A unique gift from a clerk in a Broadway store—fifty-three carfares amounting to \$3.65—was sent in a tin tobacco can. The donor walked to his work in the morning and saved his nickel. The distance covered was 106 miles. The donor says: "Whatever satisfaction this small sum may give cannot be compared with the pleasure I have felt in working thirty minutes each morning for the Master before beginning my day's work."

Not all the givers have been of our own Communion. An instance of kindly generosity is told by a New York City rector, who remits \$100 mailed to him by a man who says:

"The writer is not a member of your parish, nor of your denomination, but being a profound believer in the society of the Church of Christ in all the world, and of the great work of carrying His Gospel to the ends of the earth, and to every creature who is committed to His Church, I desire to have a share in the splendid effort your Church is now making to raise the \$400,000 which it is behind in mission funds."

Not all the gifts have been in cash; gold watches, family silver and coins or other heirlooms have been generously offered. A short time ago two gifts arrived in the same mail, one coming from Maryland, the other from Oklahoma. One was a set of silver after-dinner coffee spoons which the donor had possessed for thirty years. The other was a set of crochet mats made by a woman who in former days was a nurse, but who is now confined to her bed with a broken hip, without hope of active service for at least a year and a half. Of each of these women it may be said in the Master's words that "she has done what she could."

Many other instances might be cited, but these will be sufficient to show why it is that a prominent clergyman in Connecticut, in speaking of the Emergency Fund appeal, said:

"This campaign for One Day's Income has been an inspiration to me—in fact I do not remember any experience in a ministry of twenty-five years that has proved so stimulating and encouraging. The response has been such a whole-souled and hearty one from all quarters: people of comfortable fortune, people of small resources, salaried men, bank presidents, insurance officers, manufacturers—these on the one hand; and then, on the other, gardeners, domestics, wage-earners in the factories; not only

these, but trained nurses, stenographers, clerks, as well as professional men and women. From almost every field of activity have come contributions representing the day's income or the day's wage. The proposition has undoubtedly appealed to the conscience of our people and made a deep impression upon the minds and hearts of

those who make up the sustaining and sturdy membership of the Church. After seeing the way people have responded to this plan, one need no longer entertain pessimistic and depressing notions as to the vitality and loyalty of that company of faithful people who make up the rank and file of the Church at home."

NOTABLE GIFTS TO THE NEW CHINA FUND

Generous Pledge for St. Mary's Hall, Shanghai.

The dining-hall of the New St. Marys' Hall, Shanghai, has been pledged by one individual as a memorial to one long and lovingly interested in the missionary work of the Church. It is to cost \$5,500.

Another Gift for the Girls of China.

A pledge of \$1,000 has been made, one-half already paid, the other half payable in October, for the proposed school for girls in Wuhu. This is the first gift made for this object. This is the school which is to be the special work of the Sisters of the Transfiguration who have gone to work in China under Bishop Huntington's direction. The Order is to provide the dwelling for the Sisters working in China. Until the school building can be erected, the dwelling will be used also to house the school.

Staten Island's New China Committee.

An enthusiastic parlor meeting in the interests of the New-China Fund was held recently at the residence of Mrs. Alexander, New Brighton. As a result, a committee of men under the leadership of Senator Bayne was organized, to undertake the supplying of one of the items of the New-China Fund. The committee have selected as their first object the building of a parochial school for girls, at a cost of at least \$500, located either in Nanchang or Wuchang, to be paid July 1st.

Foundations Assured.

A Churchwoman in Norfolk, Va., has promised Dr. MacWillie \$1,000 to erect the foundations of the new Men's Wing of the Church General Hospital, Wuchang.

Another largely attended parlor meeting in the interests of the New-China Fund

was held on May 13th at the residence of Miss Marion DeC. Ward in Boston. The meeting was addressed by the Reverend Dr. Mann and Dr. and Mrs. MacWillie of Wuchang. As a result, \$500 more has been given for the Men's Wing.

From Philadelphia, a gift of \$1,000 has been received for the Men's Wing, making a total of \$4,725 now in hand, of which \$3,725 has been received through the Boston New-China Committee.

Gate House Given.

The gate house (a much-needed part of every institution in China) for St. Mary's is promised by a member of the Ohio branch of the Woman's Auxiliary.

The Boys, Too, Are Interested.

One of the heartiest meetings held in the interests of the New-China Fund was one held in the library of St. Mark's School, Southboro, Mass., on the evening of Sunday, May 2nd. As a result, the Missionary Society has \$150 in cash for the New-China Fund, and plans to hold it for a year in the hope that they may secure \$500, a sum sufficient for a boy's parochial school, or for some part of the Church General Hospital, Wuchang.

The Nanking Church.

At the last meeting of the Washington Committee, it was announced that \$400 more had been received for the church in Nanking, making the splendid total of \$7,500 raised for this object by this committee since Christmas.

From a communicant of St. Paul's Church, Richmond, Va., comes a generous check of \$300 for the girls' school building at Kiukiang.

NEWS AND NOTES

THE Thirtieth National Convention of the Brotherhood of St. Andrew will be held at Los Angeles, California, August 25-29. While officially a Brotherhood Convention, it is hoped to make it a Churchmen's Convention. Any clergyman or layman will find himself not only welcome, but at home. It will be easy for any visitor to the Panama-Pacific Exposition to arrange for a stop-over at Los Angeles.

The Convention will begin with a great Churchmen's Dinner on Wednesday evening, August 25. Men coming from outside the diocese of Los Angeles will be the guests of the Los Angeles men at this dinner. St. Paul's Pro-Cathedral will be used for daily Communion services. The sessions of the Convention will be held in the new Bible Institute Building, built at a cost of \$1,125,000. There will be devotional services, mass-meetings, conferences, large and small. The annual Corporate Communion will be held Sunday morning, August 29, and a great consecration service in the evening. The speakers will all be men of power and men whose lives, as well as whose words, are full of helpfulness, encouragement and inspiration.



Deaconess Sara Napper, of Salt Lake City, Utah, writing under date of June 4th, says:

I AM happy to tell you that our special offering of One Day's Income was very good, both in this Mission (St. John's, Salt Lake) and throughout Utah. The people to whom I wrote responded liberally; one sent her offering to us, and the others to their home church, St. Mark's Cathedral. I think the idea specially appealed here, as we are in the midst of the Mormons, whose tithing is rigidly paid as a rule—and our appeal was for a voluntary offering, leaving our wills free.

THE Convocation of the District of Eastern Oregon met at The Dalles, May 19th-20th. Those who are disposed to think of Eastern Oregon as a totally new land will be surprised to note that St. Paul's Church, at The Dalles, celebrated at this time the fortieth anniversary of the laying of its corner-stone. The Convocation was a helpful one, and brought together a goodly representation of the small band of Church folk in Eastern Oregon.



THERE are at present seven men in the senior class of Boone Divinity School, Wuchang, China, and six new men have just been admitted. Six new men have also entered All Saints' Divinity School, Hankow. Of these nineteen divinity students, one belongs to the district of Honolulu, one to the Anglican district of Kwangsi, two to Anking and the remaining fifteen to the district of Hankow.



WE have received from Port-au-Prince the sum of twenty dollars in answer to the Emergency letter, fifteen to be credited to the Woman's Auxiliary in Haiti, and five from the Auxiliary in the district of Leogâne. These Auxiliary members are French-speaking negroes, and our messages about Auxiliary work have to be translated for them into that language. The first station in the district of Leogâne is two hours' ride from Port-au-Prince, and there the missionary or auxiliary worker procures horses and rides from station to station, each about two hours' ride from the last. There are eleven of these stations. The Secretary of the Haiti Branch writes: "We are praying and working hard, and we hope that the Board will be able to meet its expenses for the coming year."

A MOST pathetic letter has been received by the Presbyterian Board from one of the native clergymen, written from Tiflis, Persia. He opens his letter by stating that the appeal he has to make would be much stronger if he were dipping his pen not into ink but "rather into the blood of my beloved massacred people."

With grammatical corrections the letter is as follows:

"There is not left any Christian village in Urumia—all burned into ashes and spoiled, its people killed, their wives taken to slavery and daughters violated. . . . In Goodtappa many killed, but Dr. Packard, through his influence, saved over a thousand. Ardisha a general massacre. Goalpashan has been finished. . . . As you know, 15,000 people found refuge among the missionaries' yards in the city and in the college, and in Mr. Muller's school. Some of these were taken away by force, and we expect every moment to hear that they have been killed.

"Every day we hear of from 45 to 50 who are dying from fever and hunger. There has also been erected a hanging pole, a terrible sight to these poor disturbed people. They expect every moment a general massacre. Mr. Allen was beaten because he did not wish some innocent people killed. Mr. McDowell all day is engaged in performing the funeral service of those who are dying in the yards.

"We fear for those who are confined. If help does not reach them quickly all of them will die. I am sure you are doing your best for His sake. Please remember us at His feet.

"Your afflicted in behalf of my people."

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The Rev. A. L. Burselson, writing from Mexico City, under date of May 8th, says:

LOCAL conditions have improved to the extent that we now have bread every day, though it is poor and

costs \$1.50 for an ordinary loaf. The need of the poor is pitiful. There is no present prospect of improvement in any respect. Prices for the common necessities are extortionate. A peso is now worth 11 cents gold—less if you want to buy gold with it. Prices for foreign-made articles in Mexican money are really funny; for instance, \$50 for a pair of American shoes. But it is not very funny for the man who is paid in Mex.

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Miss Hopwood in charge of one of our schools in Anking, China, writes as follows:

I AM so interested in the Emergency Fund, and I am sure our people will rise to the occasion.

We are having just such an Emergency here in China. You may have read in the home papers about the "Patriotic Salvation Fund for China." The people are showing a splendid spirit, and every one is working for it.

We are giving an historic play at St. Agnes's, and expect to raise about \$200. The girls are showing a fine spirit of patriotism, and many very touching sacrifices are being made. We are all more or less under a cloud, waiting to see just what step Japan is going to take. The Chinese people are behaving beautifully, and our Christians are daily calling on the only God who has power to help them.

Four of our new girls (all high class) have come forward and entered the class for catechumens, because they feel there is something worth while in the Christian religion. None of the parents have stood in the way, which is very unusual.

A high official said to me the other day, "Many of the officials are afraid to send their daughters to St. Agnes's because they say all the students who go there desire to become Christians after a few months' study." That is just what we are trying to accomplish, and it won't be long before these very men will be glad to have their daughters become Christians.



A DOG TEAM IN ALASKA

LIVES THAT HAVE HELPED

X. A YOKE-FELLOW IN ALASKA

I. Alaska the Great

WHEN you look at the map of Alaska—which you usually find in miniature, tucked away on the lower left-hand corner of some map of the United States, where there happens to be a little bit of ocean in which to submerge it—the impression obtained as to the size of that country is just what might be expected. But if we can have the two stretches of country pictured side by side, on an equal scale; or better still, if we take Alaska and lay it down upon the United States, we shall meet with some surprises. When southeastern Alaska rests upon Savannah, Ga., the northern point will touch Canada somewhere in the neighborhood of North Dakota, while the outmost of the Aleutian Islands, that astonishing range of submerged mountain-tops which stretch more than a thousand miles, will be found in the Pacific Ocean somewhere beyond the west coast of Mexico. All this is true, of course, because Alaska is a tremendously scattering peninsula country; but as a matter of fact, in actual square miles it has an area more than two-

thirds that of the States lying east of the Mississippi, and the physical difficulties of work there are enormous.

Practically no railroads net its surface. A few steamboats ply upon its rivers in the summer, but for the greater part of the year, over most of its area, sleds and snowshoes are the only means of communication. To such a country, just twenty years ago, the House of Bishops elected Peter Trimble Rowe, then rector of a church in northern Michigan, and before that a missionary to the Indians in Canada. It will never be possible to tell the story of Alaska without telling of Bishop Rowe, and certainly any account of Alaskan missionary work, without mention of him, would be fatally deficient. But this time we are planning to tell the story of his yoke-fellow, Hudson Stuck, Archdeacon of the Yukon.

When the Bishop arrived in Alaska he found work going on at three points only. Our pioneer, Rev. J. W. Chapman, had been at Anvik on the Yukon for nine years; Dr. Driggs was among the Eskimo at Point Hope,

within the Arctic Circle; while 600 miles up the Yukon at Tanana, the Rev. J. L. Prevost was laboring among the Indians. These three represented our work.

Even if Alaska were covered with railroads and the climate were such that highways could be built and maintained, it would still be a very difficult matter for the bishop to visit his immense field; particularly as our work has always been in large measure a missionary enterprise among the natives of the country. In "the States"—as the Alaskan would say, in speaking of this section which we inhabit—we are accustomed to think of a bishop as one who comes about once a year to confirm those who may be presented to him. He does not touch us very closely, nor, so far as we know, does he concern himself intimately with the life and needs of the parish—that, to our mind, is the clergyman's business. But in a missionary district, and in Alaska particularly, it is the bishop who must advise, direct and control everything. He decides where new missions are to be built; he gets early on the ground to supervise them, and sometimes does the actual building with his own hands. Is it strange that Bishop Rowe soon felt the necessity of a strong helper in this general work?

II. Alaska's Double Problem

Two considerations took the Church to Alaska: First, this was an integral part of the United States, and as such, if the Church was to bear out her own theory concerning her national character, she was responsible for its care and development. It is our boast that—theoretically, at least—there is no foot of land over which the flag flies which is not under the jurisdiction of one of our bishops. That so large and important a territory as Alaska should be counted out, seemed a reproach to the Church. Secondly, there were native peoples in Alaska, many thousands in number, who sadly needed the

civilizing influence of Christian missions. Its tribes of Indians and Eskimo, in spite of their ignorance and superstition, had many fine and noble traits. There was a national service to be rendered in saving them to the commonwealth, and enabling them, as the chief inhabitants of a distant and important territory, to develop qualities of citizenship. This was the great problem before the bishop when he began his work.

He found few white people in Alaska. Such as were there, were chiefly traders and adventurers. But it was not long before they came, like an overrunning flood. Gold was discovered on the Klondike, and there was repeated on a smaller scale the amazing experience which came to California fifty years before. Thousands poured in, the majority of them to meet only danger and disappointment—and sometimes death. Destitution and suffering were everywhere; spiritual and physical needs were both appealing and appalling. This was a compelling call to the Church; it was the cry of our own race and blood. These followers of the trail the Church must follow; she could not permit these seekers after gold to forget the eternal riches of Christian love and grace.

And so, while still pushing forward the work on behalf of the native peoples, the bishop also turned his attention to the physical and spiritual needs of the white explorers and settlers. Hospital after hospital sprang up, nurses and teachers came. Where the need was greatest the bishop and his helpers might always be found. He cheered and inspired; men believed in and admired him—"the best musher in Alaska," conspicuous for courage in a land of brave men.

Naturally, with the wide publicity given to Alaska by this rush for gold, the interest of the Church increased. Bishop Rowe and his work became widely and favorably known. Seizing



ARCHDEACON STUCK

the opportunities for service which abounded, he reaped his reward in the gratitude of those whom he served, and the appreciation of his fellow-Churchmen; and his call for helpers awakened a ready response.

III. The Yoke-Fellow at Work

In 1885 a young Englishman of twenty found his way into western Texas. A graduate of King's College, he turned to teaching for support. Beginning with a little country school, in less than three years he was principal of the public schools of San Angelo, and was acting as lay reader and Sunday-school superintendent. Bishop Johnston persuaded him to study for Orders, and he went to the University of the South. Thence he returned to Texas, where at the end of four years he was holding a most important post as dean of the cathedral in Dallas. This brought him the honor of being elected a delegate to two General Conventions, and here he met Bishop Rowe. Fired with admiration for his sincerity and courage, when the appeal for help was sent abroad to the Church, Dean Stuck responded. He

left his influential and wealthy parish in the Southwest, where he had built up a strong work, and making what many of his friends counted a great sacrifice, he journeyed to the far north to become the yoke-fellow of the Bishop of Alaska. It seemed almost a dramatic act, and yet there was no thought of acting. To Hudson Stuck it was a question of the utmost simplicity; there was a great need; he was free to respond, and was willing to try the venture.

His years in Texas had done much for him in the way of preparation. He had met people from many parts of the world, and had learned to deal with varied conditions and races. He had found opportunity for much hard and careful study, storing his mind with wide and accurate information. He had developed, as one of his chief characteristics, a devotion to the welfare of the young, particularly of growing boys. It was his special delight to spur them on to make the most of themselves, and he was the idol of an increasing circle of boys



Walter, the first Man on the Top of the Mountain

and young men whom he had inspired with the ideals that fashioned his own life.

These characteristics may be traced in the larger development of activity which came to the Archdeacon of the Yukon. He devoted himself with passionate intensity to his vast field, and especially to the native races. His endeavors have been constructive and cultural, and he has always shown himself the lover and friend of children.

Alaska was not Texas, although it is possible to find almost every sort of climate in this vast country. The interior of Alaska, where the archdeacon has spent eleven years, has a climate such as one reads about in popular tales of the North. The winter temperature goes unspeakably below zero, and it has its days when no sun shines, as well as its days when no night comes. Another rather surprising feature of this section is that more traveling is done in the winter than in the summer. In summer-time it is true that the rivers are open, and one may travel far on the Yukon and its great tributaries that reach some 3,500 miles, but going across the country, away from the rivers, is a different matter. Such streams as exist are swift and shallow, and there are many swamps. It is, therefore, the river-places which are visited in the summer. Either alone or with Bishop Rowe, the arch-

deacon takes the *Pelican* on her long journeys, and when winter comes the dogs are harnessed in the sled and away over the ice and snow goes the missionary, travelling straight toward his goal, wherever it may be. His trips are principally along the Yukon, Tanana, Koyukuk and Iditarod Rivers, with occasional trips up the Chandalar and the Porcupine. On these trips he visits white people, Indians and Eskimo. In Fairbanks, Tanana, Ruby, Hot Springs and Iditarod there are white people for the most part. But in all of the many villages scattered along the rivers the archdeacon finds Indians, and he holds services for them in their own language. If you went to the service you would not understand many of the words, but the reverence of the people would tell you—even if you did not otherwise know—that you were in church.

Eager as he is to serve all men, the Archdeacon's heart is specially in the Indian work. In the summer, as their little fishing camps dot the banks of the Yukon, they hail with joy the approach of the *Pelican*, and the opportunities which its coming affords them; and in the winter, as the archdeacon seeks them out at their little villages, they make him a welcome guest in the underground homes which are the best that some of them possess. He is their friend and their champion, and he says: "When I think of these gentle, kindly people, will-

ing to learn, eager indeed to be taught, and realize how long they have inhabited this land in which God has planted them, a great wave of indignation sweeps over me that they should now be threatened with a wanton and senseless extermination, and I renew the vow that, please God, it shall not hap-



THE ARCHDEACON ON THE PELICAN



THE SNAPPER SNAPPED—THE ARCHDEACON TAKING PHOTOGRAPHS

pen; that the people of the United States shall be roused—if it lies in my power—to prevent this country from being depopulated of its only permanent inhabitants.”

IV. *The Yoke-Fellow at Play*

Some persons find it hard to conceive that missionaries ever play. They are supposed to be a very sombre folk, who have no lighter vein—endowed with a human mechanism which needs no relaxation. It is true that there is not much play about the missionary life, but occasionally one gets a chance to follow a hobby or indulge a favorite fancy. The opportunity came to Archdeacon Stuck in the summer of 1913. Perhaps you will find his idea of recreation rather startling. All he wished to do was to climb Mount McKinley, that tremendous mass in Central Alaska, upheaved between the sea and the Valley of the Yukon—a region rather than a mountain—terminating in the highest peak on the continent. The archdeacon requested the bishop's permission to use part of his vacation in this way, and the bishop cordially consented. Other persons had desired to climb Mount McKinley—or Denali, as the Indians

have named it, and as the archdeacon prefers to call it. One of them (Dr. Cook, of Arctic fame) had even taken photographs purporting to show his success, but beyond doubt the first persons to stand on the summit of this



NEARING THE SUMMIT

The man in the lead is picking his way carefully, sounding with the pole to discover hidden crevasses. The real summit of the mountain lies between and back of the two apparent peaks

mountain were those who accompanied this Yoke-Fellow of the North. There were four in the party who made the journey, one of them an Indian boy in whom the archdeacon had interested himself, and had placed in one of our schools. They were more than a month in going from the base camp at the foot of the mountain to its summit, 21,000 feet above the sea. We will let the archdeacon himself describe the experience:

"The seventh of June, 1913, will always remain in my mind as one of the most exhausting, fatiguing and distressing days, and at the same time, one of the days fullest of gratification and joy, in all my life; and, as is common with retrospect, the joy swallows up the pain, the satisfaction obliterates the distress. So there is no desire in my mind to go over in detail the weariness, the breathlessness, the bitter cold, the strangling and smothering, the tension of nerves and muscles to the utmost limit of their function. Climbing above 18,000 feet, above 19,000 feet, above 20,000 feet, is slower and slower work, and in that temperature and that wind, slow movement meant inability to keep warm. I shall never forget the refreshment and stimulation which the scalding hot tea from the thermos bottles gave us at about 20,000 feet. It was only after that lunch that we all of us felt that we were really going to reach the top that day. All four of us were roped together, as, of course, we had been throughout the entire ascent, Walter (the Indian boy) in the lead and myself the last of the party.

"At last Walter reached the top of the ridge which we supposed to be the summit of the mountain, and turned back to call to us, 'There's another ridge!' I confess my heart sank, for I had realized all day that I was very near my altitude limit, and had been apprehensive that I might be physically unable to get to the top. However, it was only a small ridge. Crossing a little level space, we had perhaps 100 feet more to climb, and then were at the actual summit of the mountain. Walter was up first, for he had been in the lead all that day, and had breath enough left to shout as he set foot on the top. Karstens climbed up behind him, but in my own excitement and exhaustion I had to stop, panting, to get my breath, and was actually hauled up the last 5 or 6 feet and fell for a moment unconscious on the top.

"So as soon as I was recovered we stood together, shook hands all round and said a prayer of thanksgiving to Almighty God

that He had granted us our hearts' desire and enabled us to reach the top of His great mountain.

"Then we set about our scientific duties, carefully planned and rehearsed beforehand, and I need not go into details about them here. It is not every one that has read a barometer below 14 inches, or has seen water boil in the open air at less than 175 deg. F.

"My feeling when the instruments were read—and not till then we allowed ourselves to feast our eyes upon the scenes around us—was one of gratitude that I had been permitted to penetrate into the great sacred places of the heights, to enter familiarly into a chamber hitherto sealed, to look down upon all the earth as it spreads itself out to the windows of heaven itself!

"I felt as I have always felt upon attaining a great height, that I wanted, like St. Peter, to build tabernacles, that 'it was good to be there' and to remain there. But alas! for the miserable weakness of our nature, we cannot stay long at any heights, material or spiritual. The bitter north wind had uninterrupted sweep, the intense cold had already crept into hands and feet; we knew that we must come down or be frozen. So hastily we addressed ourselves to the tasks that remained. The instrument tent, now useless, was abandoned, and the tent-pole was used awhile as a flag-staff, while Tatum, with numbed fingers, tied around it the little flag, he had made, and to him will always belong the honor of having raised the Stars and Stripes upon the highest point within the dominions of the United States. Then Tatum removed the flag—and I am sure he will treasure that little symbol so long as he lives—and the tent-pole was put to its final use, as a cross to mark our achievement. Lashing clumsily the cross-piece in place with a raw-hide string, Walter took the cross and thrust it so deep in the hard snow at a blow that it could not be withdrawn again. Then we all gathered round it and said the *Te Deum*. And surely nothing could be more appropriate to the spot and the occasion than those grand old words, 'We praise Thee, O God, we acknowledge Thee to be the Lord—Heaven and earth are full of the majesty of Thy glory.'

* * * * *

"The ascent of Denali was not undertaken in order that the Cross might be placed upon the highest point of North America and a *Te Deum* said there, but when its summit had been reached it was the most natural thing in the world for Christian men to make some shift to raise there the symbol dearest to them, and to lift their voices in the Church's familiar hymn of praise. The

summit of the mountain was dignified by the Cross; air that had never before vibrated to articulate voice carried the great hymn of St. Ambrose, and one likes to fancy the sound-waves thus set up are yet surging over the whole broad continent."

We have told this story of the strenuous play in which the archdeacon indulges because it is typical of the man; it bespeaks his earnestness, determination and physical endurance;

the joy he finds in the things of nature, and his capacity for fine comradeship with men of the staunchest sort. And through it all there speaks the high Christian ideal which finds, even in its pleasures, a chance to worship God and glorify His name.

These are the faculties which make the archdeacon of the Yukon a worthy yoke-fellow of Bishop Rowe.

"A YOKE-FELLOW IN ALASKA" IN CLASS WORK

PREPARATION FOR THE LESSON

MUCH material for this lesson is available. Send to the Literature Department, 281 Fourth Avenue, New York, for leaflet 805, "The Borderland of the Pole." It contains a map of Alaska, and it would be well for each member of the class to have one. Frequent articles from Archdeacon Stuck may be found in the volumes of *THE SPIRIT OF MISSIONS* covering the last ten years. Particular note should be taken of the one describing his ascent of Mt. McKinley on page 17 of the issue for January, 1914. Archdeacon Stuck's two books, "The Ascent of Denali" (Mt. McKinley), and "Two Thousand Miles with a Dog Sled" (Scribner, New York) may be found in many public libraries. Articles on the physical features of Alaska may frequently be found by reference to the volumes of the popular magazines.

THE FIRST FIVE MINUTES.

The point of contact, particularly with a class of boys, might be made by asking, "How would you like to climb a mountain? and how would you like to be first to climb a mountain where others had failed?" Then impress upon them that, excellent as this feat is, you are going to tell them of something much better,—the man who has climbed mountains of difficulty in order to protect and uplift people weaker and more ignorant. Or again, if any have heard or seen Bishop Rowe, an interest in Archdeacon Stuck as his yoke-fellow may be easily aroused. If desired, one might begin with Alaska and its conditions. There is much appeal to the heroic in the life of the trail and the dog-sled.

TEACHING THE LESSON.

I. Alaska the Great.

1. The word "Alaska" means "The Great Country"; show why this is a true description.
2. How does it compare with "the States"?
3. Tell something of our first work in Alaska.
4. What things did Bishop Rowe find to do?

II. Alaska's Double Problem.

1. To whom did we first take the Church, and why?
2. What brought in the white people?
3. What new problems did their coming create?
4. How do Alaskans feel about Bishop Rowe?

III. The Yoke-Fellow at Work.

1. Tell of Archdeacon Stuck's preparation.
2. What specially drew him to Alaska?
3. Where does his work chiefly lie?
4. To what cause has he specially committed himself?

IV. The Yoke-Fellow at Play.

1. Why does one need to play?
2. Should a missionary do this?
3. Tell what Archdeacon Stuck considered a vacation.
4. What strikes you most about the scene on the top of the mountain?
5. In what ways has this life helped?*

* Some teachers may wish to bring out here the stimulating value of heroic figures. Children, especially boys, will make heroes of some sort. Why not give them a missionary hero? Older folk who use these lessons might also have their attention called to the stimulus which the heroic work in Alaska gives to the whole missionary enterprise, quite aside from the good which it is doing directly to the people with which it concerns itself.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

A Traveler's Mail Bag. Mrs. John E. Baird. Price \$1.15.

This attractive book is a contribution to our mission literature, resulting from a trip made by a layman and his wife last summer. It is also intended to be a financial benefit to the work, as the proceeds derived from the sale of this book will be used to increase the fund that is to make it possible for the Priory (Girls' School) in Honolulu to do a greater work among the native girls in the Hawaiian Islands. The book contains the story, vividly told, of a trip to the Hawaiian Islands and through the beauty-spots of California. To those who have had this privilege, it will bring many delightful memories; to those who have not it will open new revelations. Copies may be secured from Mr. Harry De Long, 307 Real Estate Trust Building, Philadelphia, Pa.

All Along the Trail. Sarah Gertrude Pomeroy. Fleming H. Revell Company, 158 Fifth Avenue, New York. Issued under the direction of the Home Council. Price 40 cents net.

This book describes the settlement of our land and its missionary significance. It follows the trail which began at Jamestown and ends with the Oriental population on the Pacific Coast. The story is attractively told, and while not all of it would be available for our use, it has many excellent suggestions for missionary teaching among younger children.

The King's Highway. Helen Barrett Montgomery. Published by The Central Committee on the United Study of Foreign Missions, West Medford, Mass. Price, paper, 30c.; cloth, 50c. Postage on single copy, 7c.

This book is in part the outcome of the journey around the world made a short time ago by Mrs. Peabody and Mrs. Montgomery. It is an interesting combination of travel-talk and study class book, and follows the old mission trails across Europe and Egypt, into India and Burma, China, Korea and Japan, and so back across the ocean to our own land. It would be superfluous to say that Mrs. Montgomery has done her work exceedingly well and that she deals in a large way with racial and moral questions. Aside from its usefulness as a study class manual the book is in itself interesting literature.

Prince and Uncle Billy. Charles Lincoln White, Fleming H. Revell Company, 158 Fifth Avenue, New York.

In this well-illustrated little book Dr. White tells a missionary story through the lips of two horses, known as Prince and Uncle Billy, who repeat what they have heard from the parrot, the song sparrow and others. Our only question concerning the book is one of emphasis. The animals are made so real that we wonder whether the interest of the average child is not more likely to center in the nature features than in the missionary aspects of the tale.

The Vital Forces of Christianity and Islam. Oxford University Press, Amen Corner, London, E.C., England. Price \$1.15.

This symposium concerning work in Moslem lands, by seven authorities on the subject, is most illuminating. Practically all the men who write are actually engaged in the work and speak of the things which they have seen. The introduction by the Rev. Dr. S. M. Zwemer is in itself sufficient indication of the value of the book.

Around the World with Jack and Janet. Norma R. Waterbury. Published by The Central Committee on the United Study of Foreign Missions, West Medford, Mass. Price, 25c.; postage, 5c.

This study book in story form takes two young people around the world, with coupon tickets, travelers' note-books, and steamer-trunk mite boxes. They learn much geography, notice many strange and interesting customs, observe idolatry and its results, and study missions enthusiastically at first hand. They accomplish what few other travelers do, and really see the missions and missionaries. The illustrations of the book are well chosen and the general effect is attractive and pleasing.

The Good News of a Spiritual Realm. Dwight Goddard.

The interweaving of the Four Gospels into one connected account of the Life and Teachings of Jesus of Nazareth, in which the attempt is made by free translation and paraphrase to bring out the unity and the reasonableness of his system of thought from a modern point of view. Published by Dwight Goddard, Ann Arbor, Mich. Price, \$1.00.

LITERARY NOTES

"The Inch Library," a series of nine leaflets, sold at fifty cents per set, is published by the National Board of the Young Women's Christian Association, 600 Lexington Avenue, New York City. They are admirable little books, attractively printed, setting forth high ideals of personal moral and spiritual culture, and should help many girls to a better understanding of themselves.

Episcopal Church Merits is the title of a tract of thirty-two pages and cover by the Rev. T. Tracy Walsh, Yorkville, S. C. In a concise form it effectively presents some of the special claims of our Church. Price five cents each; four dollars per hundred.

BOOKS RECEIVED

Within the Cloister's Shadow and Other Poems. By Hamilton Schuyler. Published by Richard G. Badger, Boston, Mass.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

At the request of Bishop Rowe, Miss Annie I. Rowntree, of Moorestown, N. J., was appointed missionary to Alaska on June 8. Her appointment is under the United Offering of the Woman's Auxiliary.

Canal Zone

Rt. Rev. A. W. Knight, D.D., Vice-Chancellor of the South, will sail for Panama on June 17th, on the S.S. *Panama*. Rev. E. J. Cooper, of Colon, who has been in New York for the past six weeks, will return with Bishop Knight to the field.

Hankow

After a long illness Mr. T. J. Hollander returned to the field fully restored to health. He sailed from Colombo, Ceylon, on April 8th, accompanied by Mrs. Hollander, on the S.S. *Fushimi Maru*, and arrived in Hankow on May first.

Rev. Alfred A. Gilman left Shanghai on regular furlough, with his family, on the S.S. *Mongolia*, May 8th, and reached North Platte, Neb., June 6th. He and his family will spend the summer at Westhampton Beach, Long Island.

Miss Edith Kay was also a passenger on the *Mongolia*, leaving the field on regular furlough and proceeding to Boston from San Francisco.

Mrs. T. R. Ludlow and infant returned to the United States on the same steamer, going direct to Boston upon arrival.

Honolulu

On June 9th Rev. Leopold Kroll arrived at Red Hook, N. Y., on regular furlough.

Kyoto

Rev. Roger Walke sailed with his family on regular furlough on S.S. *Chiyo Maru*, June 19th, for San Francisco.

Miss Martha Aldrich, also on furlough, sailed on the same steamer.

Miss Mary Laning has been stationed in Nara since March first.

Philippines

At the request of Bishop Brent, Miss Annie F. Baildon, of New York, was appointed by the Board under the United Offering of the Woman's Auxiliary on June 8.

On the same date the Board authorized the employment in the field of Mr. Loreto Serapion, a Filipino who has just graduated from the University of the South. He will take up his work at once, sailing from San Francisco on S.S. *Persia* on June 26th.

Porto Rico

Miss Frances Cuddy and Miss I. M. Woodruff arrived in New York, on regular furlough, on June 18th, via S.S. *Zulia*.

Shanghai

On June 8th Deaconess Laura P. Wells was appointed by the Board to the District of Shanghai. Her setting apart as deaconess took place at the Missions House on Friday morning, June 11th. She will sail for the field on August 25th, by the S.S. *Mongolia*.

The death of Prof. Frederick C. Cooper, who had been associated for many years with St. John's University, occurred in Sussex, England, on June 4th.

Mr. H. F. MacNair expects to leave St. John's University on regular furlough on June 26th, en route for Redlands, Cal., via S.S. *Manchuria*.

Tokyo

At the request of Bishop McKim, Mr. Norman S. Binsted, of Washington, D. C., was appointed to the Tokyo district on June 8th.

Dr. and Mrs. Theodore Bliss, who sailed from San Francisco on April 10th, arrived in Tokyo on April 29th.

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

- 50 Prayers for Missions.
51. A Litany for Missions.
52 Mid-Day Intercessions for Missions.
54 Mid-Day Prayer Card.
55 *A Form of Intercession for the Present Need.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
201 "Since the Revolution—Ladies First!"
202 "Investments in China."
203 For the Girls of China.
204 *We Have It! (St. Mary's Hall.)
206 Pledge Card for New China Fund.
247 Practical Ideals in Medical Missions.
M. 2 The Church in the Port Cities of China.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwal. (Holy Catholic Church in Japan.)
325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
326 How to Win Japan and Where to Begin. "Help Wanted!" (St. Margaret's School, Tokyo.)

Liberia

- 100 Our Foothold in Africa.
A Sojourner in Liberia.

Mexico

- M. 3 *A Year in Mexico.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- M. 4 *A Year in South Dakota.

- M. 5 *A Year in New Mexico.

The Forward Movement

- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

Educational Department

Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.

- 3055 Catalogue of Publications.

- 3071 The Library of the Church Missions House.

The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
2 A Litany for Children.
5. Two Experiments with the Lenten Offering.
6 A Message to Sunday-schools.

Miscellaneous

- The Missionary Story of the General Convention.
900 The Church's Mission at Home and Abroad. Bishop Lloyd.
912 Four Definitions.
913 Concerning "Specials."
914 *The Board of Missions and Special Gifts.
941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
944 Women in the Mission Field.
946 How to Volunteer.
956 The Why and How of the Missionary Budget.
969 The Church and the World.
978 In the Nation.
979 The Lands Beyond.
980 The Wide World.
983 *One Day's Income.
1105 How Shall I Vote?
1301 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
W.A. 2. To Treasurers.
W.A. 4. Collects for Daily Use.
W.A. 5. *For Spring and Summer.
W.A. 8. A Message to a Weak Branch.
W.A. 10. Prehistoric Days.
W.A. 13. How Can I Help?
W.A. 14. Why Should I Be a Member?
W.A. 16. A Bit of History. 5c. each.
W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
W.A. 21. A War Message.

United Offering

- W.A. 100. Resolution and Prayer Card.
W.A. 101. What Is the United Offering?
W.A. 102. Who Gave It?
W.A. 103. Verses: "The Little Blue Box."
W.A. 104. Our United Offering Missionaries.
W.A. 105. The Mighty Cent.
W.A. 107. The Churchwoman's Offering of Romance.
W.A. 110. The Expression of Our Thankfulness.

An Emergency Letter.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
W.A. 201. What the Junior Department Is.
W.A. 202. One Army—Two Departments.
W.A. 203. Membership Card, 1c. each.
W.A. 205. Section II. How the J. D. Helps.
W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
W.A. 225. The Sunset Hour. A Missionary Play 5c. each; 50c. per doz.
W.A. 250. Section II. The United Offering.
W.A. 251. Section III. The United Offering of 1915.
W.A. 252. Someone's Opportunity.

The Little Helpers

- W.A. 300. The Origin of the L. H.
W.A. 301. The L. H.: Directions.
W.A. 302. L. H.'s Prayers.
W.A. 303. Membership Card. 1 cent each.
W.A. 304. Letter to Leaders.
W.A. 308. More Little Helpers for 1914-1915.
W.A. 309. Where the L. H.'s Pennies Co.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE YEAR AT KING HALL

By Elizabeth A. Roscoe

INTRODUCTORY NOTE.—In his Annual Report for 1908, 1909, Bishop Brooke set forth his plan for the division of the Missionary District of Oklahoma, which then comprised the entire State. He called for this because of the rapid growth of the community, then numbering at least 1,600,000—some 700,000 more than were under the care of any other missionary bishop within the limits of the United States, and all of these, except 100,000 Indians, had gathered there within less than twenty years.

With such a population, new and full of youthful vigor, it is easy to imagine a young State University springing forward with leaps and bounds, and yet it seems wonderful to think that one established in 1891 or 1892 should now number some 1,500 students, over one-fourth of whom are women. Miss Louisa Brooke, a daughter of our Bishop, for five years served on the faculty of the University, and in the course of those five years the number of students doubled. Last year but eighteen of the whole number registered as belonging to the Episcopal Church, so it was truly a missionary enterprise when in 1909-1910 Bishop Brooke used a legacy of \$3,000, received from Miss Mary Rhinelander King, toward the purchase of a house for the women students and named it King Hall in memory of this benefaction. Up to that time there had been no such house in the place save the women's fraternity houses. Now the Young Women's Christian Association has a building and several other houses are opened for young women student boarders only.

The SPIRIT OF MISSIONS for January of this year tells how King Hall has been enlarged, and gives a picture of the enlarged building. It stands beside the church at Norman, the University town eighteen miles from Oklahoma City. The Rev. V. C. Griffith is chaplain and priest in charge, and Miss E. A. Roscoe, of St. George's Parish, Kansas City, is housemother. The enlargement of the building was partly accomplished through gifts from the Woman's Auxiliary, and Miss Roscoe, whose article tells us of the house and its manifold influences to-day, is one of our United Offering Missionaries.

WE have had a happy and, we feel, a successful year, the first in the enlarged King Hall. The larger building has brought, naturally, larger duties and heavier responsibilities. It has brought, too, increased facilities for usefulness and an influence that reaches throughout the state. The edifice is acknowledged to be the most attractive student house in the town, not only as to its appearance, but with regard to its comforts and accommodations, and its engaging atmosphere of refined living. The fact that the Church is thus seen to be caring for the students, not only for her own children but for all who will come, and is caring for them to the measure

of her ability according to the best standards of modern planning and equipment, this patent fact, though it is regarded with surprise by many who do not know the Church's ways, is winning for us a position in the commonwealth that distinctly was not ours before. You will be interested to hear that the Professor of Sociology refers in his lectures to King Hall as an illustration of the meaning of social service and of excellence in modern architecture. His words, recently published in a leading paper, were that "King Hall is perhaps the most unique, beautiful, and artistic residence in the state." He mentioned also our inclusiveness in receiving applicants "in the

order of their application," without regard to the religious preferences of the guests. Thus the charm of the new addition and the nature of the work that we are attempting come to the people with something of a shock to their pre-conceived notions of the worth of the Episcopal Church to the community at large. Accordingly, it is a great gain for the Church to have King Hall here in the center of the intellectual life of the people of Oklahoma, as an embodiment, objectively, of some of the things for which our beloved branch of the Church stands.

We wish, I cannot tell you how greatly the chaplain and I wish it, that the work could be rounded out and completed in its scope by the erection of a Church Hall for young men. A few thousand dollars only would suffice to begin a plant like this for the college boys, too; and they need it, and would be quite as appreciative as are the girls. Perhaps some generous Churchman or Churchwoman will be moved to help the Bishop start such another Church Hall.

Ultimately the purpose is that, when King Hall is paid for, the annual surplus over the expenses attached to our work of providing for the student's needs shall be turned directly into religious work for them, either in bringing special lecturers to Norman, or in raising the character of the music at the Church services, or in some other special manner placing the Church in a true light before the people. For it is very hard for us to do that now, while our communicants are so few and poor in the state. I would like all the good people who so generously assisted the Bishop to establish King Hall to know that each dollar put into the new addition is doing actually the work of two, or will do so, when we have no debt on the property, and that all who help us by donations of linen and other gifts are actually contributing double the value of the things they so generously bestow upon

us. For there is both the worth of the service which the gift helps King Hall to render now, and there is the work of religious education among college students which more and more definitely we are bound to accomplish, both now and in the future, according to our means.

Among the thirty-three girls whom King Hall has received this year, but five were communicants; yet this is the largest number by far that we have had. Thus it would appear that we are encouraging our own people to send their daughters to the university, by providing a proper place for them. One of these students represented us in the missionary symposium arranged by the federated missionary societies of Norman. It was our turn to entertain these societies. The chaplain arranged for the service in the church, and himself sang a tenor solo from Gaul's "Holy City." A representative of each of the communions in the federation then gave an address on the "New Work in China"; and not a few thought that our representative, who used the material so kindly sent from the Missions House, gave the most succinct account of all. Our own people were much pleased with her report; and, moreover, they learned something themselves, for which we were glad. The secretary of the federation is a Churchwoman, formerly a Presbyterian, and she but recently, and all the members of her family, one of whom is a member of the faculty, are candidates for Confirmation.

It happens that the federation have a banner which is awarded to the communion having the largest representation at any particular meeting. To our surprise and delight, St. John's won it, with a total of ten persons present. After the symposium, the people repaired to the Hall, where they spent a social hour listening to music by the guests in the house, or enjoying the beautiful prospect from the roof terrace, or getting better acquainted with

the opportunities and privileges offered by King Hall, and so coming in some degree to a clearer idea of the Church and the things for which she stands.

We have had a small missions study class, and a class on the history and meaning of the Prayer Book. Under the auspices of the University Y. M. C. A. and Y. W. C. A., a large meeting was held in the parlors on Palm Sunday morning before church time, in connection with their annual convention; and we frequently entertain their traveling secretaries.

I wish I could give you some real idea of the way people hereabouts feel toward our work. There are so many little things that show it. For instance, the student Y. M. C. A. secretary, himself a Presbyterian, told a public meeting that "the Episcopal Church was doing more than all the others put together to cope with the situation in Norman." This same secretary is now studying with the chaplain the subjects to be brought up at the summer conference of the Y. M. C. A. at Estes Park. Another instance is that of a judge who, meeting a Churchwoman in a distant town, and having recently been to Norman, began to tell her of "the wonderful

work," as he put it, "her Church was doing at Norman." But the most satisfactory to us are the words of some of the girls themselves, who, leaving the Hall, refer to it as "home"; and, when they return, say they are "going home." Some affirm that they had never previously known what it meant to have some one looking after their welfare, in the way that we try to do here. That sort of thing means that they will be better women; and then it is, especially, that we feel it a privilege to have helped them.

I could write much more. I am more than grateful to all at the Missions House for your efforts in securing gifts for King Hall. Even the simplest is most welcome, and heartily appreciated; for, as I have tried to say, its real worth in service to the Master is double, yes, treble, its actual cost to the giver. Of that I feel sure. Of all the varied ways in which the missionary activity of the Church is advanced, what we are attempting at the college centers, I believe, is among the most promising, if also the most difficult. Here, at any rate, in King Hall, we know that we have great cause for thankfulness, and can well take courage.

EASTERN OKLAHOMA JUNIORS HELPING

A Junior officer writes: "This year at convocation we pledged fifty dollars for General Missions, fifteen dollars to All Saints' Hospital at McAlester, five dollars to King Hall for our girls at Norman, and five dollars to the Percy Silver Missionary Fund. I did not make any pledge for St. Luke's because I did not know just what to pledge at present. I know we have to raise \$200 in Eastern Oklahoma, and I thought we would just make up what the other branches left. I doubt if there are more than five other branches, and judging from these pledges, they are

not very strong, but I am absolutely sure we shall have the \$200.

"Every one seemed surprised and pleased at our pledges. They did seem a little large—for Juniors—but I like to work up to something big. I don't like anything easy. Anyway, we had twenty-five dollars in bank when I made the pledge of fifty dollars for General Missions, and I knew it would be easy to raise the other twenty-five dollars by September first. I made the pledge large for the Emergency Fund. We never have any trouble raising funds, the girls are all very enthusiastic and suggested the pledge I made."

S.P.G. ANNIVERSARY WEEK AGAIN

From Miss Walker, of the Diocese of New York, who was fortunate enough to be in London at the time of the Anniversary Week of the S. P. G., there has come a personal letter from which we are glad to quote.

SO many awful things have happened in connection with this frightful war since S. P. G. Anniversary Week, that I feel I can hardly now, a month late, do it justice, save to give you a short very personal reminiscence.

I say very personal, for when I think of my experience, I am overwhelmed by the cordiality and kindness with which I was received! I quite realized that I owed my good fortune to the fact of being the only representative of the American Church whom they knew to be present. Besides being S. P. G. Anniversary Week, it was the fifty-year Jubilee of the Women's Department. I attended meetings all day and every day, but there are three which stand out especially in my memory. And first, the annual meeting at St. Paul's Cathedral: There was a marvelous Processional Litany, chanted by four canons, the responses by the whole choir. I wish I could picture to you the procession starting from the chancel, then down the side aisle to the main door, and up the middle aisle back to the chancel; first the thirty or forty choristers, then the four canons followed by fourteen or more missionary bishops in their full red robes, and last of all the Archbishop of York, his robe having a long train to it, which was carried by the tiniest little chorister you ever saw. The preacher was the Bishop of British Honduras and the celebrant the Archbishop of York. The whole service was marvelously impressive, in that wonderful old cathedral where the hum of the huge city is always audible.

I dined with Bishop and Mrs. Ryle (he is Dean of Westminster), and went down from the deanery right

into the choir, for the Women's Jubilee Service at the Abbey, and Bishop Montgomery gave us a beautiful sermon on the women of the past and the future.

The mass meeting at Albert Hall far exceeded in enthusiasm and inspiration that of last year (which I also attended). The hall accommodates ten thousand. The Archbishop of York was chairman, and he is a wonderful speaker—of commanding presence, beautiful voice, and, oh! such a stirring and inspired speech. He was followed by the Bishop of Kalgoorlie and another speaker, and I know the effect they all had on me was that I just longed to be up and doing! All of the collections taken up (and they never lose an opportunity of collecting!), exceeded those of last year, which, considering the tremendous calls and demands of the war, speaks very well for the Church people here.

Every meeting and every speech was colored and influenced by the effect of the war; but how could it be otherwise, for England, though not invaded, as France and Belgium, has hardly a home untouched by the horrors and losses of war, and every day the widows and fatherless are being added to by the thousand. On every side you hear of officers and privates who with their last gasp send the message home, "Tell them I died trying to do my bit." I think if I might send a message from England to the members of the Woman's Auxiliary, it would be a prayer that each one of us might so live as a soldier of Christ, that when dying we might say, "I have tried to do my bit."

There is one fact that impresses itself tremendously on me since I have

been here, and that is how deeply grateful and thankful we should be for our magnificent Board of Missions, which embraces the whole missionary work of our Church; and of our Woman's Auxiliary to the Board. With us there is no clash of rival societies, and if one gives a dollar to the Board, one feels that they have some share in the work of the *whole* Church, and I am more enthusiastic about the apportionment system than ever before.

I do miss my work and my fellow-workers at home (I am doing a very little over here—go to Portsmouth to-morrow to address a meeting of the Junior Clergy Association and deaconesses and workers on the subject of mission study) but I always remember you in my prayers, and I shall be so anxious to hear the amount of the Whitsun collection for the Emergency Fund.

WHAT ENGLISH CHURCHWOMEN EXPECT

The *Monthly Review* received from the Women's Committee of the Society for the Propagation of the Gospel tells how the committee feel their responsibility at headquarters. It is the same sense of responsibility we look for from those at Auxiliary headquarters here, and from the diocesan officers, of whom the Auxiliary has over 1,200 in their different branches.

We are sure that many of the suggestions for the Jubilee Year are such as large numbers of Auxiliary branches could adopt, and we commend them to the attention of officers, diocesan and parochial, throughout the Church.

NOT unnaturally the question arises in the minds of some: What is specially being done at headquarters by the people there? We feel that our existence must be justified, and that we must not let our work be nothing but advising the country. We hope that every member of the committee, and there are one hundred and twenty-six, will do something definite this year. It will be a very helpful plan if each were to enlist an Incorporated Member—a layman for choice; this would add £130 annually to the Society's income. Then we look to the members of the committee to take the initiative in finding opportunities for breaking new ground, for getting meetings in unexpected ways and places; and in war times, we must sometimes be content with small numbers, though at present the response of the country is extraordinarily good—larger meetings and bigger collections. For instance, we hear from Croydon that their annual sale was on a larger scale than it has ever been before; and

this has been the case also in many other places. So we have much to encourage us.

SUGGESTIONS FOR THE JUBILEE YEAR OF WOMEN'S WORK, S. P. G.

Many and varied suggestions have been received as to how the Jubilee Year can best be celebrated. We feel it should have a twofold aim: first, for those who are already interested, that they should review their work, and find out and make good their weak places; secondly, that it should be a great educational campaign, so that no person, especially no woman or girl, shall not have had an opportunity of learning about the work that has been done and is being done in the mission field, especially that done for women by women.

The following are some suggestions how this twofold aim may be carried out through:

(1) Everyday parochial organizations.

To get a special opportunity to tell of the work in

- (a) Mothers' meetings, or Mothers' Union meetings.
- (b) G. F. S. branches, League of Honor meetings, girls' clubs, communicants' guilds, etc.
- (c) Sunday-schools, Boy Scouts, Bands of Hope (many of these might be worked in with the King's Messengers*).
- (d) Men's Bible classes, C. E. M. S. branches, etc.
- (e) Special meetings and work among domestic servants.
- (f) Forming parochial missionary associations.

(2) Special efforts to reach the more educated strata of society:

- (a) Drawing-room meetings, informal meetings for debate and discussion.
- (b) By getting an entry into schools and training centers for women.
- (c) By special meetings for educated mothers and parents on missionary work and vocation.
- (d) Through the Girls' Diocesan Association.

N. B.—These suggestions imply the necessity for a band of speakers, but much experience is not necessary. A knowledge of facts and enthusiasm are the chief qualities needed, and in many dioceses it might be possible to gather such workers together for a day or two for speakers' classes, such as were held at headquarters in January.

(3) Prayer. Efforts to introduce regular missionary intercession:

- (a) At family prayers.
- (b) At the parochial intercession service. (To see they are not dropped at the end of the war.)
- (c) At all meetings mentioned in (1).
- (d) To start private prayer meetings.
- (e) Regular intercession for all missionaries from the diocese, deanery or parish.

(4) Study. To promote study and missionary reading among all classes, by

- (a) Study circles of all kinds and descriptions.
- (b) Missionary reviews and magazines.
- (c) Discussion meetings and lectures.
- (d) At working parties.

(5) Literature. To introduce missionary literature and missionary books as prizes for Sunday-schools in

- (a) Parochial libraries and lending libraries.

- (b) Increased circulation of magazines, etc.

- (c) By making use of the newspaper and local press, getting missionary articles and accounts of local doings inserted.

(6) Finance. A systematic and business-like campaign for

- (a) Boxes.
- (b) New subscribers, or increased subscriptions from those who can afford it.
- (c) An increase in Incorporated Members and Members. (N. B.—A diocesan objective, say 30% increase, would be an incentive.)

(7) Medical Missions. Make this part of the Society's work an integral part of local work, specially to gain the interest of medical men and women.**(8) Needlework, etc.** To organize:

- (a) Sales of work, and to see whether more united efforts can be made in districts.
- (b) Working parties to supply missions abroad, or to make outfits for missionaries.
- (c) Individual help in working for the above, or in making church needlework.

(9) Recruiting for Candidates, and helping in this work. Much help might be given by dioceses, by encouraging likely candidates and young girls leaving school to equip themselves with useful knowledge and Sunday-school teaching on reformed methods, and teachers' examinations and reading might be suggested. (All technical instruction and certificates are a great advantage to candidates when offering for work abroad.) Also in trying to put the missionary vocation before students, nurses, etc.**(10) War-time Activities.** Trying to enlist the interest of those who are actively engaged in war work, Red Cross nursing and working parties, so that after the war, they may be ready to work for the missionary cause. Many Red Cross working parties would be willing to have an address on medical missions.

In addition to these suggestions, can not more be done to link the missionaries to home workers? A diocese should take an active interest in their representatives from the front, and a women's diocesan

* The S. P. G. department for children's work.

sub-committee should make the women missionaries from their diocese their special care. A diocesan offer to provide the outfit or part of the passage money

of one of their workers would often be of the very greatest assistance, while kindly social attentions during furlough in many cases would be welcome.

THE HAND-BOOK OF THE WOMAN'S AUXILIARY

IN October, 1914, the first edition, of five thousand, of the Hand Book of the Woman's Auxiliary was issued, and by February, 1915, it became necessary to print a second edition, of the same number.

That the book may be used as a text-book has been proven in more than one instance, and is shown by a letter coming from one of the parish workers in the Diocese of Mississippi. This correspondent writes from Jackson:

"We took the lessons from the Hand Book, combining three of them into two lessons, and having a review at the end of the course. We had the largest, and I feel sure, the most successful class we have yet had. Beginning with twenty, we never had less than twelve, all interested and eager to discuss. We certainly acquired more general information than any of us had before, while we tried to keep always in view that higher ideal that the questions so clearly indicated.

"Over one in particular there were so many different expressions of opinion, that I finally promised to refer it to you. It was Question 5, in Lesson 5 (substituting Mississippi for Rhode Island), the latter part of the question, "What do you infer from this succession?" Does it not mean that Mississippi with its longer period of Church privileges should have deeper spiritual life and stronger sense of responsibility; or is it intended merely to show the contrast in years, or fact, or material things?

"Bishop Bratton conducted a quiet hour for the Auxiliary in Holy Week,

taking the last part of the eleventh chapter of First Corinthians for his subject, going too deep for me to try to touch upon or dare to tell; but at the last he spoke especially to the Auxiliary, and of its work, and what it should mean, in such a way as to make it seem just too beautiful and unselfish and above this world, and there, suddenly, was the ideal that we had seen dimly through all those lessons, and tried so hard to express, just crystallized into vision for us, so clear it almost seemed we had been carried up onto a higher plane—permanently."

A WEEK OF PRAYER

IN a North Carolina parish a week of special prayer was held in the branch of the Woman's Auxiliary. A member writes: "We had prayer every afternoon for a week in the parish house, and considering the fact that the weather was very bad and it was not generally known, the attendance was fairly good. A different member of the Auxiliary led each time. We always read the Litany for Missions, the Prayer for the President, and the suggested prayer for the Emergency Fund, this being the special object of the services. Then sometimes the Auxiliary prayers and some of the intercessions given in THE SPIRIT OF MISSIONS were used, and some of the ladies composed prayers themselves. The service lasted about fifteen minutes each day, and I am sure every one felt it was time well spent."

THE JUNIOR PAGE

NOTES FROM JUNIORS

In North Carolina: You will be glad to know that we have had a splendid convention and meeting of the Woman's Auxiliary. We all feel that the whole diocese will gain much inspiration from them. Some of my Juniors conducted a model meeting, and we had the missionary dolls from the Missions House. As a result, much interest has been aroused in the Junior work. I am sending you one of the leaflets that we are using, to distribute the splendid information gathered from several sources and put together in convenient form. We are working on our plans for St. Luke's, and hope to have a good little sum.

One of the marked characteristics of the annual meeting was the number of *very young* women present. Hereafter, too, Junior Section III is to have the right of representation and as many representatives *per capita* as the women. Keen interest and a desire to know what to study were evinced on every hand. Our vision is broadening—the money results must follow.

From a branch in Western New York: You would have been pleased to hear these "Bishop Brent girls," with one dressed as a nurse, telling her story as a girl sold in Japan and bought by the mission, trained first in Akita, then illness in hospital under Dr. Tuesler turning her thoughts to nursing, and now in the United States to help the cause by her story. She spoke carefully, as one using an acquired language, and very slowly and distinctly. Then "Miss Hutchins" spoke of her waiting and going to her work. The story of the United Offering and details of the gifts was followed by pictures, with explanations. These girls are sixteen to eighteen

years old, and managed the meeting, one presiding. A goodly number was present, and every one was pleased. As usual some one, not taking the idea of the monologue, inquired of "Miss Hutchins," how long she would stay in America!

From a Little Helpers leader in Newark: The service on Whit-Sunday was a joy—the day bright and beautiful, the attendance the best we have had. Three new members had been added to the branch, and three had gone, two from removal. The third dear little baby was lost on the *Lusitania*, on which his parents had embarked for Ireland, where the father's father is a clergyman of the Church of England, and where they had expected to make their home in the future. The poor mother survived, but the father and baby were lost. Before sailing the mother left the little mite-box with me, and it was placed on the alms basin with the others.

From a member of a Junior branch in South Carolina: We dearly love our Junior Auxiliary, and we are glad that hereafter we are to have two meetings instead of one. One of these meetings is to be a literary-study meeting, the other an industrial, mission-story-telling meeting. We have enjoyed our year's work greatly, and our discussions on the "Emergency in China," which we were reviewing, were fine. We like the sections instead of one big Junior Auxiliary, as we can do better work. We have met all our pledges and held our two United Offering meetings.

From Arkansas: The Junior conference was nearer my ideal than ever before. We discussed the work under four heads: God's part, the parents' part, the teacher's part, the child's part—and had two good speakers.

GIFTS TO THE EMERGENCY FUND

ARRANGED BY PROVINCES AND DIOCESES INCLUDING JUNE 10th, 1915

Province I.

Connecticut	\$10,345.05
Maine	740.32
Massachusetts	15,949.63
New Hampshire	471.50
Rhode Island	6,105.33
Vermont	241.11
West Massachusetts...	1,613.19
	<hr/> \$35,466.13

Province II.

Albany	\$1,255.96
Central New York....	2,199.86
Long Island	5,106.07
Newark	12,657.70
New Jersey	4,844.11
New York	44,205.25
Western New York...	4,736.16
Porto Rico	197.16
	<hr/> 75,202.27

Province III.

Bethlehem	\$3,340.49
Delaware	884.13
Easton	255.72
Erie	442.53
Harrisburg	700.28
Maryland	3,481.58
Pennsylvania	28,734.75
Pittsburgh	5,670.74
Southern Virginia ...	2,389.43
Virginia	1,385.69
Washington	3,952.65
West Virginia	1,053.19
	<hr/> 52,291.18

Province IV.

Alabama	\$335.47
Atlanta	287.92
East Carolina	239.37
Florida	106.75
Georgia	434.35
Kentucky	689.75
Lexington	204.86
Louisiana	416.00
Mississippi	559.91
North Carolina	560.50
South Carolina	1,042.80

Province IV.

Tennessee	301.96
Asheville	300.01
Southern Florida....	326.21
	<hr/> \$5,805.86

Province V.

Chicago	\$4,439.69
Fund du Lac.....	267.45
Indianapolis	644.12
Marquette	481.37
Michigan	3,900.63
Michigan City.....	126.39
Milwaukee	1,126.94
Ohio	4,567.24
Quincy	217.02
Southern Ohio	2,855.33
Springfield	1,175.10
West Michigan	1,008.53
	<hr/> 20,809.81

Province VI.

Colorado	\$540.43
Duluth	144.48
Iowa	259.13
Minnesota	1,799.75
Montana	479.85
Nebraska	1,327.32
North Dakota	233.00
South Dakota	1,194.54
West Colorado	75.05
West Nebraska	136.86
Wyoming	74.75
	<hr/> 6,265.16

Province VII.

Arkansas	\$467.41
Dallas	126.75
Kansas	71.15
Missouri	1,341.80
Texas	832.65
West Missouri	181.31
West Texas	351.47
Eastern Oklahoma...	179.33
New Mexico	211.22
North Texas	102.90
Oklahoma	50.50
Salina	311.64
	<hr/> 4,228.13

Province VIII.

California	\$468.20
Los Angeles	816.08
Olympia	115.95
Oregon	91.10
Sacramento	128.50
Alaska	23.85
Arizona	155.75
Eastern Oregon	2.50
Honolulu	36.24
Idaho	34.92
Nevada	106.15
San Joaquin	94.07
Spokane	130.00
The Philippines	5.50
Utah	464.82
<hr/>	
	\$2,673.63

Foreign.

Brazil	\$ 7.74
Cuba	157.81
Haiti	6.00
Hankow	171.58
Kyoto	44.86
Mexico	96.00
Shanghai	27.00
Tokyo	1,071.87
Canada	66.50
<hr/>	
Miscellaneous	\$1,649.36
	3,101.75
<hr/>	
	\$207,493.28

ANALYSIS

Through June 10.

3,652 Individual Offerings.....	\$96,359.25
1,409 Parishes	92,935.56
32 Sunday-schools	708.10
481 Branches of the Woman's	
Auxiliary	14,059.39
63 Branches of the Junior	
Auxiliary	724.45
44 Study Classes	697.90
56 Miscellaneous Items.....	2,008.63
<hr/>	
5,737 Total to June 10, inclusive.	\$207,493.28

GIFTS TO THE EMERGENCY FUND

Through June 10th, 1915.

2 gifts of	\$5,000.00
1 gift of	4,000.00
4 gifts between \$3,000.00 and...	2,000.00
2 gifts of	2,000.00
17 gifts between \$2,000.00 and...	1,000.00
10 gifts of	1,000.00
23 gifts between \$1,000.00 and...	500.00
261 gifts of from 500.00 to...	100.00
396 gifts of from 100.00 to...	50.00
452 gifts of from 50.00 to...	25.00
970 gifts of from 25.00 to...	10.00
980 gifts of from 10.00 to...	5.00
2,065 gifts of from 5.00 to...	1.00
554 gifts of \$1.00 or less.	

5,737

NOTE.—In addition to this we have pledges including from

Connecticut.....	\$5,000	Maryland.....	\$1,000, and
Long Island.....	1,000	Pennsylvania.....	2,000

making a total in cash and pledges to June 10th of about.....\$216,000

Directly in connection with this appeal for an Emergency Offering of \$400,000, but not as a part of it, the Board received a gift of \$50,000 from Miss Harriet Blanchard, of Philadelphia, Pa., to be known as "The Anna Blanchard Memorial Fund," as an additional Reserve Deposit to protect the credit of the Society.

E. WALTER ROBERTS,
Assistant Treasurer.

Church Missions House,
New York, June 12th, 1915.

Postscript.—To Saturday, June 22d including about \$8,000 in pledges, we have received\$233,000

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

Alaska: Rt. Rev. Dr. Peter T. Rowe.
Arizona: Rt. Rev. Dr. Julius W. Atwood.
Asheville: Rt. Rev. Dr. Junius M. Horner.
Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.
Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.
Honolulu: Rt. Rev. Dr. Henry B. Resatarick.
Idaho: Rt. Rev. Dr. James B. Funsten.
Nevada: Rt. Rev. Dr. George C. Hunting.
New Mexico: Rt. Rev. Dr. Frederick B. Howden.
North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.
North Texas: Rt. Rev. Dr. Edward A. Temple.
Oklahoma: Rt. Rev. Dr. Francis K. Brooke.

Porto Rico: Rt. Rev. Dr. Charles B. Colmore.
Philippine Islands: Rt. Rev. Dr. Charles H. Brent.
Salina: Rt. Rev. Dr. Sheldon M. Griswold.
San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.
South Dakota: Rt. Rev. Dr. George Biller, Jr.
Southern Florida: Rt. Rev. Dr. Cameron Mann.
Spokane: Rt. Rev. Dr. Herman Page.
Utah: Rt. Rev. Dr. Paul Jones.
Western Colorado: Rt. Rev. Dr. Benjamin Brewster.
Western Nebraska: Rt. Rev. Dr. George A. Beecher.
Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

II. ABROAD

Anking: Rt. Rev. Dr. D. Trumbull Huntington.
Brazil: Rt. Rev. Dr. Lucien L. Kinsolving.
Cuba: Rt. Rev. Dr. Hiram R. Hulse.
Hankow: Rt. Rev. Dr. Logan H. Roots.
Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.

Kyoto: Rt. Rev. Dr. H. St. George Tucker.
Liberia: Rt. Rev. Dr. Samuel D. Ferguson.
Mexico: Rt. Rev. Dr. Henry D. Aves.
Shanghai: Rt. Rev. Dr. Frederick R. Graves.
Tokyo: Rt. Rev. Dr. John McKim.

IMPORTANT NOTES

SUBSCRIBERS TO THE SPIRIT OF MISSIONS

IN order to give our subscribers efficient service, it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

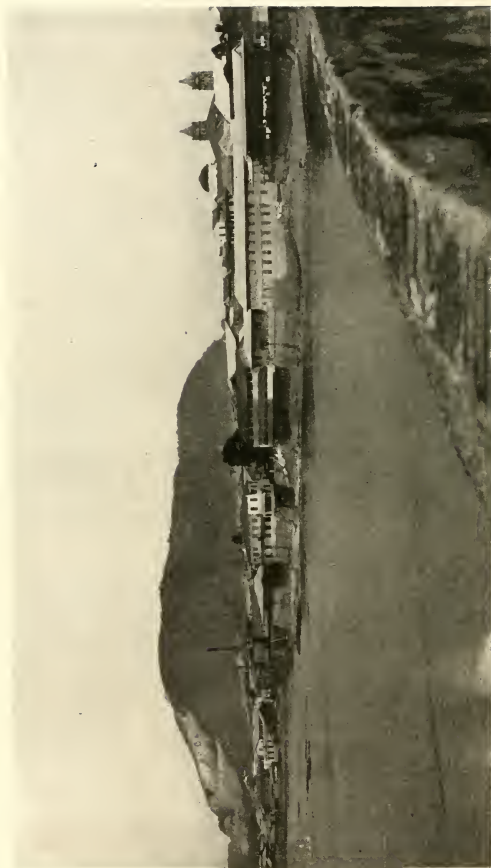
ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



WATER-FRONT AT PANAMA; ANCON HILL IN THE BACKGROUND
(See "*A Visitation of the Churches on the Isthmus of Panama*," page 543)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX August, 1915

No. 8

SHALL THE EMERGENCY CAMPAIGN BE ENTIRELY SUCCESSFUL?

The answer to this question lies with you. If every one who reads these words (and who has not already done so) were to give one day's income or its equivalent, the goal would be reached. Unless there is some such concerted action complete success is unlikely. This fund has not been padded or indirectly promoted. It has been built up by direct, sincere and whole-hearted giving on the part of many; if completed it must be done in the same way. The campaign will be continued until the full \$400,000 is secured. We now have \$265,000.

HAVE YOU DONE YOUR SHARE?

THE PROGRESS OF THE KINGDOM

SINCE January 1st, the efforts under way to raise \$500,000 for the enlargement and rebuilding of St.

St. Luke's International Hospital have widened tremendously, and throughout this

country strong committees are being formed to co-operate in the speedy fulfilment of the plan. In general, each city, organization or individual plans to provide for some definite part of the new institution. Boston and Chicago have already pledged at least \$10,000 each for wards of ten beds each, to be named the "Boston Ward" and the "Chicago Ward." A number of individuals have subscribed memorial or thank-offering beds of \$1,000 each. One woman has promised to

build, at a cost of \$6,500, one of the three nurses' homes needed, each of which will provide for twenty-five nurses. There is also a generous anonymous pledge of \$25,000 as the last gift of the first \$200,000 raised in the United States.

Many young people are taking an interest in the provision for the children's ward. Already a committee of girls in Philadelphia has assumed responsibility for \$10,000 out of the \$25,000 needed. The maternity ward is attracting the attention of many, who are surprised and shocked by the statement that in the whole city of Tokyo, with its 2,500,000 inhabitants, there are only thirty-five free beds for maternity cases. The free dispensary also, which treats 150 patients daily, and sometimes turns away an equal

number, is seeking an equipment of \$20,000, and will doubtless receive it.

Dr. Teusler should have assurance of at least \$250,000 from this country in order that he may begin definite work on the new building within the year. Already there has been subscribed in this country in cash and pledges a total of \$150,000, and considerably more is conditionally promised.

NO single enterprise undertaken by the Church has awakened a wider interest or secured more cordial co-operation

The Emergency Fund

than the effort to raise the \$400,000 Emergency Fund.

The progress of the campaign has been a surprise and a joy to its initiators. We recently received a letter setting forth certain plans for stimulating our Church life and generosity; the writer assured us that if these were followed "such heart-breaking efforts as the gathering of the present Emergency Fund would no longer be necessary." Gladly would we see the day when Christian stewardship was so fully recognized that the raising of special funds would no longer be necessary, but our correspondent is mistaken about the present campaign. It is not in any sense "heart-breaking." It has been suggestive and stimulating to the point of inspiration. There has been hard work, of course; but it has shown results. There has been little criticism, scarcely any complaint, but much loyal response and joyful giving. "For the first time," writes one, "the Church seems to have discovered the individual, and reached him with a concrete something which he can do." The raising of the Fund has had the effect of relating a large number of persons more closely to the missionary need, and in so doing it has been worth while, quite apart from its financial results.

The Status of the Fund

As we go to press the Fund has reached \$265,000.

It should be completed by Sept. 1st. This calls for an extra effort on the part of those who have not yet responded. The \$135,000 still unraised is absolutely essential to the real success of the campaign. While it is true that enough is in hand to make up the old deficit of former years, unless the balance is obtained, a new deficit, relating to this year's business, will thereby immediately be created. Let no one slacken his hand, or imagine that the work has been done without him, and therefore he need only congratulate those who had a share therein.

Individual offerings embrace only about five per cent. of the Church's communicants, and the parochial offerings less than twenty per cent. of the parishes. The means whereby the success may be reached are plainly within the Church. The question now is one of conveying information to those who are either ignorant or neglectful of the opportunity.

In this connection we might speak of a case that is not unique but came directly under our notice. Two communicants of a well-to-do parish asked the editor why he supposed their rector had not said a word about the Emergency Fund. They contended that their parish was able to do its share, and that the matter had been suggested to him, not only from headquarters but by individuals, yet he remained silent, contenting himself with the raising of the usual apportionment. Naturally the editor declined to "suppose," but he could not help echoing the question in his own mind, and accompanying it by another: What right has a rector to prevent his people from having their share in an enterprise in which so many have found a blessing by participating? By what token does he act as a non-conductor? Granted that he may not be

particularly keen about it himself; granted that he may feel the apportionment to be a sufficient amount to ask from his parish; still have not the parishioners a right to judge for themselves whether they have given enough to the Church's need? Have they not a right to *know* of an appeal like that of the Emergency Fund?

TRAVELERS in Europe usually complain of the well-nigh universal custom of "tipping." At all times an annoyance, it grows to be a serious burden and a menace to one's peace of mind.

The "Tipping" Habit

After having paid in full for all that has been received, the average human being fails to see why he should pay something more. The practice of giving these gratuities is probably on the increase, and in some instances has become an established custom, yet all agree that tipping is undesirable and often harmful.

Why then is it continued? Two reasons only can excuse it. First, that there are certain persons engaged in rendering service who would not receive proper recompense except in this way. Those who employ them do not properly pay them, but expect their patrons to do so. This is a pernicious financial situation. The second reason is no doubt a desire to conform to prevailing custom and do the good-natured thing. One does not like to be thought inconsiderate, ill-bred, or stingy. This, of course, means that the money is not given because one wishes to give. It is not really an expression of appreciation, but only a more or less compulsory act. From every point of view it is bad morals, and it ought not to be good manners. Of course, the greatest harm is done to the recipient, who so easily acquires an attitude of subservience and is constantly indulging in a sort of gamble on chances.

If tipping is ever to be abolished one must begin somewhere. Why not in the Church? Many other good things have begun there. But what, you ask, has "tipping" to do with the Church? Our vein of thought is suggested by a statement of Mr. George Innes, one of the leaders in the Laymen's Missionary Movement, who says that there was a time in his life when he gave to missions just as he did to the porter on the sleeping-car or the waiter in the hotel. He was merely "tipping." When he rode on his Pullman car or spent a night at a first-class hotel he realized that it was not respectable to fail to give a gratuity, notwithstanding the fact that he had already met in full every legal and moral obligation. For many years Mr. Innes gave regularly to the support of the local church of which he was a member, and thought he had thus discharged every obligation due to his Lord and Master. But he knew that there were other enterprises—parasites upon the body ecclesiastical, hangers-on in the outskirts of Church life, dependent for their existence upon some one's casual bounty. Therefore he was willing to go a little further, and give an extra trifle for the extension of the Kingdom. It was a gratuity, of course; but to do so was respectable, and probably the help was necessary. In company with other members of the Church he felt no sense of obligation and recognized no responsibility of stewardship. "Rather than be considered selfish and penurious," he says, "I tossed my Master a coin or a bill in much the same spirit that I gave a quarter to the boy who cleaned my shoes or the waiter who supplied my table."

Religious life, for Mr. Innes, was transformed when, with the coming of the Laymen's Missionary Movement, he understood the Christian point of view, and was prepared to say with William Carey, the cobbler-missionary to India, "My business is

to extend the Kingdom of God, but I make shoes to pay expenses."

Have any of you been "tipping," instead of giving for missions?

AMONG the debatable questions contained in Group V of the recent demands made by Japan upon China, was the right to preach and propagate religion in the latter country. Notwithstanding

**Japan's
Point
of View**

the fact that a decision on this group was postponed in order to arrive at a present agreement, the demands made therein have not been definitely withdrawn and are still to that extent under consideration. It is interesting therefore to have the Japanese point of view upon the right of preaching. Bishop Tucker of Kyoto sends us an editorial clipped from the *Japan Times*, a paper owned and edited by Japanese, under the caption, "Right of Preaching":

"That the Japanese alone should be denied in China the right of preaching which is enjoyed by all other nationalities of the West, is an unfairness which it is but natural for us to wish removed. This explains the heat and something of bitterness with which the failure of the Government to acquire the right is now being discussed. For all that is written on the subject, however, it is strange that little comes from the religious world. Essentially a religious question, practically nothing is said from a religious point of view, and men making the loudest cry are those who are least prompted by religious zeal. In principle, then, it may be most desirable that we are on equal footing with the other Powers in China in the right of religious propagandism, and there is fairly strong ground for demanding the right as elsewhere discussed; but that its acquisition is a matter of pressing necessity does not seem conclusive."

The editor then comments upon the fact that Buddhism is probably the religion which is chiefly in the minds of those who are demanding the right to preach in China, and he says, rather bluntly, that Buddhism, if it is "to become a socio-religious force of civilizing value, requires a most thorough reform." He also feels that the desire of Japanese Buddhists to preach in China probably arises from the impression "that Christian missionaries in China are there, in one way or another, to secure political and economic advantages for their countries." This, he rightly concludes, would be "the worst thing that could happen to Japan; for priests who serve other purposes than their spiritual mission cannot but be hypocrites, and hypocrites can never render any real good to anybody. . . . If China is persuaded to see the unfairness of denying to us what she grants to others, let us by all means secure the 'right of preaching,' but we see no necessity of pressing for it impatiently."

In commenting on this editorial, Bishop Tucker says: "Whatever one may think of Japan's recent demands on China, no Christian missionary can consistently oppose that clause which asks for freedom to send missionaries. We cannot deny to the Buddhists what we ask for ourselves, and certainly we cannot afford to let the impression get abroad that we are afraid to compete with them in missionary work."

There are few, if any, we believe, who will fail to agree with Bishop Tucker in the position which he takes. Whether or not, in the near or distant future, the demands of Group V are revived and pressed by Japan, we at least, so far as we are concerned, should be prepared to concede in advance that the right of a Japanese Buddhist to propagate his religion is identical with that of an American Christian.

THOSE who have been placed in posts of responsibility at the Church Missions House receive many

**"Supporting
the
Board"**

letters of kindly encouragement. Of course, not all are of this character, but there is a growing disposition on the part of the Church to trust its Board of Missions and to demonstrate that trust by assertions of loyal co-operation, as indicated by expressions such as "We shall continue, as in the past, loyally to support the Board." As a rule, of course, this means that the offerings of the congregation, both as individuals and as a collective unit, will be sought for by its official representatives, and that their gifts will help to reinforce the treasury. And this is well!

Far less frequently, but now and then, a priest or influential layman writes to say: "We cannot support the Board because of this or that policy"; or "We are disappointed and aggrieved, and must withdraw our support from the Board"; "The Board may look for no support from us in its enterprises." And all this is most unfortunate! It is disastrous alike to the well-being of the Church and of the congregation which assumes such an attitude.

Perhaps the real condition might be more clearly known if one or two considerations were kept in view. First, that the Board of Missions is an instrument in the hands of the Church, elected not only by the General Convention but by each separate Province. It has the most completely representative character which is possible under the conditions of our organization. It is not to be expected, nor perhaps to be desired, that such a Board should have unanimous opinions upon every subject. Almost any one of its acts is likely to be criticized by some one. Some of its acts might dissatisfy a considerable number. But the cure

for this is not by withdrawing "support" from the Board, but either by bringing a pressure upon its present constituency to modify their policy, or by bringing the ballot to bear upon that constituency at the proper time. This is the orderly, reasonable, American method. Without it progressive development is impossible. A parallel case would be the refusal of members of the community to bear their share in matters about which they held a minority opinion, or if, let us say, Republican States should decline to "support" a Democratic administration. The real redress lies, not along the line of boycott, but of the ballot.

A second, and far more important consideration, is that the giving or withdrawing of "support"—which, as we have stated, usually means financial contributions—will not really help or hurt the Board itself. It *does* seriously hurt or greatly help the Church's work, of which at any one time the Board is simply a temporary director. Boards and committees, presidents and secretaries pass and change, but the work remains. To give or withdraw "support" is to give or withhold it, not from the Board of Missions as such, but from Bishop Mann in Southern Florida, Bishop Weller in Fond du Lac, Bishop Rowe in Alaska, Bishop Brent in the Philippines, and every other one of the Church's generals in the field whose lives have been consecrated to her up-building.

Let us then change the phrase, both in our thinking and in our acting, and realize that what we really mean is the giving of our support to the Church's world-wide mission. Whether or not you can support the Board in any or all of its policies is a matter of relatively small importance. Whether you fail to support the Church in the great campaign she is carrying on to make a world more Christian is a consideration vital to yourself and to the Church of which you are a member.

THE SANCTUARY OF MISSIONS

MOVE to the fore!
You whom God hath made fit
for the fray,
Not yours to shrink as the feeble ones
may;
Not yours to parley and quibble and
shirk;
Ill for the world if ye do not God's
work!
Move to the fore!

Move to the fore!
God Himself waits, and must wait, till
you come.
Men are God's prophets, though ages
be dumb.
Halts the Christ-kingdom with con-
quest so near?
You are the cause, then—you at the
rear.

Move to the fore!



THANKSGIVINGS

WE than Thee—
For the loving faithfulness of
thy servant, Hachaliah Burt,
missionary among the Sioux. (Page
561.)

For the developing opportunities in
China and Japan. (Pages 548, 549 and
552.)

For friendships which unite us, by
opportunities of service, to weaker na-
tions. (Page 557.)

For the blessed influences exerted
upon many lives by the religious con-
ferences of the present summer.
(Pages 555-56.)

For the opportunity given the Church
of co-operating with the nation in a
great undertaking, by serving the
spiritual needs of the dwellers in the
Canal Zone. (Page 543.)



INTERCESSIONS

WE pray Thee—
That thy loving guidance may
be granted to our little band of
missionaries in Mexico; that the lives
and property of the members of our
native congregations may be protected;
that a way of peace and restoration may
be found for this distracted republic.
(Page 535.)

To rule the hearts and strengthen
the hands of all who carry the
Message of thy Son to the Indian
people of this land. (Pages 550 and
564.)

To grant to all those attending sum-
mer conferences that, having received
breadth of vision and stimulus of will,
they "may perceive and know what
things they ought to do, and also may
have grace and power faithfully to
fulfil the same."



PRAYERS

For the Individual

O GOD, Creator of all mankind,
Owner of all things, Author of
every good gift: Grant I beseech
thee that in the exercise of thy bound-
less mercy toward me, I may be im-
pelled to measure my alms, and use my
faculties of body, mind and soul ac-
cording to thy gifts; lest, in the exer-
cise of thy righteous judgment, thou
mayest be compelled to measure thy
gifts according to my alms and my
use of the powers with which thou hast
endowed me. And this I pray in the
name and for the sake of Jesus Christ,
my Saviour and my Lord. *Amen.*



For Indian Missions

Written by Bishop Hare.

O MOST merciful God, who hast
promised that all those who dwell
in the wilderness shall kneel be-
fore thy Son; Remember, we pray thee,
the Indian tribes of our land, and all
those who have gone to them in thy
Name. Guide and govern all those
who are put in civil or military author-
ity over them, that the people may lead
a quiet and peaceable life in all godli-
ness and honesty. Set up and
strengthen thy Church among them,
that they may all come to know thee,
the only true God, and Jesus Christ,
whom thou hast sent. Endue its min-
isters with heavenly love and wisdom,
and make them examples to the flock.
Hear us for the sake of thy Son, Jesus
Christ our Lord. *Amen.*

*The Quarterly Leaflet of intercession for missions used by the Church Prayer League
may be had by addressing Holy Cross House, West Park, Ulster County, N. Y.*

THE BELL OF THE CHAPEL IN SAN PEDRO MARTIR

By the Ven. A. H. Mellen

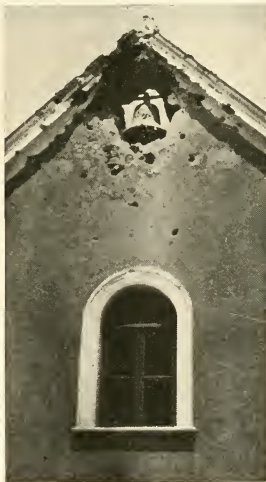
A little more than a year ago there appeared in these pages an article describing the blessing of a chapel bell in Mexico. Kind friends in the United States had presented it to be hung in the gable of the little country church at San Pedro Martir, near Mexico City, of whose congregation Archdeacon Mellen said: "Very few of them have any shoes to wear, even when they come to church, so how can they be expected to have watches and clocks? As a matter of fact, it has been the custom for many years to send some one around to let them know when it was church time." Therefore the little bell was hung in its place to the great joy of the simple congregation. Then followed wars and tumults, and again Archdeacon Mellen sends us a photograph of the chapel which we use on our cover this month, and which is a silent testimony to the ruthlessness of war.

FOR a long time it has been considered unsafe to go to the village of San Pedro Martir, but since my return to the city I have heard that some of our people were going out to prepare their fields and plant their corn. On the walk out over the rough mountain road one encounters sad sights of roofless houses and ruined homes, and the little village is very largely deserted as yet; for though some of our people are trying to plant corn, very few of them are living in their homes.

How well do I remember the ceremony of the benediction of this bell in the little chapel, and how it delighted the hearts of all the people in the congregation to have it in its place! But the poor defenceless bell, now hanging silent and full of shot-holes, is a sad and a true picture of the condition of a large part of our mission work in this troubled land.

When the chapel was rebuilt a few years ago by the self-sacrificing efforts of the people themselves, the work was so well done that comparatively small damage has been done to the building. The roof was then constructed in a solid brick arch from wall to wall, and going inside it is evident that some half-dozen rifle shots have been discharged against the ceiling, but not one of these has penetrated the bricks, and that can be easily repaired. It looks as if there had been an effort made to

desecrate the altar, for the cross is gone, and the altar somewhat broken, but this was built up of solid concrete,



GABLE OF THE CHAPEL AT SAN PEDRO MARTIR

This is a closer view of the picture shown on the cover and gives a better idea of the damage done by the bullets of the soldiers

and can also be repaired without difficulty. All of the glass in the building has been broken, the organ is gone, and eight of the benches are missing. Our faithful warden, Mr. Abraham Juarez, who lives close by the chapel, and whose father gave the land, has suffered more loss than any of the others, for his house is in ashes, and nearly everything he had has been destroyed or lost.

The Rev. Mr. Orihuela, who is seen in the picture on the cover standing beside one of the men of the congregation, is now living at the Hooker School, and is taking charge of the services in the mission parish in the city. Some of the members of the congregation of San Pedro Martir are living in the city and are under the care of the city mission, where Miss Whitaker has her neighborhood house

with free kindergarten, and from which she herself does much work among the poor, a blessing to the sick as well as to many who are in need of clothing and food. Three of the men who are communicants of the San Pedro Martir Mission are employed at the Hooker School, keeping up the grounds and cultivating the land, which makes the place very nearly self-supporting at the present time, and the work is a great blessing for the men and their families.

Let no one think while looking at the picture of this ruined bell that it represents the discouragement of the missionaries in Mexico; the faithfulness and courage of many of our people is simply fine, and if this bell can never sound again, there are other bells in the world, and a new one shall some day be hanging in its place.

IN MEMORIAM

FREDERICK CLEMENT COOPER

THE following resolutions were adopted by the faculty of St. John's University, Shanghai, of which Mr. Cooper had been for nearly twenty-one years an active and honored member.

WHEREAS, God, in His infinite wisdom and mercy, has called to a higher service our beloved friend and fellow worker,

FREDERICK CLEMENT COOPER;

WHEREAS, The deceased had for twenty years unselfishly and with ever-increasing devotion served the University by his wise council and loyal devotion; and

WHEREAS, By his kindly advice and true sympathy he has endeared himself to us and to the students and alumni of this institution, nearly all

of whom have been under his instruction; therefore, be it

Resolved, That we, the members of the Faculty of Arts and Science of St. John's University, hereby express our profound sense of bereavement at his loss, and deem it a privilege to bear our testimony to his lovable nature and sterling character; and, furthermore, be it

Resolved, That this expression of our high esteem for his work and character be entered upon the minutes and transmitted with our sincere sympathy to the bereaved family.

M. PENDERELL WALKER,
GEORGE NYE STEIGER,
JOHN A. ELY,

Committee.



THE UNFINISHED CHAPEL AT SANTA MARIA TLALMIMILOPAN

"HER MERCY" AMONG THE MOUNTAINS

By Claudine Whitaker

A FEW days before Whitsunday, Archdeacon Mellen, who had been making the rounds of our country missions, came back to Mexico City to tell me that the traveling seemed safe, and that as in these days of war there was no telling how long it might remain so, I had better seize the opportunity and start at once for a visit to our missions in the mountains. Together we took the train to the dingy little station of Dos Rios (Two Rivers) where, as the Archdeacon had arranged, two peons (laborers) awaited us with the horses. The road leads by picturesque windings straight up the mountain-side, passing through a diminutive village where the people stared, and the children, like shy, wild things, ran to hide at sight of us; then across a long, shadeless valley known as the Black Moors, where shepherds were feeding their flocks like David of old; through

a stretch of pine forest; and so up, up, up, into the very heart of the hills.

All along the road we kept meeting Indians bowed double beneath loads of pottery, charcoal or pulque, on their way to the city. Sometimes they were going with a donkey train, but always the man was carrying almost as much as the beast. Most of them saluted us in Otomi, and the women were dressed in the red and black or red and white-striped titisclé, distinctive of the Otomi women. The titisclé is a straight piece of flannel, striped always horizontally, and sewed to a broad band of white or of some color, which the Indian women wrap around them like a skirt, pleating it into folds in front—the color of the stripe and of the band denotes the tribe. The women also carried loads, or had their babies slung on their backs in their rebozos (shawls), while their hands were ever busy with their distaffs,

spinning ixtle, the fiber of the maguey plant.

Santa Maria Tlalmimilolpan is a little hamlet perched high on a mountain side, with the forest above it, and below the rolling plain dotted with little white churches, indicating the principal pueblos that lie half-hidden among the hills. A long lane of stiff, shiny-green maguey plants is the main street of the village. On either side are neat little patches of cornfield, each one hedged around with more magueyes, and between them run tiny narrow paths, also bordered with magueyes; while here and there little adobe houses with red-tiled roofs and a few lonely peach and choke-cherry trees break the expanse of spiny green leaves. At this little mission of ours in Santa Maria Tlalmimilolpan the people are almost all pure-blooded Otomi Indians, many of them not speaking Spanish—a kind, simple-hearted, hard-working people, with clean minds and vigorous bodies, in

sharp contrast to the poor, half-caste type that makes up the peon class in the cities. As we neared our lay-reader's house, my friend Poncho, aged seven, greeted us with a shout, and began to whirl madly round and round the yard. Mr. Andrade and his wife greeted us hospitably, and after dinner and a rest in the shade—for we had been four hours on the road and the sun was now intense—we went over to inspect the parish school. Here Mr. Andrade's sister, with infinite patience and infinite pains, is teaching thirty little Otomis the Lord's Prayer, the Creed, and Bible stories, along with the three R's. As only the older children know Spanish, and as the religious vocabulary of Otomi is limited, instruction must needs proceed slowly; but they are bright little things and are learning well.

At night, the Archdeacon was allotted a sleeping apartment in company with a family of young ducks, a few hens and a turkey, while I shared a bed with the daughter of the house and three cats, with a white rabbit and some pigeons in their respective corners of the room. Early in the morning, the indefatigable Archdeacon went on to Toluca to spend Whitsunday, having held a communion service in Santa Maria on Ascension Day, and left me to visit the congregation with Mrs. Andrade.

The little adobe houses looked near enough together, but we had to do so much climbing to get from one to the other, that though we scrambled up and down hills, through ravines and across cornfields as fast as we could, it was high noon before we had visited more than six families. The heat was breathless, and the dry, red dust turned one's skin to parchment. For months there had been no rain, and the drought had made the young corn look like onion tops. The horses and pigs had a lean and hungry look, having nothing to eat but corn husks and



MY FRIEND PONCHO STANDING BEFORE
A MAGUEY PLANT



THE HOUSE OF MR. ANDRADE, WHERE WE PASSED THE NIGHT

maguery leaves. The people, however, were not yet in such straits as the famishing mobs we had left in the city, or even in some of the other pueblos, where the people are digging the roots out of the ground to eat. Only if the drought continued and the young corn died would there indeed be famine.

Fortunately, the magueyes—these huge, spike-leaved plants from which pulque is derived—seem to thrive through anything; for pulque is the chief means of livelihood among the country people. Just before the plant flowers, a round, deep hole is cut in the trunk of the plant, and the sweet, white sap is extracted. The *tlachiquero* (pulque-gatherer) has a long gourd, known as an *acocote*, with a large hole cut in one end of it and a small hole in the other. He thrusts the large end of his gourd into the plant, applies his lips to the small hole, and sucks the juice up into the gourd; whereupon he empties the gourd into his jar and proceeds to suck up more gourdfuls, until the juice is exhausted. He then carefully scrapes out the heart of the plant with a flat spoon,

that the fibrous pulp may not impede the gathering of more sap, covers the opening with a stone, and leaves it till the next morning, when the cup-like hole will be full of sap again. A maguey plant yields about two quarts of sap daily for three months, and then a quart daily for another two or three months, this being the sap which ordinarily would have gone into the



Making tortillas for our breakfast

flower. The flower is a big yellow or white cluster at the end of a spike six feet long. The fermented aguamiel (honey water), as the sap is called, becomes the sweetish-sour foamy liquid known as pulque, and is then sent to the City for the glorious inebriation of soldiers and civilians. It takes a maguey about ten years to flower, and then, of course, it can be used only once; but they are grown in such abundance that the production of pulque is one of Mexico's most thriving industries. The tough fiber of the maguey is woven into coarse cloth, and the fleshy part of the trunk roasted, makes a delicious sweet, much like sugar cane, called mescal. The leaves go to feed the pigs, and paper is sometimes made from the pulp.

It must be remarked that pulque itself is by no means an unmixed evil. In the cities, where it is adulterated with cheap whiskies, it results in much vice, but in the mountains the people

drink it instead of water, and it is said to be very healthful. In Santa Maria, all the water has to be brought up from the foot of the mountain in huge earthenware jars on the backs of the Indian women, who sell two jars for three cents. Where a day-laborer's wage is thirty cents, three cents is not so ridiculous a price as it sounds.

Out of their poverty, our little congregation, by dint of much saving and scraping, has bought a piece of land and started to build a chapel. The men made the adobes, and our lay-reader, Mr. Andrade, himself went up into the forest, cut the timbers, and hauled them down the mountain-side. What with war, pestilence, and famine, however, the people could no longer afford to give their pennies, or even their day's work for nothing. The little chapel had, therefore, to be abandoned half-finished. The services are at present being held in a tiny adobe room with a mud floor, with no altar but a plain table adorned with a row of flowers in tumblers. I must confess that as I listened to Mr. Andrade reading Morning Prayer on Whitsunday morning, and the hearty responses and singing of the little congregation, I marveled at their devotion and faithfulness; and asked myself if, after a hard day in the fields or chopping wood on the mountain-side, I should be invited to attend service in such a chapel, I should find it a quickening of interior devotion. After service, I gathered the people together and told them that the Arch-deacon and I were going to see if some of our friends at home would not help us finish that chapel. The women all agreed delightedly to making the linens and vestments if I would show them how and bring them materials from the city. I am sure that if you could have seen their pleasure at the prospect of having a real chapel, you would do a great deal before disappointing them.



THE MOTHER'S BURDEN IN MEXICO

This woman is a sister of one of our Hooker School girls



THE CONGREGATION AT SANTA MARIA TLALMIMILPAN

Sunday afternoon the clouds suddenly looked like rain, but being anxious to lose none of the time that I had planned to spend at Mimiapan, I started off with a boy to show me the way, thinking that by riding fast we could reach the other pueblo before the storm would break, in case it did. The drought had lasted so long that it was very possible the clouds would pass over again. My friend Poncho accompanied me partly up the road, and before leaving him I stood him up against a maguety and photographed him. I am sending his picture so that you may know him, too. We had been riding about half an hour and had left the last house behind, when the rain that we had prayed for descended, with thunder and lightning, and hail-stones like fat peas. I reached for the red and blue blanket which is my traveling companion—for the nights in those altitudes are cold—but before I could untie it I was soaked to the skin as if I had fallen in the river. In ten minutes the dry creek-bottoms were rush-

ing torrents and the road thick, sticky, red mud.

We had taken a short cut which led along a trail so steep that the horses almost stood on their heads to go downhill, and on their tails to go up. In the middle of a ford my horse went down on both knees, splashing me from head to foot, though I was already so wet that a little more made no difference. Where before I had been scorched with heat, my hands were now purple with cold, and I was so numb in my dripping clothes that, swathed as I was in my blanket, I wondered how I could ever jump in case my horse should slip with four feet instead of two. But the sure-footed little beasts had no further mishap, and my guide was possessed of a sense of humor, so that we arrived in merry mood and having rather enjoyed our bath.

It was dusk when we finally rode into Mimiapan, looking like the bedraggled tail-end of a circus procession: the horses with hanging heads and disconsolate even to their tails,

the boy a bit shivery in his thin white cotton garments, and I, in the gaudy splendor of my red and blue blanket, bringing up a magnificent rear. Unfortunately, Mexican ladies are not of an American build, and the skirt which was lent me came slightly below my knees, giving me a ballet-dancer effect totally out of keeping with a missionary calling. By morning, however, my own clothes were dry, and I spent the morning in Mr. Romero's school.

Mr. Romero is our deacon. He has had such success with our little church school that the children have little by little come over to us and the government school has closed. Our school was built by Don Francisco, in whose house I was staying, and who is the head man of the village and a strong Church member. Here also there is a chapel begun, and left unfinished because of the hard times. My host's daughter, Raquel, went with me to visit the people. This is a more prosperous village than Santa Maria Tlalmimilopan, being less isolated and nearer the big haciendas; and has the advantage of having running water in the town. Yet even here, though the deep pine forests seemed so peaceful and the big overhanging hills so sheltering, the hard times are pinching, and the men told me of corn riots in the other pueblos.

At night, when it had grown cold, we gathered in the cosy kitchen, with the pitch-pine torch casting deep shadows into the corners, and the fire glowing redly in the middle of the mud floor, and there, amid the pleasant clap-clapping of the women's hands as they thinned out their tortillas (a sort of griddle-cake made of corn flour), we talked many things over together. The men sat on benches around the wall in their big peaked hats and wrapped warmly in their serapes (a short woolen blanket with an opening for the head cut in

the middle, which the men wear over their shoulders). We could hear a fiddle a bit down the road, where a dance was evidently in progress. The Zapatista captain of the guard did me the honor of asking me to dance with him, and politely apologized when I explained that ladies religious did not dance, in spite of occasional rainy-day costumes. Then old Trinidad, Don Francisco's shepherd, came and sat beside me, and expatiated on the superiorities of sheep to every other animal, and asked "My Mercy," in the quaint phraseology of the old-time dons, to do him the favor of going with him in the morning to see his sheep.

Accordingly, at sunrise the next morning, Her Mercy, Old Trinidad and the sheep started off to the hills together. It was beautiful to see how this sweet-faced, gentle old man loved the hills, and every bird and tree and flower and shrub on them. He had been born and bred in them, and knew them as if they were animate things. "Do you see those clouds?" said Trinidad. "They mean rain—the holy little water (*la sant aguila*, using the affectionate Spanish diminutive), the blessed little water. What could we do without her?" I told him that once a saint had called the water our little sister, and Trinidad approved instantly. I am sure that if St. Francis had known Trinidad he would have loved him greatly.

We had gone a long way before I realized that we had been walking three hours and that it would take me another three hours to get back; so I watched Trinidad out of sight and walked back alone. Trinidad must be over 70, yet every day, rain or shine, he is out from sunrise to sunset with his sheep, taking with him only a little bundle of cold tortillas to eat at mid-day, minding neither heat nor cold nor storm, and thinking his life quite the happiest in the world.

It is no wonder Trinidad loved

these hills—these wondrously beautiful hills and deserts that are so like the country of our Lord. I wondered how many, many times He must have walked over just such hills as these; and come by Himself into high mountains such as these to pray; and walked through the cornfields, plucking the raw grain. And here, as in His own country, "The harvest truly is plenteous, but the laborers are few!"

It is imperative that we have more workers, especially more priests! Those of us who have worked in Mexico feel strongly that the religious conditions in this country fully justify our Church's being here. Again, our Church came to Mexico only after she had been asked to do so. And again, the responsibility for the wisdom or unwisdom of having answered that call is not ours: the Church is already here. The fact remains that we are to-day spiritually responsible for congregations whose members do not and never have wanted sectarianism, and yet are hopelessly estranged from Roman Christianity as one sees it here. Moreover, here in Santa

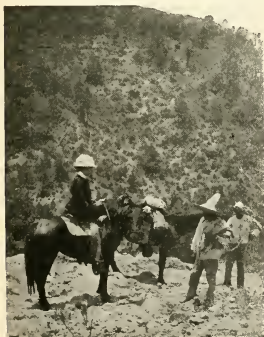
Maria Tlalnimilolpan, the village is practically dependent upon us for spiritual care. The Methodists have no work here, and the Roman church is falling to pieces through disuse.

Yet is it not the height of hypocrisy to talk about the negligences of others when we ourselves are leaving our people practically without sacramental life from one year's end to another, all for lack of priests? And is it not passing strange that we, who pray so fervently for the entrance of the Church to other lands, cannot give of ourselves more generously where we are asked to come? We have no end of little missions here which are suffering for lack of workers. Arch-deacon Mellen is unsparing of himself and unflagging in his zeal, yet even his mighty pedestrian powers cannot enable him to get to all our missions at the same time.

WORD has been received at the Church Missions House of the death on May 21st of Professor Tamura, the Principal of the Girls' High School of the City of Peace, formerly known as St. Agnes' School, Kyoto, after an illness of only twenty-four hours. Bishop Tucker says of him: "He was a faithful worker and a consistent Christian, absolutely honest, and untiring in his efforts to promote the welfare of the school."

The Board has adopted the following resolution in appreciation of Mr. Tamura:

"Resolved, That the Board of Missions learned with profound regret of the loss sustained by St. Agnes' School, Kyoto, the District of Kyoto, and the Church in Japan, through the death of Mr. H. Tamura, Principal of St. Agnes' School. The Board is grateful for his long-continued and efficient service, and congratulates the Church in Japan that it has been able to make to the work of Christian education such a valuable contribution."



"HER MERCY" MOUNTED FOR THE JOURNEY



EXTERIOR AND INTERIOR OF CHRIST CHURCH, COLON

A VISITATION OF THE CHURCHES ON THE ISTHMUS OF PANAMA

By The Rt. Rev. Albion W. Knight, D.D.

CONDITIONS on the Isthmus have settled to the point where it is possible to form some idea of what will need attention in the future. Many of the missions which existed during the active construction period, when it was almost one continuous village from the Atlantic to the Pacific, have disappeared with the letting in of the water. Some of our largest and most active mission stations are now beneath the water, and ships sail over localities where church edifices stood. The policy of concentration at the ends of the canal brought forth orders to close missions and remove buildings, and as the lands upon which these buildings stood were occupied only on sufferance, no other alternative remained.

Among the buildings ordered removed were those at Gatun, Gorgona, Bas Obispo, Las Cascadas, Empire, Culebra, Pedro Miguel and Mt. Hope, and these have been all removed or sold at a great sacrifice. Las Cascadas, Empire and Culebra were given over to the army as garrisons, as these three villages were not flooded; but all civilians were removed excepting such as were necessary for the domestic service of the army officers. Two new towns were established at the Pacific end, Balboa and La Boca, the former for the administrative officers of the Canal and Zone Government, the latter for the negro laborers. These two towns are model villages, well laid out, and have every modern improvement. It would seem, therefore, that the Church's permanent work was to be confined to the cities of Panama, Colon, and the American towns of Ancon, Balboa and La Boca. •

With this understanding, we began

to concentrate on these points, but it was soon found that a number of laborers were required to operate the locks, so small settlements of West Indian negroes were allowed to remain at Gatun and Paraiso. The army people have their own chaplains, and it happens that not one of the three chaplains assigned to the Isthmus at present is of our Church; but as by far the majority of the West Indian negroes are of the English Church, it became necessary to maintain services for them. At the request of the commanding officer at Empire services have been resumed. As our buildings had been removed or sold we had no place of our own in which



THE HOSPITAL CHAPEL, ANCON

to conduct these services. A suitable building, however, has been provided by the army authorities at Empire, which is sufficiently near to Los Cascadas and Culebra to meet the needs of the colored people. It is interesting to note that Col. Morton ordered a census taken of the negroes employed by the army and it was found that fully eighty per cent. were attached to the Episcopal Church, and almost all asked for the services of that Church, if only one were to be permitted to occupy the field. This order has been issued, and we alone maintain services for these people.

The chapel at Paraiso was not ordered removed, and was the only one we had left in the Zone. Here services have been regularly maintained for the negroes. At the Gatun Locks the authorities have assigned a building to us for services. These actions are a tacit recognition of the help the Church has been to the authorities during the construction of the canal; for the West Indian negro is not content to remain where he cannot have the services of his Church. For the thousands who were engaged in the canal construction, we have the infinite satisfaction of knowing that we were able to give religious privileges during the whole period of work.

Having noted these conditions on the "Line," a clearer conception of the whole can be obtained if something is said of each permanent work separately.

COLON—Christ Church, Colon, is the oldest work we have on the Isthmus. This beautiful stone church was erected in 1864, at a cost of \$75,000, and was consecrated by Bishop Alonzo Potter of Pennsylvania in June, 1865. It had a varied and interesting history, having been used as hospital and barracks in revolutionary days, and having been passed to the English Church and then back to us when we began the canal operations. It is situated on the beach

just across the street from the beautiful new Washington Hotel recently erected by our government. The rector of the church is the Rev. Edward J. Cooper, who was also chaplain of the Colon Hospital up to the time that it was closed. Mr. Cooper is in the eighth year of his service on the Isthmus. By virtue of his long service in connection with the canal he has received the Roosevelt medal, two bars, and full membership in the Society of the Chagres. With the reduction of the canal force he was named as honorary chaplain without pay; but with certain privileges. His congregation is mostly colored; but this church maintains the distinction of being the only one on the Isthmus in which the whites and blacks have worshiped together. At my recent visit a class of forty-eight was confirmed.

PANAMA—At my recent visit I found a great change had taken place. Last year we worshiped in old St. Paul's, a wooden structure on a concrete foundation. This church had been taken over from the English with the transfer of the canal. There was a debt on the building, and the building itself was in every way unadapted to its purposes. Besides it was positively dangerous, and I never held a visitation without fear of its falling in on the enormous congregations which tried to crowd in. It occupied a lot, however, valuable for commercial purposes, but poorly situated for church purposes. Its location permitted an advantageous sale, and out of the proceeds a new church of reinforced concrete was erected on a lot far better located for the purposes of a church.

On Friday evening, June 25th, I visited the new church for confirmation. The new building has a seating capacity of over seven hundred, and there was not room for the enormous crowds desiring to enter. The rector, the Rev. H. R. Carson, presented a



THE NEW ST. PAUL'S CHURCH, PANAMA

Bishop Knight remarks that the photographs give an entirely inadequate idea of this commodious and comfortable structure, built especially to meet the needs of the tropics

class of seventy-three for confirmation. The congregation of St. Paul's is made up of West Indian negroes residing in the City of Panama, and they were made happy when on Sunday, June 27th, I consecrated the church, the title being duly vested in the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and the church being declared free of any debt or encumbrance. The building is large, airy, conveniently arranged, and in every way adapted to a tropical climate. The pictures do not give an adequate idea of its good proportions.

On Friday, July 2nd, in this church I ordained Arthur F. Nightengale to the diaconate. Nightengale graduated from the Payne Divinity School of the class of 1915, and proceeded to the Isthmus for his ordination. He has been assigned to duty as assistant to the Rev. Mr. Carson.

ANCON—The old American town has connection by trolley and auto-

bus systems with the new American town of Balboa. Both of these towns lie on the sides of Ancon Hill. As the distances are short, and as St. Luke's Chapel, in the hospital grounds, has always been under our care, we did not deem it advisable to attempt a building at Balboa. The Rev. Mr. Carson is chaplain at the Ancon Hospital, and he maintains here regular services for the American residents living at this end of the canal. The first Saturday evening of my visit the men's club of St. Luke's extended to me a complimentary dinner at the University Club in Panama. Mr. Willing Spencer of Philadelphia, Secretary of the American Legation, presided. The American minister, the acting governor of the Canal Zone, and other officials attended, besides a number from all departments of the canal and the army. Covers were laid for fifty. I gratefully acknowledge the spirit leading up to this dinner, and the



ST. PETER'S-BY-THE-SEA, LA BOCA, CANAL ZONE

This church and rectory were removed from Gatun, where they served a useful purpose among the thousands gathered there during the building of the canal

many and gracious social courtesies extended to me during my stay on the Isthmus.

LA BOCA—This new, model town for laborers on the canal occupies a delightful and cool situation adjoining Balboa. Only colored employees of the canal are permitted to reside in the town. It was built in the short period of one year, and has a population of about 4,000. A lot was assigned to our Church, and the buildings located at Gatun were taken down and re-erected at La Boca. This work was done for us by the government at a cost of \$3,300 and the buildings were put in better shape than when first built. This gives us a comfortable rectory and a large, airy church. It should be noted that this rectory is the only one we own on the Isthmus. The Rev. J. T. Mulcare, who for so long was stationed at Culebra, was removed to La Boca,

when the Culebra work was closed. The church was not consecrated on my last visit, as the cost of removal was somewhat beyond my expectations, so that there is a small debt remaining. We were the first to occupy the ground at La Boca and the major part of the population are our adherents. The name selected for the new parish is St. Peter's-by-the-Sea. Sunday afternoon, June 27th, I visited the church and confirmed a class of forty-five, presented by Mr. Mulcare. In addition to La Boca, Mr. Mulcare has charge of St. Barnabas, the new mission for the colored people at Empire.

PALO SECO—Holy Comforter Mission among the lepers is under the charge of the Rev. Mr. Carson, who has maintained services for one year, and here he presented a class of three for confirmation. The chapel building is the property of our govern-



MISSION OF THE HOLY COMFORTER, PALO SECO

This is a leper colony; the little chapel appears in the centre of the foreground

ment, but is placed at the use of Mr. Carson. It should be noted that Mr. Carson, with the assistance of one catechist, has maintained regular services at St. Paul's, Panama, St. Luke's, Ancon, Holy Comforter, Palo Seco, besides all the duties involved as chaplain of the great Ancon Hospital. Mr. Nightengale, just ordained deacon, has been assigned to assist him, and to extend their labors they have added Gatun and Paraiso to their field.

SUMMARY—During my visitation, I ordained one deacon, consecrated one church, and confirmed 169 persons. We have nine missions now in the Isthmus, most of which are likely to remain as permanencies. We have resident three priests and one deacon. The American work is liable to fluctuate as employees come and go with the army and canal work; but the negro element will probably prove more stable, for those who receive employment are satisfied, and are far better provided for than they are in their native islands.

THE seventy children of the Sunday-school of St. Andrew's Church, Kokomo, Ind., sent as their Easter Offering \$76.70. The rector in remitting it says: "How did seventy pupils do it, you ask? First, by prayer—and then work. These children are from factory families, none of which are wealthy, and some receiving only a very small income. But little tots of the primary class told me proudly that they had washed floors, dusted and gone on errands to raise money for missions. Others saved their usual penny or two from their father at the end of each week. I had boys carrying dinners to the factories. One class of girls sold groceries on a commission and one served as a nurse-girl. What might we not expect from such energy and devotion for God's work? Our motto was 'Not for ourselves alone, but for others.' We are thankful and happy to more than pay our apportionment, and we send our offering in grateful acknowledgment of God's blessings to us."



OUR NEW PROPERTY IN TAITSANG SEEN FROM THE CANAL

A NEW VANTAGE-POINT IN CHINA

By Bishop Graves

I AM glad to inform you that we have succeeded in getting a piece of land of about half an acre with two houses on it in Taitsang for approximately \$1,000 Mexican. Three hundred dollars of this comes from a fund which Mr. McRae has been raising for some years, and to which the people themselves have been contributing. The balance, \$700 Mexican, I propose to pay off, charging it to rents account, as that account will bear it.

For years we have been trying to get a suitable place within the city and have never been able to do so. The chance to secure this site came very suddenly because the owner was obliged to sell for cash. The Mission by this purchase has secured all the land that it will need at Taitsang. The

buildings on the land cost more than the amount we have paid for land and buildings together, and will not only furnish quarters for our catechist and a clergyman, when we are free to send one there, but room for a chapel. Later, as the number of converts grows, there is vacant land to put up a church large enough for their needs. The Board has been steadily paying rent at Taitsang for at least twenty years, and will henceforth be spared that expense. The business was done through the Rev. Z. S. Sung, who managed it to my complete satisfaction. Owing to the suddenness of the offer, which had to be taken advantage of at once or not at all, it was impossible to send any word to the Board in advance, and I was forced

to go ahead. In view of the fact that one-third of the purchase was in hand here, and that the remainder will gradually be made up from rents account, and that the Board thereafter will be

free from paying rent in that station, I shall hope that they will consider that the matter has been to their advantage and also to the advancement of our work here.

NOTES ON ST. LUKE'S, TOKYO, JAPAN

THE new St. Luke's Hospital in Tokyo will have an immense educational influence. It will serve the West as well as the East because it will provide an opportunity for doctors from the West to study the diseases of the East and thus to help safeguard the health of the West.

* * *

A prominent Japanese, speaking at a luncheon given to Admiral Uriu, who is on his way to represent Japan at the Panama-Pacific Exposition, referred to St. Luke's Hospital, Tokyo, and said that although his countrymen were always glad to receive and listen to peace-speakers from America, they were much more interested in practical demonstration, and to his mind this plan for an International Hospital with a foreign and Japanese staff, presented one of the best methods of drawing together the peoples of the two nations, and that as an example of practical Christianity it was just what the Japanese believe in.

* * *

A study of the map of the world will show that Tokyo is the logical geographical centre for a first-class hospital for the care and treatment of foreigners. There is one such institution at Manila and another at Honolulu, but nothing nearer for all foreigners in the Orient. For the increasing number of world tourists, St. Luke's International Hospital will serve as a connecting link on the line which stretches from Colombo to Panama.

In an editorial article upon St. Luke's Hospital, Tokyo, *The Japan Advertiser* speaks of plans for enlargement as "no longer an idea in one man's brain, but on the way to be a big, practical reality." *The Advertiser* sees an unusual opportunity for the hospital arising out of the war. Until now Germany has been the Mecca of the Japanese medical student. "That can hardly be possible in future. The Japanese doctors of to-morrow will have to go to England or America for their training. The universities of both these countries are open to them. A hospital with English-speaking doctors will form an excellent link for men who wish to go to England or America for their post-graduate studies. And since the international point of view is never very far from any subject discussed in Japan, it may be pointed out that the International Hospital will be a 'friction remover.' It will be the joint creation of Japan, America and Europe. Within its radius animosities will be alleviated and prejudices extirpated. That old bogey-man who is known on one side of the Pacific as the Yellow Peril and on the other as Race Prejudice can have no place in an institution where men of both races work together for the relief of pain and the advancement of knowledge."

ONE thousand cities in China have been demanding the organization of Young Men's Christian Associations, but there are not trained men to be had to organize them.

PAUL YELLOW-BEAR AND HIS PEOPLE

At the meeting of the Woman's Auxiliary in connection with the recent annual convocation of North Dakota, an address was made by an educated Indian woman, Mrs. Byron Wilde, from Fort Berthold, telling of the struggle of the Church's mission among her people. "The effect," says an eye-witness, "was remarkable. She is much more of an Indian than this picture would lead you to suppose, her eyes and skin being typical. She is also a woman of wonderful personality—a personality which gives her words great power and pathos as she speaks; they lose much when transcribed on paper. I do not think there was a dry eye in the hall when she spoke for 'this smallest and weakest of God's flocks in North Dakota' and wished her white sisters Godspeed in their work."



IT is a great ordeal for me, from a heathen country, to try to relate anything to such intelligent and brilliant hearers. But when God bids us to duty, we

can only try and do the best we can!

On the Fort Berthold Reservation, the Congregational Church first started the missionary work there. Over twenty years ago, the Roman Catholic Church began its work there; while that of our Church was begun only sixteen or seventeen years ago.

And strange as it may seem, this bit of missionary work was given a start by our neighboring tribe, the Sioux! The Sioux are more nomadic than our Fort Berthold Indians and often travel through our country, en route for Montana to visit friends.

It was from such a party led by a Sioux lay-reader, White Eagle, who after putting up his tent, invited our people, who live on the south side of the Missouri, to come for a little social time and to a religious meeting afterwards.

At the end of the meeting, White Eagle asked his hearers if they would not like to join the Episcopal Church. A number of them said they would.

On his return from Montana, White Eagle camped again in our district, and again extended an invita-

tion to our people to attend a meeting, at the close of which he pleaded for more to join the Episcopal Church. And more responded to the call. Paul Yellow-bear was one of this number.

Every one was amazed and surprised at the conversion of Yellow-bear. He had always belonged to the most conservative class of our people, who oppose everything which seems like submission to civilization and white man's religion. Paul Yellow-bear was especially active in this feeling and opposition to the Christian Church. He would jest and make light of God's Church and of God's workers. Indeed, he had even blasphemed God's holy temple.

But when from beside the campfire of the lowly meeting-place his eyes were opened to the truth and his heart to receive the warmth of God's love, just so soon he turned and went forth, telling of the "glad tidings"!

Since, he has worked with the same untiring force and energy for the new ways of life, for God and His Church, and just as hard as he did when he fought against it!

When Bishop Mann came to confirm Yellow-bear, he named him Paul, for the reason that his life and character were so like that of St. Paul.

Bishop Mann confirmed and established the first flock of the Episcopal Church on our reservation. We formed a guild, the mission prospered, and all went well with us. From the sale of the women's needlework, like moccasins, patch-quilts, etc., we

created a fund to meet the needs and demands of the mission. We drew from this fund for use at Christmas, for the Christmas tree, for the children and other church purposes.

Our services were held at different houses, but usually at the home of our first lay-reader, Strieby Horn, a returned student. Two or three years later, we began to feel in need of a regular meeting-place. The neighbors were very kind, and assisted in cutting logs, and a log chapel was erected, on a government school section, for which the agent or superintendent had kindly given us a permission.

It seemed we were really and thoroughly established. Meetings were held every Sunday. Thanksgiving, Christmas and Easter celebrations were held and we all were happy!

Not many years of this happiness, however, passed by, when a wave of disaster came upon all our community, which did damage to all of the church work. This unfortunate disaster was brought about by the rise of a young prophetess, who had visions and claimed communications directly from God. She claimed instruction from God to discourage Christianity, and instead encourage Indians to keep to the old Indian customs, and follow the forms of the heathen worship.

This brought about almost a complete destruction of our good start. The little flock of fifteen communicants, almost to a man, was driven back into darkness and barbarism, from the threats and forecast of the future, by this prophetess!

Strieby Horn, our first lay-reader, and his wife were the last of our flock to yield to the wicked delusions of the young woman. She predicted the premature death of their only child, a daughter, if they maintained their stubborn stand and did not withdraw from the Church. This proved more than they could bear, and so succumbed!

For Paul Yellow-bear was predicted also premature death, from a stroke of lightning. He was willing to meet the premature death if it had to come, but he would meet it with the holy robe of Christianity about him, he affirmed. Yellowbear was also rebuked and ridiculed, but like St. Paul, for whom he was named, he stood strong and unmoved!

However, he changed his place of residence from the south side of the Missouri and came over to the north side to live, where he and his family might gather with other Christian people, to hear the word of God.

The next year Paul Yellow-bear determined to tear down and bring over the Missouri our log chapel. With the aid of some of the other Christian people this was done. With the help again from the Christian brethren, the log chapel was put up again.

The remnant of our flock was then provided a lay-reader, Paul Yellow-bear being assigned for this work; of whose services I cannot speak too highly. He is very bright, and a natural orator. He speaks well and holds the interest. He has learned to read the Dakota Bible, but gives the instruction in our own language, the Arickara.

Ours has been a hard, discouraging struggle for a mere Christian existence. Nevertheless, the church has lived, and in spite of the hardships it has taken on a new life and growth.

From a little remnant of the first flock, it has grown to the number of thirty adult members, with eleven children. This fills us with new encouragement, inspiration, and aspiration.

We are now aspiring for a new and more civilized quarters for our place of worship, and an organ for the new chapel.

We are doing what we can to help ourselves to raise funds for these purposes. Most of our people have very limited means, many living from hand to mouth (largely owing to having to

live under the government system), so it is not an easy matter to raise money from among our people. However, beside each making some individual donation as one may have it to give, we have had basket-socials, at which time we not only have sold lunch boxes or baskets but have sold ice cream, lemonade and cake.

This spring the men thought of a novel way of raising money. After selecting the field and the day, each man came with a team, plowed, harrowed and planted seven and one-half acres of wheat. This may not seem much in comparison with large farm scale work of North Dakota, but it was all their pony-power was equal and the men had time to spare from their own farm work.

Our Bishop Tyler has been a source of great help and encouragement to us. He has been able to see our need and has done his part in trying to do what he can to assist us.

And I want to thank you, each and every one here, who has contributed to this cause, and to this part of God's work, and your work too, way off

there on Fort Berthold Reservation.

We cannot report great achievements and accomplishments; we are perhaps the smallest and weakest of all God's flocks in North Dakota; still we are endeavoring to keep His spirit alive within us.

So to you, white sisters, beset with every environment for all encouragement toward the high Christian ideals and life, for a large work and great usefulness for God and His Church, I bid you Godspeed!

And as we leave this blessed convocation gathering, and the heavenly host of friends, let us sing the words of Fannie Crosby, who, though blind, did so much to create love in the hearts of people for God, and stirred them to the earnest desire of doing His duty.

"To the work, to the work, we are servants of God.

Let us follow the path that our Master has trod.

With the balm of His spirit our strength to renew,

Let us do with our might what our hands find to do."

IS CHRISTIAN EDUCATION IN CHINA WORTH WHILE?

By the Rev. Arthur M. Sherman

IN answering this question, it is interesting and illuminating to get the point of view of Chinese educators. There appeared in the *Chinese Recorder* for March three articles on educational problems in China, by three Chinese gentlemen in responsible positions in their native land. They are indicative of the point of view of many in China, and of the desires and plans of the people.

Who are the men who thus speak?

Mr. David Z. T. Yui, M.A. (Harvard), is the son of one of our Chinese clergy. He is the Executive Secretary of the Information Committee of the Educational Association of Kiangsu Province, and is also Executive Secretary of the Lecture Department of the National Chinese Young Men's Christian Association.

Mr. Fong F. Sec is the English editor of the Commercial Press in Shanghai. This is the most prominent publishing house in China, and

issues a large number of the books used in Government schools.

Dr. Ping Wen Kuo, Ph.D. (Columbia), is the Dean of the new Government Teachers' College at Nanking. He is also vice-president of the East China Educational Association.

In their remarks, these gentlemen show us that mission schools have won for themselves in China a recognized and important place.

Mr. Sec says: "The present educational situation has everything in favor of the mission schools, which are exerting an immense influence in molding the young lives of the country. There are no better schools and colleges in the land than the Christian schools and colleges. They are superior to others, especially in their good discipline and influence upon the character of the students. The fact that more and more educational experts are being sent out for the work has not a little to do with the strong position that missionary institutions occupy to-day.

"However much the Government and gentry may feel it to be their duty to give the people a common education, lack of funds is crippling the existing institutions. This embarrassment of the Government institutions presents a magnificent opportunity to the mission schools. Everywhere the mission schools are crowded to overflowing, while those supported by the Government are marking time or languishing. It is well that missionary educators have been the first ones to recognize the situation, and are succeeding in getting the Home Boards to put up better buildings, put in better equipments, and send out better-trained men and women to do educational work. The influence that the mission schools wield over young China is great.

"In his recent mandates pointing out the necessity for spreading public education, President Yuan attributed the unrest of the country to lack of

moral restraint and urged that greater attention be paid to the moral training of our people in our schools. In his recent order to the schools and textbook publishers, giving instruction that greater attention be paid to the teaching of the moral precepts of Confucius, the Minister of Education stated that this does not mean the establishment of Confucianism as a state religion, but that selections for the inculcation of morals from other sources may also be included in the readers. . . . According to latest statistics there are nearly 140,000 pupils in the Christian schools of all grades in China. Mission schools are making the young people of China strong in morals, for the home, business and political life of the nation. To the Christian educator is given the peculiar privilege of meeting this pressing need in the moral crisis of this nation as no other people can meet it."

Mr. Sec. sounds a warning and a challenge in the following: "If the mission schools can continue to keep in the lead in the coming years, they will forestall the agnosticism and materialism so prevalent in the government schools of India and Japan. In the meantime the relation between the Government and mission schools is friendly co-operation and not competition. The huge task before the Government for carrying out its program of education for the masses, makes it welcome the co-operation of mission schools."

Dean Ping generously recognizes the services of Christian Mission schools:

"In the history of the development of modern education in China, mission schools were the pioneers; let them now be the pioneers of other modern educational tendencies, such as industrial education, domestic science, school hygiene, and many other movements urgently needed in China.

"The recognized merits of mission

schools, their high moral tone, their efficiency in school government and discipline, and especially their devotion to the cause of education, together with their spirit of sacrifice, can be of great benefit as well as inspiration to all Chinese educators, and should be made known to them through writing or through personal interviews."

Mr. Yui foreshadows the favorable opening for mission schools: "According to the opinion of a gentleman who was a prominent member of the Board of Education, the Government is quite willing to place the mission schools on the same footing as its own schools, provided that the Government course of study is followed."

"There are two ways whereby we secure our leaders. The one way is to select the well-prepared students and send them abroad for higher and special education. We have to-day about 1,000 of these in America and Europe, and about 3,000 in Tokyo. Last August over 100 students, including ten young ladies, were sent to America under the auspices of the Government, and a good number are being sent to Japan from time to time. From among these, we are looking to secure the future leaders of our country. The other way is to promote higher education in China. We must give Christian education in China due recognition of its express purpose of inculcating in the lives of students the highest moral principles, and the strongest inspiration to live up to them. One of the chief reasons for the success of Christian education is the excellent discipline maintained. This discipline is an excellent training for moral character, and produces an enduring influence for good upon the lives of the students."

When one remembers the terrors of the Boxer persecution of fifteen years ago, and also that eight years ago graduates of mission schools were disfranchised, some idea of the change

of attitude is obtained. There is, however, a deepening conviction on the part of missionary educators in China that mission schools and colleges must seriously lay plans to maintain the recognized place they have attained. With the realization of the new government educational program, there is a grave danger lest missionary schools become "hopelessly subordinate." This, for China, would be a catastrophe greater than any that has recently threatened her, for above all things else, China needs Christian leaders—statesmen, clergy, apologists, defenders of the faith. Chinese now come to mission colleges because of their recognized superiority, and there many of them become Christians and the strong friends of Christianity. We must maintain this Christian leadership, gained at great cost by those who have gone before us. Upon us to-day is the responsibility fallen of carrying onward and forward this work of Him

"Whose hands upon the cruel tree
Extending wide as mercy's span,
Have gathered to the Son of Man
The ages past and yet to be."

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

THE twentieth annual convention of the Brotherhood of St. Andrew meets in Los Angeles, California. August 25-29. Several Western bishops will be in attendance, as will also the Bishop of Kentucky and the Canadian Bishop of New Westminster. The names which appear on the program give promise of a great and helpful convention. Churchmen going to the Panama Exposition should plan to attend. This can be done without extra cost for transportation. Those desiring information can address Convention Headquarters, 635 Merchants' National Bank Building, 6th and Spring Streets, Los Angeles, California.

HOLY DAY *versus* HOLIDAY

By Alice F. Brown

SHALL I ever forget the first day of July, 1915? It was time for summer holidays; house cleaning had been finished, city houses closed, bungalows opened at sea and mountains. But why do I linger in the hot city? A Western friend has written me she is coming to the Church Conference, and "of course you cannot be so near Cambridge without taking some of the good things to be offered there." One good thing I want, and that is a talk with her on Church problems. I remember the quiet enthusiasm and patience she showed me when, in the winter of 1913, I was fortunate enough to stumble into her Sunday-school class in the Middle West.

So I register by mail and return in time for the fifth day of the session. We go together into a class on "The Church and the Nation"—that is the appealing title of the course. We both love the West. Was it not there, in 1904, that the knowledge came to me that I was something more than a New Englander—even an American? To have my Church linked with the Nation, that is stimulating; makes it worth while. Yes, we make no mistake in our choice, though so many good things are offered us that it is hard to choose.

We pick up the June number of *THE SPIRIT OF MISSIONS* to-day with new interest. Don't we know the editor? Let us read those editorials again. Yes, the same man, broad-minded, illuminated with charity, "espoused to a great cause." We feel it in every paragraph.

But we read articles from the other contributors in the light of the conference. Here is one entitled "Leaves from a Missionary Diary," which closes with the words "Verily, there is no end to the opportunities for

work, the only limits are those of time and human strength"; and the words in class conference return to us: "Do you realize how great a drain on the missionary bishop is the constant visiting, the entertainment in scores of homes, where one must give, give of one's best—and longs to do so—and yet such an one returns to his own home feeling like a squeezed orange?" It is so human, this unveiling of the life of our representatives.

Then, again, we enter the Mission Study Class. How the Bible grows rich in suggestions, illuminating as to our problems! We come away with a splendid feeling of balance of power. As one young woman expressed it: "At some conferences I leave with an overwhelming burden; there are so many things I ought to do. Here I have felt the needs of the mission field, but also the wherewithal to meet them—prayer, intercession, trust, peace."

The conference makes us realize the consecration of the workers at the Church Missions House, and how much time they give to our work. One secretary said: "I have been four summers to Silver Bay, but have not had time for one afternoon excursion."

We meet returned missionaries. That is the joy. Dr. Jefferys' classes are so popular that there is no room for us, even in the overflow class! Here is a missionary on furlough, giving more strength and study to the work in summer than most of us give all winter long! We turn again to *THE SPIRIT OF MISSIONS* and read about "Happy Heart," and realize that it is the large heart of men like Dr. Jefferys which makes possible the happiness of many children in China, Africa, and to the farthestmost parts of the sea.

We enter the class on social questions. How clearly the Rev. Philo Sprague shows the influence of Christianity on them all—the family, the church, the industrial system, the state. How our consciences prick us. "Are we buying at the bargain counter without thought of the *real cost* of the article? Are we investing money for gain only, or are we laying up treasures in heaven? Are we, as Christians, interested enough in the child labor problem in China, as well as in America, so that we will *do* something about it? And our parish—does it really exist to bring in the Kingdom of God, or is it so concerned with the place that *the* Church holds in the world, and how superior we are to our neighbors, that the Christ is forgotten in the organization?" These are searching questions.

Then we turn again to the Sanctuary of Missions and read: "We thank Thee for the signs of deepened Christian consciousness"; and a little footnote, perhaps not noticed before the conference, but now deep in meaning: "The Quarterly Leaflet of intercession for missions used by the Church Prayer League may be had by addressing Holy Cross House, West Park, N. Y."

There is no time to tell of the Junior play, where fun, humor and seriousness were mingled, and our editorial secretary became an actor; nor of the afternoons of human fellowship, visiting Christ Church, so fraught with associations of Paul Revere; nor of a long, sunny afternoon in dear Old Concord, where we met the wife of "Demi," of "Little Women" fame, in the Alcotts' old home, in the very room in which he must have slept as a child; nor of the visit to Sherburn Reformatory where we were a little ashamed to have our Western friend say "You are behind the times," and yet we were glad the younger West could show us a better way.

Then the good-byes are said, each in his inmost heart believing it could not be the end, but only the beginning of fuller fellowship with consecrated lives.

And so our holiday became a Holy Day.

THE GENEVA CONFERENCE

THE Conference of Church Workers of the Province of New York and New Jersey, held at Hobart College, Geneva, N. Y., July 3-10, was a daily increasing success. Located for the first time in an educational institution, with the equipment and surroundings of study, prayer and play, it gave an unusual opportunity for rational development. It seems a foregone conclusion that Geneva will hereafter be the abiding-place of this Conference of the Second Province, and this certainty is made more certain by the cordial welcome and hearty co-operation of the trustees and faculty of the College and the Church people of Geneva.

The Conference had an enrollment of 200, which was an attendance far beyond all expectations. The program was filled—perhaps almost too much filled—with vital topics treated by experienced speakers. The study-classes were so successful that the period assigned to them had to be extended. One of those who attended the Conference says: "I want to tell you how much I enjoyed it, and what a real success I feel it was from every point of view. I have never attended a conference where there was quite so beautiful and intimate a spirit of fellowship, growing each day into more and more of the real family life—the 'Kingdom' in miniature. How such a glimpse makes one long for the same atmosphere throughout the world! And why should it not be?"



THE HAVANA CATHEDRAL AND THE TWO FLAGS

THE FOURTH OF JULY IN CUBA

By the Rev. Howard B. Gibbons

AMERICANS sojourning in a foreign land are perhaps drawn closer together on the Fourth of July than on any other day of the year. Falling this year on Sunday, it provided an occasion for an unique and inspiring service, designed to unite both Americans and Cubans more fully by their interest in a common cause. Arrangements were made

to present the two national emblems and hang them in the nave of the Cathedral. The American flag was the gift of the Havana Chapter of the Daughters of the American Revolution. Participating as representatives of the Church were Bishop H. R. Hulse, Dean G. B. Myers, and the Rev. Canons H. B. Gibbons and F. Diaz.

Acting on behalf of President



Clergy present at the service: Dean Myers, Canons Gibbons and Diaz, Bishop Hulse

Menocal of Cuba, Doctor Laguardia, Secretary of Justice, in a few well-chosen words presented the Cuban flag to the Cathedral, and during the singing of "Bayameses" it was slowly raised to its permanent position. Canon Diaz responded for the Church. The American flag was then presented by the American Minister, the Hon. Wm. E. Gonzales, and accepted on behalf of the Cathedral by Dean Myers. The hearts of those composing the large congregation were thrilled as, during the singing of "The Star-Spangled Banner," Old Glory was raised to its place above the pulpit. It will there suggest to waiting congregations the protection and support extended by a great nation to the Gospel of Life, Love and Liberty.

Bishop Hulse took for his text Genesis xii, 2-3: "And I will make of thee a great nation, and in thee shall all the families of the earth be blessed." In an eloquent and forceful manner the bishop proceeded to show that America has a mission in the world. During such troublesome times as these it should be a mission of peace. But we must seek a permanent peace. War may decide which of two nations is the stronger, but the result will not be peace. That can only be built upon a foundation of righteousness and justice.

NEWS AND NOTES

AT the fiftieth Commencement of the Philadelphia Divinity School on June 3rd, the degree of S. T. D. was conferred upon three men, all of whom were workers in the missionary field: Bishop Hulse of Cuba; Dr. Motoda, head master of St. Paul's College, Tokyo; the Rev. Pierre E. Jones of Haiti. It is noteworthy that the degree conferred on Mr. Jones is the first purely honorary one ever given by the school, and was awarded for successful administrative work in

the mission field. Dr. Motoda received his in recognition of his theological scholarship. These two degrees were exceptional and intended to mark the jubilee celebration of the graduation of the first regular class from the school.

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MR. JAMES J. GOODWIN, who died in Hartford, Connecticut, June 23rd, at the age of seventy-nine years, was, during all his long life, an interested and influential layman.

In addition to his other activities, he was a member of the Board of Missions from 1896 to 1910.

Canon Gibbons, of Holy Trinity Cathedral, Havana, Cuba, writes:

AT our recent Convocation the Cuban clergy requested the Treasurer of the District to deduct a day's salary from their next pay checks as a contribution to the Emergency Fund.

THE registration at Cambridge this summer was 297, more than double that of any previous year. The membership was drawn, as heretofore, from more varied fields of Church work than perhaps that of any other religious summer conference.

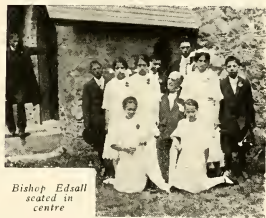
THE University of the South, at Sewanee, Tenn., at its recent commencement, among other degrees conferred on Bishop Lloyd, the President of the Board of Missions, the degree of Doctor of Divinity, and upon Mr. John W. Wood, Secretary, the degree of Doctor of Civil Law.

A CABLE was received at the Missions House on June 23rd from Shanghai, China, bringing the sad news of the death of Mrs. R. A. Griesser and her twin infants. As the result of this bereavement Mr. Griesser, with his two remaining children, is returning to this country, which he expects to reach on August 9th.

THE annual meeting of the Woman's Auxiliary of the district of Hankow, took place in the cathedral at Hankow on May 20th. At the business meeting on the following day forty-one delegates were present. The total offerings for the year were \$663.61.

THE recent convocation of the district of New Mexico, held at Las Cruces, May 4th, was the 35th anniversary of the first convocation, May 6th, 1880, when New Mexico and Arizona together constituted one missionary district. Two persons who attended that first convocation were present this year, the Hon. L. Bradford Prince of Santa Fé, and the Rev. D. A. Sanford, now at Clovis, N. M.

IT was as a result of her experience among the Indians of Minnesota that the late Deaconess Sybil Carter developed the lace industry among the women. The work was begun at the mission at White Earth. In a recent letter Bishop Edsall quoted a statement from the Indian Commissioner concerning the value of this work, saying that "it deserves the moral support and encouragement of the Indian Service, not merely because of the financial returns it brings to the workers, but much more because of its refining and elevating influence. This good influence is not only noticeable in the parents themselves, but is clearly perceptible in the children who come to our school from that community."



Bishop Edsall
seated in
centre

A RECENT CONFIRMATION CLASS AT ST. CORNELIA'S, BIRCH COULEE

Rev. Henry Whipple St. Claire, Indian priest,
in the doorway

OUR LETTER BOX

Intimate and Informal Messages from the Field

Dr. Murphy, stationed at Ft. Yukon, Alaska, writes from there on the second of June:

BISHOP ROWE is sending the equipment from St. Matthew's Hospital at Fairbanks, here. So, as far as that is concerned, we shall be fixed up. The money to complete the hospital was a grave problem, and the poor bishop could see no possible way to raise it. I took up the matter with our native council, thoroughly explaining the situation to them; told them that the Board and the Bishop always stood by them in their times of need, and wanted to at the present time, but due to the war and the great cry for help from Belgium, it was impossible for them to complete the hospital this summer. I suggested to them that the time was quite opportune for them to show their appreciation and gratitude, and that if they would all pitch in and work with me what seemed a gigantic problem would become an easy one. They responded, and as a result, donated practically 150 days' labor, not one native refusing. During the past ten days, we have built two large, concrete chimneys, torn down and razed an old cabin on the grounds, built house for lighting plant, laid floor in women's ward and nearly all the finishing in same, cut openings in foundation for cellar door and also windows. There is no question but that we shall complete the hospital this fall. Is not this a grand spirit, coming as it does at a time when the natives are practically destitute? I write this that the situation may be understood, hoping the Auxiliary will provide the much-needed articles of clothing, etc. It would indeed be a pity not to be able to furnish our people with these necessities after their brave struggle. The coming winter is likely to be one of the hardest ever experienced.

The Rev. V. C. Griffith writes from King Hall, Norman, Oklahoma, July 1, 1915:

LET me say that we have been much pleased with our first year in the enlarged King Hall. The girls have been so very happy here, that they were reluctant to depart when the end of the semester came. The House Mother playfully remarked that she thought only the hose would send some of them home!

I wish I could tell you how the work of the Hall has advertised and is advertising an aspect of Church work and life that is new to the people. Traveling men who have been here meet in distant towns and are heard telling one another about King Hall. Several instances of this have come to my personal notice. So that it appears that not only are the people of the University commending us, but the plain people are noticing the way in which the ideals for which we stand are embodied in the concrete things of life and character, literally and actually. I am so often asked if we are not going to do a similar work among the boys, to which I reply that we are, just as soon as we can get the funds for the purpose. It is a fact that a house for the young men, on proper lines, together with the existing house of the young women, would constitute an academic center for the Church whose influence upon our own young people and others would be incalculable. And the beauty of it is that, once established and paid for, it will both do its work and maintain itself. Hence all who help us to erect and equip these buildings (you see that I am writing as if the Hall for young men were already built) can feel that their donations are yielding dividends for the Master long after they themselves are called to give account of their stewardship.



CHURCH AND RECTORY AT CROW CREEK AGENCY, SOUTH DAKOTA

HACHALIAH BURT: MISSIONARY PRIEST

By Bishop Biller

I WAS preaching by the aid of an interpreter to a congregation of Sioux Indians in Christ Church, Crow Creek Reserve. On the lectern by which I stood was a beautiful leather-bound prayer-book. While the Indian by my side was somewhat laboriously interpreting my sentences I turned the pages of this book and found a letter, evidently intended for public perusal, which read as follows:

"Dear Burt: Many good friends are saying kind things upon the occasion of the thirty-fifth anniversary of my consecration to be Bishop of the Indians. I cannot forget that when I first came among the Dakotas, I found you already hard at work. . . .

Affectionately yours,
W. H. HARE."

Yes, before a bishop had been elected for the Sioux Indians, the Rev. Hachaliah Burt was at work among them, and more than five years

after the great bishop had passed away Burt was still ministering to them. And then, on June the 8th,



1915, after a brief illness, the Master Whom so long and so faithfully he had served, called him to lay down his work. "Well done, good and faithful servant! Thou hast been faithful. Enter thou into the joy of thy Lord!"

The life of Burt is all summed up in that—forty-three years of faithful, loving labor among the Sioux in the service of his Master. Burt never had a white congregation. He never had a furlough. He never received as stipend so much as \$1,000.00 per year. Patiently, gently, sweetly, with exquisite humility, he went about his labors as a missionary to the Indians. His life was "hid with Christ in God" among his beloved red brethren.

Of the many memories I cherish of this truly great missionary perhaps the following is most characteristic of

the man: I came with him late one evening to his home in the mission-house at the Crow Creek Agency. We had had a hard day, and a long, tiring drive. A cold wind had been blowing and had filled our eyes and ears and throats with dust. I was tired, dirty and irritable, and went immediately to my comfortable room for a bath and rest. After a while I entered the living-room of the mission-house, the door of which is never locked, and which an Indian may enter at any time without knocking. There was Burt in the midst of a group of his Dacotah people listening to their little troubles, sharing their little joys, giving them counsel and comfort; his own tiredness entirely forgotten, or at least ignored; his beautiful face showing only interest and sympathy and affection. So it was always. Never would he spare himself if by any means he could minister to "the least of these little ones."

Last year it was my privilege to offer to Burt, in recognition of his forty-three years of service, a furlough of six months. I told him that friends in the East had asked to be allowed to give him and Mrs. Burt a trip to Europe. After long consideration he answered that, if I would permit, he would spend the furlough among his own people, the Sioux. Later he confessed to me that the long drives about the huge field which formed his cure were becoming increasingly arduous, and he asked that, instead of the furlough, he be given an inexpensive car, in order that he might more frequently visit the Indians in the remote parts of the reservation. The Woman's Auxiliary of Iowa gladly gave the car, and Burt was deeply touched by their generosity. But he never rode in it. When the car reached him he was already mortally ill, and a few days later God called him to that rest which he had declined to accept from his bishop.

In 1882 Burt was married to Miss



Wizi, first chief to accept the Church, just married by Mr. Burt, who stands in the background



ONE OF MR. BURT'S LAST CONFIRMATION CLASSES

He is seated beside Bishop Biller in the centre of the picture

Harriet Blanchard, the sister of an early trader on the Pine Ridge Reserve. Through all the years Mrs. Burt proved an entirely sympathetic and most efficient helpmeet in his missionary labors. Like her husband, she early grew to love the people among whom she lived, and they were quick to respond to her love. Mrs. Burt has now been appointed Ministering Woman among the Dacotahs, and will continue to reside in the mission-house which for thirty-three years has been her home. With her will live her sister and an adopted Indian daughter, who long made their home with Mr. and Mrs. Burt.

Our missionary had made careful preparation for the carrying on, after his death, of the work to which he gave his life. About five years ago he met a young Congregational minister, the Rev. Ernest B. Mounsey. The latter was drawn to Mr. Burt, as were all men who came closely to know him, and before long offered himself for work under Mr. Burt's direction. He was confirmed and entered the Seabury Divinity School. Just a year

ago, during the Indian convocation, in a booth at White Horse Camp on the Cheyenne Reserve, in the presence of some two thousand Indians, Mr. Burt presented his true son in the faith for deacon's orders. On Trinity Sunday of this year, while Mr. Burt lay dying, Mr. Mounsey was advanced to the priesthood. His first act as priest was to administer the Holy Communion to his dying chief. He has now been appointed to succeed Mr. Burt as superintending presbyter of the Crow Creek Reserve.

I should like to tell of the wonderfully impressive scene as we laid to rest among his own people the body of the faithful priest and missionary. But space will not allow. Perhaps the editor will let me do this in another issue of *THE SPIRIT OF MISSIONS*. The funeral was held on St. Barnabas' Day, and it would be difficult to find words more applicable to our saint than those written of St. Barnabas. "He was a good man and full of the Holy Ghost and of faith: and much people was added unto the Lord."

LIVES THAT HAVE HELPED

XI. A TRIBAL AND SPIRITUAL CHIEFTAIN

By the Rev. P. J. Deloria

Heretofore these "Lives That Have Helped" have been written by someone other than the subject of the sketch. In this instance Mr. Deloria has told his own story.—very simply, very humbly, and very effectively. In this there is a value—and a loss. The atmosphere of the man and his people will be felt by those who read the words, but they will not know—because he could not or would not tell—how great an influence for good his life has been. That must be read between the lines.

I. A Heathen Boy's Training

YEARS ago there lived a heathen woman, the wife of an Indian chief. Her name was "Blackfoot Woman," because she had been born and brought up in the Blackfoot Band of Sioux Indians. Once upon a time this woman made a prayer and a vow to the Great Spirit. The result of the prayer was a baby boy to gladden the mother's heart, and the happy woman fulfilled her vow by a performance of the "Thanks-offering Ceremony."



REV. PHILIP J. DELORIA

The offering consisted of a buffalo robe richly worked with porcupine quills, a peace-pipe and a small bag containing a lock of the mother's hair and a lock of the child's and sealed and embroidered in porcupine quills. All these articles were tied into a small bundle and fastened to the tip of a pole which was erected within the tepee.

When all these preparations were accomplished, Blackfoot Woman called together the influential people of the tribe to her tepee and gave them a feast. At the conclusion of the feast, she lighted a pipe of peace, presented it in turn to heaven, to the four winds, and to the earth, and said:

"Great Spirit, I asked thee for a boy. Thou hast given him to me. I am happy. I pray thee accept my thanks and these gifts which I have prepared and am offering to thee. May my son grow up. May he be useful. May he observe faithfully those laws and those customs which we have observed, and our fathers before us."

When she had ended, her guests with one accord cried "Ha yé" (so be it). Then the pole, with the offering still tied to it, was carried to a hill and planted there. People going by saw it, but did not touch it. It was the Great Spirit's property.

Thus my life began.

When I was old enough to talk and understand my mother began to teach me those laws and customs which she

wished me to bear in mind. Out of all her lessons I remember three things she emphasized. She said:

1. "Never forget the Great Spirit and you will be able to do all you attempt."

2. "To hunt and to obtain food to sustain life is your duty. The Great Spirit alone can help you in this."

3. "In your tribe, do not think evil things. Say nothing wrong. Be kind to the poor and to the orphans. In time of war, be brave and accomplish those things which a man should accomplish. Thus will the tribe think well of you and you will become a great chief."

I was taught that before going to war I must publicly pray to the Great Spirit for help in my undertakings. I must cut out in rawhide the figure of a man and tie it to the little finger of my left hand and take part in the sun-dance where I must gaze steadily at the sun, with my hands raised up in prayer as I dance. My prayer must be addressed to the sun, who was expected to carry my petition to the Great Spirit.

After appealing in this way to the Great Spirit, and not until then, might I go to war. If the prayer had found favor in his eyes, I would be victorious in battle. In that case, on my return it was my duty to paint my face black and carry the enemies' scalps where all could see them, as I entered the camp. These signs would tell the people that the Great Spirit had been with me; that I was brave, and able to protect and guide my people. Then would the pipe of peace be conferred on me and a seat be given me with the other chiefs.

If I was unsuccessful, and both failed to get an enemy's scalp and lost some of my own men, I must cover my body with dirt, and run some sticks (the number of sticks to correspond to the number of men lost) into the flesh of my forearm, and enter the camp of my people wailing

my death-song. These signs would show that I had failed because I had displeased the Great Spirit, but that I was penitent. My tribe would then forgive me and I might be allowed to try again at the time of the next war party.

My mother had said I would be given a peace-pipe if I was worthy. She taught me how to use a peace-pipe, should I ever be the custodian of one as a chief. One of the times to use it was at the acquittal of a murderer.

To kill an enemy in battle was a noble thing. But to take the life of a man of one's own tribe through hatred was a crime deserving severest punishment. Thus it was that if a man committed a murder in the tribe, he was judged by the Great Spirit. The council of chiefs and leaders met in the council-tent, and sent for the body of the murdered man, which was brought and laid in the rear of the lodge. The soldiers then went after the murderer. He was tied to a wild, unbroken horse and forced to ride over to the council in this manner. If he succeeded in reaching his destination, he must stop the horse at the right place so as to jump from the horse over a horizontal bar four feet high, into the council-tent. If his feet touched the bar, he was killed outright by the soldiers, because he was considered condemned by the Great Spirit. If his feet didn't touch the bar, he entered in safety.

Then he was made to undress and lie down on the dead man's body and kiss his lips, and eat food, and drink water which had first been taken into the mouth of the dead. If he did all these things without flinching, the chiefs solemnly said "Ha yé" (so be it), and the head chief, taking the peace-pipe, performed the ceremony described before, of presenting it to heaven, the four winds, and the earth, saying:

"Our Father, it has pleased thee to

forgive this man. Let the heaven, the four winds and the earth now witness that this man is pardoned."

The pipe was then smoked by the chiefs, the relatives of the murdered man, and lastly the murderer, after which a crier was sent out to proclaim that the man had been forgiven by the Great Spirit himself. Then only was he taken back by the people. So carefully these beliefs and customs were taught me that they were fixed in my heart firmly, and I thought no power on earth could move them.

II. *The Coming of Christianity*

In 1870, I saw Rev. Joseph W. Cook for the first time. He came, a pioneer missionary, and prayed and preached in a log cabin near the camp. A great many of my people went to hear him.

One day, at the request of one of my companions, I, with my face painted, my hair in long braids, and clad in the blanket and leggings of my rank, entered the little log chapel and sat me down.

Presently Mr. Cook, talking through an interpreter, said: "My friends, you are living in great darkness. I bring you true light. When you shall see it you will love it and walk in it."

That hurt my heart as if an arrow had shot and pierced it. "You white man, do you know what you say? We are not blind. We see the same light-producing body that you see. It is the sun. Where is *your* true light? If this is what you talk about, I, for one, will never come near you!"

Weeks passed by. One day—it must have been Sunday—I was following a path which led past the little church. Out of the open window I heard the sound of voices. The tune they sang was pleasant to hear. I wanted to hear it again, to learn it if possible. So I went to the church on three successive Sundays but that tune was not sung. On the fourth

Sunday, however, I was happy to hear the hymn I had longed for. I stood next to a man who sang out of a book. From him I caught the words of the first verse and learned them by heart. When I left that church, able to carry the tune and sing the first verse of the Dakota translation of "Guide me, O Thou Great Jehovah," I felt that I was possessor of a great treasure. From that day on I attended the services with regularity, hoping to learn other things as beautiful as that hymn.

One day, after a service, Mr. Cook asked all the young men in the congregation to remain. After a few general remarks, he dismissed all of them but asked me to wait behind.

"You are to cut your hair short, dress like a white man and go to school. What is your feeling about it?" I said, very decidedly, "No!" to the plan. Again and again he asked me, and as often I gave him the one answer.

In their teachings my father and mother had said so often: "A scalp-lock of beautiful long hair is a most desirable thing for a warrior to possess. Take care of your hair. Be brave, and if an enemy gets your scalp-lock, die like a man. He who dies uttering a cry is not a man, and is a disgrace to his people."

I wanted to keep my hair long and beautiful as became a warrior.

Meantime, Mr. Cook did not grow weary of talking to me, and finally I compared the two courses which lay ahead, the heathen life and the Christian life, and after much deliberation, I made my decision.

Going to Mr. Cook I gave myself up, had my long hair cut off, and assumed the dress of the white man. It was far from easy to go back and face my people, many of whom were disappointed and jeered at me. "Coward! He fears warfare." "See, he chooses an easy life," and many similar remarks were made about me.

III. *A Soldier and Servant*

On Christmas Day, 1870, Mr. Cook baptized me into the Church and in the following spring Bishop Clarkson confirmed me. Afterwards I went to Nebraska College for two years and to Shattuck, Fairbault, Minnesota, for one year. In spite of my ambition to get ahead, I was held back by pneumonia two successive years, so that I did not have three full years of school.

In 1874 I returned to my people, equipped with the knowledge of reading, writing and figuring, which I had been able to acquire. Almost immediately I became a lay-reader in the Church, and at the same time assumed my duties as chief in the place of my father, having been given by the Indian Department a medal signifying my authority.

During the next few years a great many temptations of various kinds came to me, which I tried to overcome by my own power and courage. I generally failed. At length I put to myself the question: "Why? Why can't I overcome my tempter?" Gradually I came to realize that all this time I had been feeling that my own strength was sufficient for me.

After that, I trusted to a higher power and found help. When I saw my way a little clearer, I decided to lay aside my chieftainship and to work for the spiritual uplift of my people. Accordingly, Bishop Hare admitted me deacon on June 24, 1883.

While I was in deacon's orders Bishop Hare would say: "Pack up and go to such and such a place." I would go each time, and do the work I found there to be done. When in two or three years the work progressed, quite unexpectedly he would ask me to go elsewhere.

One day the Bishop said: "Pack up your things and go to Standing Rock." I came, and I have been here since, through a period of twenty-six years. At that time the few Indians who were at all friendly towards the whites

were Roman Catholic converts, and members of the Congregational body. Here and there an individual or a family showed an interest in my efforts. But Sitting Bull and his people had very recently been brought in from wild life and their hostility and influence were strong. My work was therefore a very difficult one.

Feeling that I needed wisdom and guidance, I wrote to Bishop Hare for advice: "Please advise me what to do here."

He wrote back: "I cannot advise you. I am a poor mortal like you, and can see no better. The One who can best counsel you is right beside you. Go to the Holy Spirit."

I have followed that suggestion from that day to this.

On September 4, 1892, I was ordained priest.

The work here on the Standing Rock has grown steadily, so that now we have five chapels, whereas, at the first we had only one. In these chapels lay-readers conduct the services every Sunday. The priest visits each chapel once a month, and the Bishop comes once a year.

Our parish register shows that there have been 1,433 baptisms, and 755 have been confirmed among the Indian people of Standing Rock Reservation.

I feel that the Indian people are coming more and more to appreciate the meaning and the superiority of Christianity over the old heathen life, and I know that the Church will continue to grow, no matter what happens.

IV. *A Plea for His People*

My people are an essentially religious people. When once they understand the Christian teaching, they prove to be devoted and faithful followers. As an example of this I cite the conversion of Chief Gall.

This man was a prominent chief, and served under Sitting Bull in the Custer massacre. Because he fought

on the Indian side, the soldiers were after him. One day when he came to a camp friendly to the whites the soldiers surrounded the camp and caught Gall, although he tried to escape. They ran their bayonets into his body, one into his head and one into his back. Because he fell in deep snow, they left him after covering him up with snow, thinking he was dead.

Afterwards, Gall recovered consciousness, bound his wounds with a part of his robe and walked twenty miles to another camp, where an Indian doctor attended him.

Later in his life he came to live a half-mile away from my chapel. He used to come to the services, sit in a chair in the rear of the chapel and simply listen.

One day he invited me to come to see him. He said:

"Many years back I was a bad man. Soldiers thought they had killed me. But God gave me power to recover. He sent me to live near this church. The reason I attend the services is to learn the true meaning of the services, through hearing sermons and prayers. All I hear have combined to make my poor heart see a Man in these services. He is called the Son of God. This Man lived rightly towards God and towards this earth. His words are truth and His deeds are kind, loving and merciful. Far better this than the old life. I thought old life is true life, so did all I could for it, and endured many hardships for it. But God sent me here to find the true life. I have made up my mind to leave old life and take unto myself Jesus Christ. I will spend the remainder of my life following Him. I believe that at appointed time He will take my spirit away, and then I want my poor body returned to dust with Christian burial."

According to his wish, Chief Gall was baptized and confirmed at the next visit of Bishop Hare, and was

given Christian burial when he died. He sleeps in St. Elizabeth's Cemetery, a third of a mile away from the chapel.

The church on this reservation was still young at the time of the "Messiah Craze," about which every one knows, doubtless.* At that time, families were in many cases divided, and it was as sad a period as your own Civil War. Some people were for the teachings of the "Messiah Religion," while others were for the Christian religion. Those Indians who were Christians came and camped about this mission for protection. Through the entire trouble the work here grew steadily.

These were proofs of what the Christian Church could do for the Indians who accepted it.

Before I end this I want to say these words to the Church people: "Forty or fifty years ago, the Great Spirit raised up His right hand, and pointed the forefinger westward. He said: 'I want to save these, my poor children.'"

On hearing His voice, you said: "Use us to help save them." So, through your help, the Church was given to the Indians.

During this entire period, there

* The "Messiah Craze" alluded to here prevailed among the Sioux in 1890-91. For almost two centuries Indians had been prophesying the coming of a Messiah of their own race, who would somehow free them from the white man, bring back the buffalo, and restore the old conditions. A dreamer named Wovoka, himself the son of a prophet, came into prominence and was hailed as the Messiah. His religion is summed up in the following statement: "When the sun died I went up into heaven and saw God and all the people who had died a long time ago. God told me to come back and tell my people they must be good and love one another, and not fight, or steal, or lie. He gave me this dance to give to my people."

The "Ghost Dance," which spread through the reservations of the west, was a consequence. Had the white men in charge recognized that it was a harmless religious ceremony, and had the neighboring settlers kept their heads, no harm would have been done and the movement would have died out; but the fright of the settlers, the political aspirations of Sitting Bull, and the acts of agents unskilled in Indian character, resulted in the tragedy of Wounded Knee, the death of Sitting Bull, and the indiscriminate shelling of Indian camps by artillery, which "quieted the uprising." It is not pleasant reading; see "The American Indian," by W. K. Morehead, pages 99-132, inc.

have been many Indians, both men and women, who by their lives have proved themselves faithful followers of Christ. If you looked into the corners of our hearts, you could hear us saying: "We thank you, Great Spirit! Never bend your forefinger away from us, because it is our only hope for salvation."

Christian white people, I *know* you do not want the Great Spirit's finger to be bent. You want it to continue pointing at the poor Indian people.

Once more we say, through the true Christian lives we are trying to lead, to the Great Spirit and to you good Church people: "Thank you for these unspeakable gifts!"

"A TRIBAL AND SPIRITUAL CHIEFTAIN" IN CLASS WORK

PREPARATION FOR THE LESSON

IN preparing this lesson any library will furnish material on the general subject of Indian races and customs. It might be well also to be informed of the characteristics of the Sioux in particular. For mission work among Indians, see "A Handbook of the Church's Mission to the Indian," The Church Missions Publishing Co., Hartford, Conn. Price fifty cents, paper, seventy-five cents, cloth; "The American Indian on the New Trail," Moffet, The Missionary Education Movement, 156 Fifth Avenue, New York, forty cents, paper, sixty cents, cloth; or "Good-Bird the Indian," a junior book also published by the M. E. M. Concerning the work of Bishop Hare in South Dakota, see Chapter IV of "The Conquest of the Continent," Burleson, which may be ordered from the Educational Department, 281 Fourth Avenue, price thirty-five cents, paper, fifty cents, cloth. Articles on the Indian Convocations in South Dakota and on the different features of the work there may be found frequently in recent volumes of *THE SPIRIT OF MISSIONS*.
*Send to the Literature Department, 281 Fourth Avenue, for "The First Americans," Leaflet 600, free.

THE FIRST FIVE MINUTES

This subject will appeal specially to the boys, though it may be made interesting to the girls as well. Try to draw out what your class thinks an Indian is like; whether it is worth while to try to do anything for him. Discover whether they think we owe anything to the Indian race, and why.

TEACHING THE LESSON

I. A Heathen Boy's Training.

1. What did the "Blackfoot Woman" do to show her gratitude for the gift of a son?
2. Tell the three chief lessons which the little boy remembered.
3. What do you think of the Indian teaching about prayer?
4. Tell some things which a chief was supposed to do.

II. The Coming of Christianity.

1. Who sent Mr. Cook to South Dakota? *
2. Why did the missionary want the Indian to cut his hair?
3. What part did a hymn have in his conversion?
4. What made the decision for Christ a hard one?

III. A Soldier and Servant.

1. Tell of Mr. Deloria's preparation for his work.
2. What does a catechist do?
3. Why did he lay aside his chieftainship?
4. Tell of his work as a priest.

IV. A Plea for His People.

1. What is the claim regarding the Indian?
2. Prove this from the life of Chief Gall.
3. What was the Messiah craze? †
4. What does Mr. Deloria urged upon us?

*Here is an opportunity to impress upon your children that there would be no missionaries among the Indians or elsewhere except for the gifts and prayers of the Church, so that each of us is helping to send each one who goes.

†Another instance of a Messiah Craze may be found in the article on "Paul Yellow-bear and His People," on page 550 of this issue.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Comrades in Service. Margaret E. Burton. The Missionary Education Movement, 156 Fifth Avenue, New York. Paper, 40 cents; cloth, 60 cents.

In this book of 200 pages Miss Burton tells effectively the story of eleven missionary leaders, selected in such a way as to illustrate the world-wide work of the Kingdom. Where all are so suggestive it is hard to make discriminations; yet certainly stories such as those of Jacob Riis, the Servant of the City; of Samuel Adjai Crowther, the Anglican bishop in Africa; of "Burns of the Mountains," himself a Kentucky mountaineer; and of Chundra Lela of India, are sure to do great good. We are glad also to see that the volume closes with "The Story of a Friend," a brief sketch of the life of Miss Grace H. Dodge, a New Yorker whose wealth, wis-

dom and sympathy made her a great power for good; and who, as the writer says, "trode the Way of Friendly Hearts with unfaltering feet."

Modern Heroes of the Mission Field. Special edition. Rt. Rev. W. Pakenham Walsh, D.D. Published by The Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York City. Price, paper, 40 cents.

The Educational Department of our Board of Missions puts forth as the Junior Book for the coming year a Special Edition of Bishop Walsh's "Modern Heroes of the Mission Field." Two chapters have been added; one on Bishop Hannington of Africa, one on Bishop Boone of China, thus giving twelve significant and inspiring missionary lives. The book will be of great assistance to Sunday-school teachers who desire effective missionary material.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

At the request of Bishop Rowe, Mr. David L. McConnell, of Point Pleasant, N. J., was appointed on June 23rd. Mr. McConnell left on July 4th for his work in Alaska.

Rev. and Mrs. John W. Chapman, returning to the field after furlough, left their home on July 5th.

Anking

On June 12th Dr. Theodore Bliss of Tokyo was transferred to this district.

Rev. and Mrs. Robert A. Goodwin, Jr., and baby sailed from Shanghai on the S.S. *Korca*, May 29th, arrived at San Francisco June 21st, reaching Richmond on June 26th.

Cuba

On June 18th the Rt. Rev. H. R. Hulse, D.D., left New York by rail en route for Cuba.

Hankow

Miss Edith Kay, on regular furlough, arrived in Boston on June 13th.

Mrs. T. R. Ludlow and infant arrived in Boston on the same date.

On May 29th the Rev. Conrad H. Goodwin left Shanghai on the S.S. *Korea*,

reached San Francisco June 21st and arrived in Richmond June 27th.

The marriage of Miss Ida Miller Taylor to the Rev. F. J. M. Cotter took place in Tokyo, Japan, on May 19th.

Kyoto

On June 19th Miss Martha Aldrich sailed from Yokohama on the *Chiyo Maru* June 19th, arriving in San Francisco July 5th.

Rev. Roger A. Walke and family sailed from Yokohama on the same ship.

Shanghai

The death of Mrs. R. A. Griesser occurred in Shanghai on the 22nd of June.

Miss Ethel R. Fox sailed from San Francisco July 3rd on the S.S. *Korea*.

On July 2nd Mr. Charles F. Remer and family sailed from Shanghai on the S.S. *Tenyo Maru*, and arrived in San Francisco July 26th.

Tokyo

On May 30th, Trinity Sunday, Bishop McKim ordained to the priesthood the Rev. Paul Shigekichi Kuwada; and on the same date he advanced to the diaconate Mr. Kumekichi Goto.

The Rev. and Mrs. George Wallace arrived in Japan on June 2.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

AUXILIARY MEETINGS IN JAPAN

The Annual Meeting of the Kyoto Branch of the Woman's Auxiliary of the *Sei Ko Kei Kwai* was held in Kanazawa on May 12 and 13, 1915.

It is a pleasure to give this delightfully informal report made to Miss Rees, formerly stationed at Kanazawa, by one of the older boys of the congregation. She writes of him as one of the most zealous members of St. John's Church. "He belongs to everything he can, and when he cannot be an actual member, rings the bell." We are indebted to Miss Rees for his letter, written her a few days after the meeting.

HERE is now very warm, straw hats are already used among our students, thin coats are put on instead of the warm ones, for the summer is near.

The special meeting of the Woman's Auxiliary was well held. It was very good. Nearly eighty people were assembled. In the evening of the 12th instant the prayer meeting, in the hotel, was held. I was not there, but my mother told me about it thoroughly. She said it was very nice. Mochikawa San, the Bible woman in Kyoto and once lived in Kanazawa, led the meeting; after it all attendants introduced themselves to all others, while in the church the members of *Seinen Kwai* (the young men's club) were busy to clear inside of it and put it a small decoration at the gate. As you know, the meeting of the thirteenth day was held at the city hall, near to the church, hotel, and it was so near to the house where they took dinner that only few steps are need to go from that house to the city hall. To our great joy the meeting was begun just at 2 p. m., as expected; as I was asked to ring the bell, I went downstairs before two minutes and rang the bells punctually. Mrs. Naide was the leader, and many informations were told. The sum of the tribution was little up than the last year. Komija San told us about Taiwan (Formosa). It was very

good. When it was finished Hayashi Utako San, the important lady for the Woman's Auxiliary, proposed a certain thing, and Miss Nilley (Neely) (can I spell thus?) in Kyoto, stood up and made a strong speech about it. It gave all a good influence. It was the tribution for the very island. She promised that her *Fujin Kai* would tribute twenty *yen*. Scarcely had she took her seat when a lady stood up and said rather loudly: "We will give twenty *yen* too." Two other ladies said that they would give such and such. And many other things were done. The meeting was closed just at 5 p. m., and we entered a smaller room where took tea and some refreshments, talking one another about the meeting. We were very glad to have that day in fine weather, even though it rained the previous day and in the morning of that day.

We often talk about the meeting at home. My mother, who was appointed to make an *aisatsu* (greeting) to all who came here on the day and from many, many days before, was busy in its preparation and did it rather eloquently at that time, was the centre of talking and the topic also.

How we missed you and Mrs. Uda, you can't easily imagine.

This meeting gave a spiritual food to all, especially to Kanazawa women of our church. We can see some ladies who seldom come to church

now in the church. Isn't it thankful?

Shirayuri Kwai and *Seinen Kwai* presented a *miyage* to all attendants to the meeting. It is a set of picture postcards; one is our church and secondly the city hall, where the meeting was held, lastly the Keuroku Park.

I have not expected to write such long letter and I must thank you for your patient reading.

IN CHINA

By Mrs. C. Y. Shu

THE annual meeting of the Woman's Auxiliary of 1915, which met at St. Paul's Cathedral, Hankow, has been declared one of the most successful in the history of the association. Certainly marked progress was shown in the number of branch associations represented, in the intelligent interest taken in the proceedings, in the intensely inspiring sermons and Bible study classes, and in the increase in the offering.

The program as planned by the Executive Committee was as follows:

May 14-18.—Institute for delegates.

7.30 A. M.—Holy Communion and Sermon by Bishop L. H. Roots.

10-12 A. M.—Bible Study on St. Matthew, by Rev. Tseng of Trinity Church.

May 20th, 11 A. M.—Meeting of visiting delegates and members of Woman's Auxiliary of Wuchang, Hanyang and Hankow. Sermon by Archdeacon Hu.

1 P. M.—Social at Miss Clark's Day School.

2 P. M.—Play, "The Story of Joseph and His Brethren."

May 21, 10 A. M.—Holy Communion by Rev. F. H. Liao.

11 A. M.—Meeting of delegates.

1 P. M.—Dinner to delegates.

There were in all forty-one delegates, representing twenty-four branch associations. They arrived a day before the opening of the Institute and were entertained at the Bible Women's Training School. Great benefit was derived from the social intercourse promoted by living under one roof, and from the unofficial exchange of experience in the service of

the Lord. More precious were the daily Communion and the short sermon, which gave an inspiring uplift to the day and for many days after. The lectures on the Gospel of St. Matthew, so carefully prepared by Rev. Tseng, of Trinity Church, Wuchang, gave new understanding to a familiar story, and when he finished the class rose in a body to thank him. He laid special emphasis on woman's share in the Life of Christ, citing for instances Virgin Mary, who is "Blessed among women," the woman with the box of precious ointment whose story shall be told wherever the gospel is preached, and Mary Magdalene and the other Mary who were first given the news of the Resurrection and told to deliver the tidings to the disciples.

Early on the 20th launches were sent over to Wuchang and Hanyang to fetch the members of the Auxiliaries, and although the weather was windy and overcast a large number came. The congregation was still augmented by those from the churches in Hankow until there were between five and six hundred people. The choir entered singing "Onward Christian Soldiers." There were in the procession Rev. Lin of the Church of the Resurrection, Wuchang, Rev. Yü of St. Savior's, Wuchang, Rev. Liao of Grace Church, Hanyang, Rev. Liao of St. Paul's Cathedral, Hankow, and Archdeacon Hu. The Archdeacon took his text from the second verse of the sixth chapter of Deuteronomy. "To keep all his statutes and his commandments, . . . thou, and thy son, and thy son's son." He said mothers should educate their children from infancy because they are most impressionable at that age, and the instruction given them will have lasting influence; mothers should bring their little ones to the church and give them religious instruction; mothers should train them to be good and upright citizens of the Republic. Rev. F. H. Liao read out the list of branch aux-

iliaries, and as each was called her delegate went forward with the offering, and the plate was piled high when the last one came down.

At one o'clock the whole congregation met at Miss Clark's school, where arrangements had already been made to accommodate the large number of guests. An improvement in the arrangement over previous years was that the seats of the members of each church were grouped together and marked with a banner giving the name of the church. After tea and cakes were served the groups scattered and a very happy hour was spent in renewing old acquaintances and in making new ones. Great credit was due Miss Liao, the daughter of Rev. F. H. Liao, who had rehearsed a play—"The Story of Joseph and His Brethren"—which was presented by the students of the Training School and the Married Women's School. So realistic was the acting that it called forth sometimes tears and sometimes laughter from the delighted audience. The amateur actresses had to give two performances, one directly after the other, on account of the hall not being large enough to admit all the guests at one time.

On the last day, the 21st, there was a celebration of Holy Communion by Rev. F. H. Liao, when fifty members communed. Perhaps the most helpful and interesting of all the meetings was that of the delegates held in a small room over the women's sitting-room at St. Paul's Cathedral. Owing to the absence on furlough of the President, Mrs. A. A. Gilman, the Vice-President, Mrs. Yen Te-ching, was in the chair, supported by the other Vice-President, Mrs. T. K. Hu, the Secretary, Mrs. Tsen, the Treasurer, Mrs. Hollander, and Deaconess Hart. The meeting was opened by singing the familiar hymn, "From Greenland's Icy Mountains," and prayer was led by the President. The Secretary called for reports of work

during the past year and the delegates responded, some haltingly and modestly, some very fully and hopefully, but one and all told of the tremendous opportunity at hand and asked for prayers for fuller work in the future. The delegate from Changsha spoke of the weekly Bible Class; the delegate from Shinti pleaded for the salary of a teacher to open a girls' school; the member from Shing-chien-sz told how the women made their mite from spinning; the delegate from Trinity in Wuchang apologized for the small offering, but Trinity was a self-supporting church, the new church was consecrated not a week ago and naturally the congregation devoted all available funds to furnishing it. The report from St. Hilda's Girls' School was most gratifying, the members, forty in number, fully carrying out the aim of the Woman's Auxiliary. Since St. Hilda's moved into their new quarters in the country, the students have interested themselves in their country neighbors, first by visiting them in their homes and later by inviting them to attend meetings every Sunday when the students take turns to tell them in the simplest language stories from the Bible or explain to them the vital principles of our faith in Jesus Christ. The delegate of St. Paul's Cathedral spoke of an improved method of collecting subscriptions from the members. Instead of calling on every member in her home for her subscription, which meant much work and sometimes embarrassment for the committee, they tried the following plan with great success. They commenced two months before the annual meeting by asking Mr. Liao to announce during Sunday service the date of the annual meeting and to exhort the members of the Woman's Auxiliary to have their subscriptions ready, and as the congregation were leaving, the committee were at the door of the church to distribute addressed envelopes which were re-

quested to be returned with the offering enclosed as soon as possible. The majority complied, and those that did not were reminded of it when the Bible woman visited them on her regular round, but there was to be no compulsion. The result was entirely satisfactory; it meant more voluntary offering, less work for the committee, and the amount collected exceeded that of last year. The reports of the Treasurer, Junior Auxiliary and the absent President were read by the Secretary. The total offering, including the offering from the branch Auxiliaries, the offering at the annual meeting and the proceeds of the needlework sale, was \$663.61, an increase of \$69.37 over last year. This according to precedence was divided into four equal parts, one-quarter for local expenses, one-quarter to be sent to the Board of Missions, one-quarter for the United Offering of the Woman's Auxiliary, and one-quarter to be expended locally, the object to be put to the ballot. The nominating committee, after consulting with the delegates, made out six suggestions which were more or less important. They were:

1. The nucleus of a building fund for an orphanage in memory of the late Rev. L. T. Wang. [N. B.—This fund was begun with the quarter of 1914.]

2. The nucleus of a fund for a Home for the Aged.

3. Bibles, Prayer-books, Hymnals for various stations.

4. Seats for Hanyang Church.

5. Salary of a teacher of Girls' School at Shinti.

6. Altar and seats for a new chapel in Changsha.

Though a large number voted for the Home for the Aged, the majority favored the orphanage scheme.

The officers for the next year were reappointed by the Bishop, with the exception of the Treasurer, Miss Kay, who is absent on furlough, to be succeeded by Mrs. Hollander, and the appointment of an Educational Secretary, whose duty it will be to prepare lessons to be used at the monthly

Auxiliary meetings. There was some discussion of having separate annual meetings for Wuchang and Hankow, because when the weather was uncertain, it was both inconvenient and dangerous to bring a large crowd over, and the number of churches on both sides of the river would make separate meetings possible, there being seven associations in Wuchang and five in Hankow. The delegates' meeting would still be Hankow, when Wuchang would send over regular delegates. It was a reasonable proposition and was carried, with the amendment that the separate meetings would be held on the same day. This was a cause for rejoicing, for it was one sign of the progress of the Church.

The Executive Committee with the sub-committees are to be complimented on the efficient way they planned the meetings, and the systematic order of all the proceedings. We are far from accomplishing anything, indeed we are only beginning to realize the wonderful privilege that is ours, but the heaven is working and we have bright prospects to look forward to. At this annual meeting, the Chinese ladies have taken more initiative and assumed greater responsibilities, and the Deaconesses and other foreign ladies have looked on, pleased with the visible results of their years of devotion. God has blessed us most abundantly, we who are so undeserving. May He help us to be more worthy of the trust He has committed to us, to go quickly and tell to others the beautiful story of His Resurrection, the divine mission that was first conferred on women.

IN THE VIRGINIA MOUNTAINS

By Elizabeth E. Winegar

FOR several years we have had a sewing society, which has worked for missions and made an annual

Easter offering, but that society could not take the place of a real Woman's Auxiliary, so last February we organized a branch.

At this first meeting a very encouraging number of women were present, including representatives from all of the four different points in our field, Mission Home, Simmons Gap, Blackwell Hollow and Frazier Mountain.

The rector presided, and the opening service began with the stirring missionary hymn, "The morning light is breaking." Then followed prayers for missions and a reading of the fifth chapter of the Ephesians, St. Paul's earnest exhortation to Christians to live as becomes their high calling and profession.

After hymn 491, "The Church's one foundation," the chairman read the suggested form of constitution, which was adopted with a few changes and amendments suited to our particular field. It was thought best to have only one branch of the Auxiliary in our midst, but for the sake of convenience to work in four divisions. Thus each of the four points at which our Church services are held will have its own organization for Auxiliary work, with division officers and separate monthly meetings, but together will form the complete branch, with branch officers common to all and quarterly meetings which all are expected to attend.

The branch treasurer was requested to get and distribute "blue boxes" for the United Offering, and the vice-president was appointed to look into the matter of securing from the Church Missions House, lantern slides for a lecture on missions.

The meeting closed with prayers and singing of hymn 582.

The second joint meeting took place at Blackwell Hollow, on the fifth of June. Imagine a load of mountain women, eager as children, off for the day, escaped from cornfield and har-

vest and housework, going to eat a dinner cooked by somebody else, and served on the cool grass under the trees! All this, and the prospect of a talk by a woman who had been all round the world, and of pictures to be seen, showing the places she had visited!

At ten o'clock that Friday morning, these women from Mission Home who could get away from their work at this busiest of seasons, met together and we went down to Blackwell Hollow in the big wagon and in buggies. It was a most beautiful day, and we all enjoyed the ride. Mr. Mason drove the team, and ten of us rode in the wagon on the straw. Those who went in buggies had a springier time, but we had much laughter, and really enjoyed the ride. When we arrived at the mission enclosure we found a crowd of Blackwell Hollow women ready to serve lunch on the lawn. Seventeen members and several visitors attended, and we had a delicious lunch, and were waited upon by the little girls. After lunch we talked for awhile and then went to the chapel where the meeting was held. This is the chapel which was built by the Woman's Auxiliary of the Diocese of Missouri in recognition of twenty-five years of service by Miss Mary Triplett as secretary of the Auxiliary of that diocese. We were so fortunate as to have with us at our meeting Miss Triplett herself, who is paying a visit to the missionary. Miss Triplett has been around the world visiting our mission fields, and she gave us a fine talk in connection with the lantern slides which we had from the Church Missions House. This illustrated lecture was held in the schoolhouse after the business meeting was over.

I think Miss Triplett's visit has helped very much to make these women feel that the Auxiliary is a world-wide thing and not just something we have made up ourselves.

OUR FIRST MISSIONARY GARDEN PARTY

By Kate Cheshire

President of the North Carolina Branch

AT our last annual meeting a letter was read from the Secretary of the Auxiliary, which suggested that at the various summer resorts missionary garden parties be held during the summer months. In response, we held the first of these garden parties in our diocese, at Laura Town, the beautiful summer home of Miss Ruth Hairston, our United Offering treasurer. Here, on the afternoon of July 1st, were gathered guests from Walnut Cove and Winston-Salem and Auxiliary members from more distant places. From three to six the spacious grounds were alive with the voices of men, women and children, representing not only our Church and Auxiliary, but other religious bodies as well.

The missionary program began with the hymn, "Jesus shall reign." Then Miss Hairston spoke a few words of welcome, and told how the meeting was held at the suggestion of our general secretary. Mrs. Dorian Blair of Greensboro' followed with an interesting and instructive talk upon three important subjects: "General Missions and the One Day's Income," "Our Obligations to the Bishop of the Diocese and His Missionary Work," and "The United Offering."

The diocesan president then gave an illustrated missionary talk, with living moving pictures—little children from the Sunday-school at Walnut Cove, who were gathered together and rehearsed for their parts a few minutes before the guests assembled. A choir of young girls marched out to the strains of that great missionary

hymn, "From Greenland's icy mountains." Then the president presented some special objects which we are emphasizing in our missionary work this summer.

The first of these was *Indian Boxes*, which our box secretary has asked us to prepare for the Indian school boys and girls of South Dakota. As she spoke, a small boy in the dress of an Indian brave, stepped forward to illustrate and emphasize the appeal. Next, a tiny Eskimo, in his dress of white fur, represented Alaska, and *The Club House at Eagle* which, at the request of Mr. Burgess, the North Carolinian in charge, has been put upon our pledge list. A young Chinaman stood forth to represent his great country, and an appeal was made for St. Mary's Hall, Shanghai. Lastly, a little Japanese maiden emphasized the needs in the Sunrise Kingdom, and the remainder of the time was given to the work and aims of St. Luke's International Hospital, Tokyo.

The beautiful rolling grounds, with stately magnolia trees in full bloom and the Laura Mountains in the distance, made a most effective background for these living pictures.

The remainder of the time was given over to social enjoyment, and afternoon tea was served on many small tables scattered about. It was all so easy and informal and so delightful, that we believe many similar gatherings could be held. Best of all, each person present seemed impressed by the missionary feature of the occasion, and we trust this impression will last and bear fruit.

THE MARGARET B. MARTIN BRANCH

ST. CLEMENT'S, EL PASO

By Gertrude Yale, Secretary

THE work of the year was begun with a Corporate Communion, held the first Tuesday in October. At a business meeting held following the service, an urgent request came from Alpine for help in building a chapel. It was later decided to pledge \$100.00 toward the chapel building fund. This money was raised between January and April, and was sent to Bishop Howden in April.

Early in November, the branch had the privilege of a visit from Miss Grace Lindley. She gave many helpful suggestions, and an earnest effort was made to carry out some of them. It was decided to have an hour for special prayer each day to ask God's blessing on our efforts. It was also decided to hold neighborhood classes for mission study, during Lent. Seven such classes were carried on successfully; average attendance of six at each class; study, "Then and Now."

On January 5th we had with us, Miss Dodson of St. Mary's Hall, Shanghai.

We also had a visit from Miss Hobart, who gave an evening lecture, showing lantern slides on the "Then and Now." Miss Hobart also gave an impersonation of a Chinese girl, illustrating the difference made in the lives of these girls through the work of the Church.

The Rev. E. H. Eckel, Provincial Secretary, addressed the branch. Miss Mattie Peters, who has been engaged in missionary work in Mexico but was forced by present conditions to leave, has been in El Paso this win-

ter, and has told of her work in Mexico; also Miss McKnight, who is in charge of the Josephine Hooker Memorial School in Mexico City, gave an account of her work there.

Twenty-five dollars was sent to Miss Thackara, at Fort Defiance, Arizona, and twenty-four dollars to St. Mary's Hall, Shanghai, besides the \$100 already mentioned, to Bishop Howden for Alpine. A box of about fifty books was sent to Everyman's Clubhouse, in Valdez, Alaska.

During the winter our President conducted a mission story hour for the children on Sunday afternoons. Through the Church Periodical Club, six magazines are being sent regularly to as many persons. Magazines are also being supplied to the soldiers at Ft. Bliss. Three copies of THE SPIRIT OF MISSIONS have been placed, one in the Public Library, one in the Y. W. C. A., and one in the Y. M. C. A.

Sixty dollars a year is given toward the work of The Travellers' Aid, which means that a matron is kept at the Union Depot to assist women and children traveling alone.

On May 3d, a Corporate Communion was held to give thanks for what the Woman's Auxiliary has been enabled to accomplish, and to make special intercession for the Board of Missions in its present emergency. On that evening the year's work was completed by the presentation of the lantern-slide lecture on New China, followed by a reception to the congregation.

THE JUNIOR PAGE

THE FIRST BAPTISM

In the spring the Little Helpers sent this font to All Saints' Church, Guantanamo, Cuba, because we heard from Miss Ashhurst, our United Offering Missionary there, that there was no font, and we were so glad to think that the Little Helpers were able to give one where it was needed.

We asked Miss Ashhurst to tell us about the first baby who should be baptized in this Little Helpers' font, and here is his story. The leaders will be glad to tell this to the children, asking them to remember Ernest in their prayers, that he may grow up to be a good boy and a good man and a helper all his life in Christ's work in Cuba.

ON Sunday, April 18th, after the eight o'clock Spanish Communion Service, we used our new font for the first time. The Little Helpers never gave a font which was more welcome than this one, or more appreciated than ours at All Saints' Church, Guantanamo, and I have promised to tell you about the first baby baptized in it. His name is Ernest Vernal Wright, and he is almost one year old. He will be one year on May 5. He is one of twins, the other one, also a boy, having died.

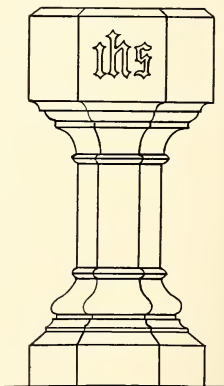
He is the seventh child of his mother, having five older brothers and one sister. They live at San Carlos, a sugar plantation about two hours away from here, by cart. There is neither train nor stage, so the only way to come is either by horseback or cart. The parents are Jamaicans on one side and East Indian coolie on the other side.

The baby was very much dressed up, of course, having on a white dress of all-over embroidery, and pink ribbons, and pink ribbons on his white cap. He is rather tall and thin for a baby of his age, but is a cute little fellow. He was very good and did not cry at all. His aunt was God-mother, and he had two God-fathers. The service was in English, and all those who had been present at the Spanish service at eight o'clock stayed for the Baptism.

Here is a picture of the font, which is really very lovely. I like it because

it is so simple, and has such good lines. There will be many, many other babies, black and white, baptized in this font, and I hope they in turn will become members of the Little Helpers themselves and faithful soldiers and servants of our dear Saviour, who loves all little children, whether black or white, red or yellow, no matter what language they speak.

All Saints' Church, Guantanamo, Cuba, sends many, many thanks to the "Little Helpers."



The Latest Font

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

- 50 Prayers for Missions.
- 51. A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.
- 55 A Form of Intercession for the Present Need.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 Investments in China.
- 204 For the Girls of China.
- 205 We Have It! (St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.
- M. 2 The Church in the Port Cities of China.
- Cuba, Porto Rico and Haiti
- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo).

Liberia

- 100 Our Foothold in Africa.
- A Sojourner in Liberia.

Mexico

- M. 3 A Year in Mexico.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- M. 4 A Year in South Dakota.
- M. 5 A Year in New Mexico.

The Forward Movement

- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

Educational Department

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- 3055 Catalogue of Publications.

- 3071 The Library of the Church Missions House.

The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5. Two Experiments with the Lenten Offering.
- 6 A Message to Sunday-schools.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 914 "The Board of Missions and Special Gifts."
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 983 "One Day's Income."
- 986 "How Three Parishes Did It. (Emergency Fund.)"
- 1105 How Shall I Vote?
- 1301 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 4. Collects for Daily Use.
- W.A. 5. For Spring and Summer.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 12. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 16. A Bit of History. 5c. each.
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- W.A. 21. A War Message.
- W.A. 22. "Borrowed Suggestions."

United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 107. The Churchwoman's Offering of Romance.
- W.A. 110. The Expression of Our Thankfulness.

An Emergency Letter.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card. 3c. each.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Play 5c. each; 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1915.
- W.A. 252. Someone's Opportunity.

The Little Helpers

- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.: Directions.
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- W.A. 303. Membership Card. 1 cent each.
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- W.A. 308. More Little Helpers for 1914-1915.
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Editor of *THE SPIRIT OF MISSIONS*

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Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

II. ABROAD

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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Mis-sions," or "For Work Among the Indians," or "For Work Among Colored Peo-ple," or "For Work in Africa," or "For Work in China," etc.



HACHALIAH BURT

Entered into rest June 8, 1915

During his entire ministry of more than forty-three years he served as a missionary priest among the Sioux Indians of South Dakota

(See page 621)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

September, 1915

No. 9

At this writing, August 23rd, the Emergency Fund amounts to \$332,000, leaving \$68,000 still to be raised. While we hope this may be done by September 1st, it is possible that the effort must be continued in order to achieve final success. Certainly the Church is not willing to fail in this splendid effort, so nobly carried forward!

HAVE YOU SENT YOUR ONE DAY'S INCOME?

THE PROGRESS OF THE KINGDOM

NO mission field in the world appeals more strongly to the Christian conscience than the great continent of Africa. True, its population is not so dense as that of China or India, but notwithstanding this their name is legion and their need is profound.

The Appeal of Africa

But why is the appeal of Africa peculiar? First, perhaps, because of the helplessness of the negro people. It is the great child-race of the world, with many of the attractions and most of the weaknesses which characterize childhood. Having been compelled to bear for many centuries the white man's material burdens, it seems entitled to become a burden upon the white man's heart.

Again, the difficulty of the work constitutes an appeal. It was this element of the heroic in it which kept Livingstone on the march, and has sent hundreds following in his footsteps, who have not counted health or life

of value compared with the opportunity for service.

Again it is the place where Christianity faces its chief religious antagonist, and where the battle between Christ and Mohammed is fiercely joined, with Islam tremendously in the ascendant. The crescent has been sweeping over Africa with gigantic strides during the last decade, and the movement still continues. Our witness for Christ is small and feeble compared with that of the Mohammedan emissaries for their prophet.

And again, it is to Africa that the men of our own race are looking for their future colonization, and it is Africa which they have seized upon and divided among themselves. The Gospel of Christ must see to it that the peoples of that land are prepared to receive from the white man's civilization its best, and not its worst.

These are some of the qualities which make the appeal of Africa particularly appealing. It is in the hope

of making this more clear, and showing somewhat of the problem, that we devote this issue largely to articles on that field. It is doubtful whether a hundred of our readers realize, for example, that there is in the world such a section as that indicated by the article on "Untouched Africa." The knowledge of it and the pity of it should keenly affect us. Christianity and civilization have a common task. Only a great united mission of Church and State will remake this vast continent. It is an enterprise not only of Christian loyalty but of world patriotism.

WHAT seems to us the untimely death of the Rev. George D. Hadley, associate rector of St. John's Church, Jersey

George D. City, N. J., occurred on August 9th. He was

stricken suddenly with appendicitis while on his holiday in New Hampshire, and though an operation was performed, his condition was considered hopeless from the beginning. Mr. Hadley's death means not only grief and bereavement to his congregation and diocese, but a distinct loss to the motive power of the Church. Few of our young clergy gave greater promise or had achieved larger real results. Gifted as he was with the qualities that charm and attract, and endowed with good judgment and a strong will, he easily became a leader of men. His sympathies were worldwide, and he was one of the first to bring his parish into line with modern ideals of Church finance and Christian stewardship. Their missionary giving established a fine record, but the climax came when, on the Sunday after their church had been burned to the ground, the young rector stood forth and asked his people for their help—first in behalf of missions and charities, "so that our own trouble may make us think first of

others who are worse off than we"; and secondly for the support of the parish and a proper restoration fund for the rebuilding of the church. It is not surprising that an appeal so voiced awakened a cordial response, and the things which he asked were promptly done. Such leadership and such vision can ill be spared.

WHILE we are not directly interested in work in Korea, in the sense of having missionaries under

The School Question in Korea

our own Board there, we must share with all other Christian agencies the anxiety occasioned by the present attitude of the Japanese governing officials in the matter of Christian schools. There seems to be a determination not only to achieve the separation of education and religion, but to enforce this in the case of mission schools and all other private educational enterprises. As it is phrased, "All schools are to be prohibited from giving religious education or from observing religious rites."

This seems a pretty thorough-going program of secularization, but the curious point is that His Excellency, M. Komatsu, director of the Bureau of Foreign Affairs at Seoul, Korea, defends it in the public press by citing what he supposes to be an American precedent. He says, "With the exception of theological schools no school in the United States gives religious teaching." Undoubtedly His Excellency has been misinformed. There are few schools in the United States which do not give some form of religious teaching. Even in many of the public schools the Bible is read, and so far as private schools are concerned the government does not in any way hamper their freedom in this matter. Beyond doubt it is a profound conviction of Western civilization that there should be a separation of Church and State; but it

should cut both ways. If, as we feel, the state should be free from the control of the Church, the Church must be no less free from the control of the state. This is the fundamental American position.

If, in an excess of zeal, our Japanese friends conceive that they are trying out in Korea the most modern Western ideas upon this matter, they certainly ought to revise their impressions; all the more because one cannot but feel an apprehension lest Korea is being made an experiment station for policies which may later be imposed upon Japan itself.

FROM Liberia comes an interesting program of the exercises which marked the fiftieth anniversary of

Fifty Years' Ministry

the ordination to the sacred ministry, and the thirtieth anniversary of the consecration to the Episcopate of the Rt. Rev. Samuel David Ferguson, D.D., Bishop of Liberia. These were conducted by the two parishes in Monrovia, on Sunday, June 22nd, 1915. Three separate services were held at different hours of the day, each one of which was of a memorial character. At the last service in the evening there was read the sermon which was preached thirty years before by Bishop Alfred Lee, of Delaware, then the Presiding Bishop, and consecrator of Bishop Ferguson. The offerings of the day were for the establishment of a fund to erect a memorial building at St. Thomas's Parish, Monrovia, to be known as the Bishop Ferguson Memorial.

The entire Church will join with the parishes of Monrovia and the District of Liberia in paying honor to Bishop Ferguson. His has been no easy task, but with supreme devotion and admirable ability he has won both the confidence of the Church at home and the loyalty of his district. **Bishop**

Ferguson was born in the United States, but when he was a child his parents joined the colonizers in Liberia. Under Bishop John Payne the boy grew up in our mission schools and served in every department of our mission work. Very early the spiritual leadership of the future bishop manifested itself, and with the retirement of Bishop Penick in 1883, it was evident that Mr. Ferguson was his logical successor. He was elected by the General Convention of 1884 and was consecrated at Grace Church, New York City, on June 28, 1885. Since the death of Bishop Holly he is the only colored bishop in our Episcopate. The band of clergy in Liberia are 26 in number, all of his own race.

OUR readers will be deeply interested in an article in this issue concerning a visitation of Bishop

A Confirmation of Lepers

Knight, who is in charge of the Panama Canal Zone, to the leper colony at Palo Seco. It was an unique occasion. A distinguished professor of church history in one of our institutions says that he thinks this to be the first recorded visit of a bishop to lepers, and probably the only case in the history of the Church where lepers have been confirmed. Whether or not this be true, Church folk will be thankful that the Church's ministry is being extended even to these hopeless outcasts. The strength and cheer which may thus be brought into these shadowed lives is beyond computation. Nor is the ministration spiritual only. The chaplain, the Rev. H. B. Carson, endeavors to bring messages and visions of the outside world to these who are cut off from it. He hopes to have not only services but stereopticon and moving-picture exhibitions. Just now he is exceedingly anxious to get hold of two victrolas and as many records as possible. Can any one help him?

FIVE years ago the Laymen's Missionary Movement conducted a National Campaign, reaching something like one hundred of the largest

**National
Campaign of
the L. M. M.**

cities of the country, and stimulating everywhere a knowledge of and an interest in world missions. To this campaign our own communion owes much. Foundations were laid and information given which produced a more just point of view, and awakened a more intelligent interest. The participation of our laymen in missionary work in any large sense may almost be said to date from that campaign, and the systems of Church finance then inculcated have worked out a large advantage both to the local parish and to the world enterprise. Yet, of course, much remains to be done, and it seems well that this winter the campaign is to be repeated, beginning in October and culminating with a National Missionary Congress in Washington, D. C., April 26th-30th, 1916.

The Laymen's Missionary Movement is certainly one instance of the possibility of associating with others in a common enterprise to our own great advantage. The Movement is simply a movement. Its purpose is to tell the story and to make suggestions; to inform and to stimulate. It sets up no machinery; it enters into no combinations. The results in any one place remain in the hands of the Christian bodies there at work. They get much or little, according as they bestir themselves to foster the impulse and to garner the fruits of the Convention. Each is free to do this in its own way, or to leave it undone.

On the previous occasion it was largely left undone. Few of us realized the force which the Movement would generate. Some of us were a little afraid of possible entangling alliances; and inertia did the rest.

Not because of our foresight, but because of the power which the Movement developed, we reaped a very considerable gain, the value of which the House of Bishops recognized in this resolution passed at the General Convention of 1910:

Resolved, That the House of Bishops puts on record its admiration of the results accomplished by the Laymen's Missionary Movement, and its earnest desire that the principles embodied in the Movement may abide, prosper, and prevail, to the breaking down the kingdom of sin, Satan, and death, and to the enlargement and upbuilding of the Kingdom of Christ our Lord: to the deepening of love and devotion, and to the uniting of all Christians in faith, charity, and worship.

Resolved, That, in pursuance of the former resolution, the Chairman of this House appoint, as a Committee of Godspeed for the Laymen's Missionary Movement, five bishops to convey to this association of men the assurance of our best wishes for their progress and permanent success, to be a Committee of Counsel and Advice to Churchmen and other workers in this Movement who may desire their aid, and to report to this House from time to time such matters of special interest as may develop in connection with the Laymen's Missionary Movement for Christian Missions.

The Committee appointed under the above resolution consisted of the Bishops of Atlanta, California, North Carolina, Chicago and Western Michigan.

At a joint session of the two Houses of the General Convention in Cincinnati, October, 1910, a resolution was adopted declaring that they had "noted with interest and satisfaction that portion of the report.

of the Board of Missions referring to the work of the Laymen's Missionary Movement and the part taken therein by Churchmen."

The Board of Missions was also "requested to continue its effort to enlist the co-operation of laymen in the Church's missionary work through the Laymen's Missionary Movement and in such other ways as the Board may deem best."

As one way of doing this the two houses by concurrent action recommended that the Board of Missions "further the formation in all dioceses and districts of missionary committees of laymen auxiliary to the Board. The duty of such committees shall be to organize missionary committees in all congregations of the diocese or district, to foster and develop the interest of laymen in the missionary work of the Church, and to co-operate with the Board of Missions and the Department Secretary."

This time it was intended to organize matters more thoroughly; to make some adequate preparation in the several cities for the coming of the Convention, and to follow it up in a definite way afterward. This will be a blessing to the parishes and to the Church as a whole. Plans are being formed to secure the aid of leading clergy and laymen in the United States and also to bring home some of our missionary leaders from abroad. More definite information will be given later. Meanwhile, the following tentative list of dates for the holding of the Conventions will be of interest. An asterisk indicates a Sunday:

Chicago, Ill., October 14-17.*
 Buffalo, N. Y., October *17-20.
 Detroit, Mich., October 20-22, 24.*
 Pueblo, Colo., October *24-27.
 Pittsburgh, Pa., October *24-27.
 Denver, Colo., October 27-29, 31.*
 Topeka, Kans., October *31-Nov. 3.
 Wichita, Kans., Nov. 3-5, 7.*
 Baltimore, Md., Nov. 3-5, 7.*
 Philadelphia, Pa., Nov. *7-10.
 Mitchell, S. Dak., Nov. *7-10.

Milwaukee, Wis., Nov. 10-12, 14.*
 Portland, Me., Nov., 10-12, 14.*
 Boston, Mass., Nov. *14-17.
 Cincinnati, Ohio, Nov., *14-17.
 Wheeling, W. Va., Nov. *28-Dec. 1.
 Waterbury, Conn., Nov. *28-Dec. 1.
 Manchester, N. H., Dec. 1-3, 5.*
 St. Louis, Mo., Dec., 1-3, 5.*
 Cleveland, Ohio, Dec., *5-8.
 Albany, N. Y., Dec., *5-8.
 Toledo, Ohio, Dec. 8-10, 12.*
 Houston, Texas, Jan. 19-21, 23.*
 Duluth, Minn., Jan. 19-21, 23.*
 New Orleans, La., Jan. *23-26.
 Minneapolis, Minn., Jan. *23-26.
 St. Paul, Minn., Jan. *23-26.
 Rochester, N. Y., Jan. *23-26.
 Jackson, Miss., Jan. 26-28, 30.*
 Fargo, N. Dak., Jan. 26-28, 30.*
 Reading, Pa., Jan. 26-28, 30.*
 Wilmington, Del., Jan. *30-Feb. 2.
 Billings, Mont., Jan. *30-Feb. 2.
 Birmingham, Ala., Jan. 31-Feb. 2.
 Atlanta, Ga., Feb., 2-4, 6.*
 Butte, Mont., Feb. 2-4, 6.*
 Newark, N. J., February 2-4, 6.*
 Spokane, Wash., February *6-9.
 Columbia, S. C., February *6-9.
 Seattle, Wash., February 9-11, 13.*
 Dayton, Ohio, February 9-11, 13.*
 Tacoma, Wash., February 9-11, 13.*
 Greensboro, N. C., Feb. 9-11, 13.*
 Portland, Ore., February *13-16.
 Davenport, Iowa, February *13-16.
 Richmond, Va., February 15-17.
 Sacramento, Cal., February 16-18, 20.*
 Kansas City, Mo., February 16-18, 20.*
 Lexington, Ky., February *20-23.
 San Francisco, Cal., February *20-23.
 Des Moines, Iowa, February *20-23.
 Nashville, Tenn., February 23-25, 27.*
 Fresno, Cal., February 23-25, 27.*
 Decatur, Ill., February 23-25, 27.*
 Los Angeles, Cal., February *27-Mar. 1.
 Indianapolis, Ind., February *27-Mar. 1.
 Memphis, Tenn., February *27-Mar. 1.
 Little Rock, Ark., March 1-3, 5.*
 San Diego, Cal., March 1-3, 5.*
 Columbus, Ohio, March 1-3, 5.*
 El Paso, Texas, March *5-8.
 Oklahoma, Okla., March *5-8.
 Ft. Worth, Texas, March 8-10, 12.*
 Pittsfield, Mass., March *12-15.
 Worcester, Mass., March 15-17, 19.*
 Harrisburg, Pa., March *19-22.
 Scranton, Pa., March 22-24, 26.*
 Binghamton, N. Y., March *26-29.
 Syracuse, N. Y., March 29-31, April 2.*
 New York, N. Y., April *9-12.
 Brooklyn, N. Y., April 12-13, 16.*
 National Missionary Congress, Washington, D. C., April 26-30, *1916.
 Negotiations are under way for conventions in several additional cities.

THE SANCTUARY OF MISSIONS

Dies Pacis

ONLY through Me" . . . The clear,
high call comes pealing
Above the thunders of the battle-plain;—

"Only through Me can Life's red
wounds find healing;
Only through Me shall Earth have
peace again.

"Only through Me! . . . Love's
Might, all might transcending,
Alone can draw the poison-fangs of
Hate.

Yours the beginning!—Mine a nobler
ending—
Peace upon Earth, and Man regenerate!

"Only through Me can come the great
awaking!

Wrong cannot right the wrongs that
Wrong hath done;

Only through Me, all other gods forsaking,

Can ye attain the heights that must
be won.

"Only through Me shall Victory be
sounded;

Only through Me can Right wield
righteous sword;

Only through Me shall Peace be surely
founded;

Only through Me! . . . Then bid
Me to the Board!"

Can we not rise to such great height
of glory?

Shall this vast sorrow spend itself
in vain?

Shall future ages tell the woeful
story,—

"Christ by His own was crucified
again"?

—John Oxenham.

THANKSGIVINGS

WE thank thee—
For the faithful men and
women who have given themselves
as missionaries in Africa, and
especially for those of the colored race
who have been the wise leaders of their
own people.

For the privilege granted to the
Church of ministering to the suffering
and outcast. (Page 623.)

For those in our own land who bear
thy message among thy scattered and
isolated children. (Page 637.)

For the response made by thy
Church to the appeal of urgent needs.
(Pages 591 and 633.)

INTERCESSIONS

WE pray Thee—
To raise up friends for the
African race, and Christian
teachers to bring them to the knowledge
of thy Son.

To direct the young Christian king
of Uganda, that having been admitted
into the fellowship of Christ's religion
he may follow those things which are
agreeable to the same. (Page 607.)

To guide the minds of those who are
striving to establish a stable government
in Mexico, and to set its people
free from anarchy and injustice.

To bless and direct the plans being
made for stimulating the religious life
and Christian stewardship of thy children
in this land. (Page 594.)

To use our nation for the greatest
good of the whole world, and make it
a power in the advancement of thy
Kingdom of peace on earth.*

For the Church in Africa

ALMIGHTY and eternal God,
whose love and care extend to
all thy creation; bless, we pray
thee, the work of thy Church among
the people of Africa. Prosper every
effort to supply their moral and spiritual
needs. Send down thy blessing
upon the bishops, clergy and teachers;
protect them in every danger;
strengthen them in every temptation;
comfort them in every sorrow. Stir
up, we beseech thee, the wills of the
people in this Christian land, that all
may work together for the coming of
thy Kingdom in that dark continent.
We ask it in the name of Jesus Christ
our Lord. Amen.

* The Editor has received a note concerning a League of Prayer for our country. The purpose indicated by the writer is that there may be the fullest possible intercession for our President, his advisers, our representatives in Congress, and all Americans who have influence in this crisis. It is "to be a League of Prayer with no outward and visible sign, but with the inward seal of the Spirit, in order that there may be united as well as individual prayers ascending for the guidance of our nation." Many surely are already doing what is here suggested, and others may be moved to do it. We do not understand that any formal act of joining such a league is necessary, though we will gladly give to any who will write us the name and address of the person making the suggestion.



MATABELE FAMILY NEAR BULAWAYO, RHODESIA, SOUTH AFRICA

THE CHRISTIANIZING OF AFRICA

By the Rev. Franklin J. Clark

IT is said that a schoolboy, called upon for an essay on Africa, responded by writing, "Africa was all deserts and elephants until that wicked man Stanley filled it up with mountains and rivers."

Such knowledge of the continent as did exist one hundred years ago was mainly connected with the slave trade. That detestable traffic, though begun by the Portuguese and Spaniards, was then for the most part in the hands of the English. In 1771 it is said no fewer than 192 slave ships, fitted up for 47,000 slaves, left England for Africa. In a bill of lading of that period the following words occurred: "Shipped by the Grace of God, in good order and well conditioned, in and upon the good ship Mary Borough, 24 prime slaves, 2 prime women slaves, marked and numbered as in the margin." The marks were branded upon a certain part of the body.

We, of course, know a great deal more about Africa now, and with this knowledge has come the conviction that other things threaten the welfare of the native almost as much as the old-time slavery did. Slave-trading has practically ceased, but these other forces are at work to-day and demand the attention of the Christian Church.

Religions of the People

The native African, particularly in the central and southern parts, is in the grip of a system that makes him a slave in both soul and body. It grasps him at his birth, and unless Christianity breaks the fetters it holds him in a terrible bondage till death. His world is peopled by spirits, capricious, often malevolent; and he must find a way to secure their favor, banish them, appease or if possible deceive them. Even his own soul is a hostile power against which he must

ever be on his guard. It is fond of leaving him—it allows itself to be enticed away. The souls of relatives are easily wounded, and woe to him who even unintentionally offends them! He must wind his way amid the throng of souls of the people around him, and must continually bargain or fight with invisible and sinister powers. As if this were not enough, there is added the fear and dread of the demons—of the thousands of spirits of earth, air, water, mountains and trees. Ghosts of the most diverse kinds lurk in house and village. In the field, they terrify the wood-cutter; in the bush, they hurt the wanderer. From them come disease, madness, death of cattle, famine. Malicious demons lie in wait for the child from the day of its birth; they swarm round the house at night; they spy through the chinks of the walls for their hapless victims. The dead friend and brother becomes an enemy, and his coffin and grave the abode of terror.

Such beliefs have naturally caused the native to use every means to combat the evil spirits. His chief remedy is magic. And among the Bantu tribes magic plays an even more important part than religion. By magic is meant all those rites and practices by which the savage strives to deal with hostile influences, and seeks to subdue them. The magician becomes in turn a medicine man, administering charms and drugs; an exorcist, forcing the hostile spirit to make itself known and allow itself to be appeased, and a witch-doctor, unveiling the dark intrigues of the so-called casters of lots and denouncing them to public punishment or the rigors of trial by drinking poison.

But another force is threatening Africa. The power of Islam is slowly but steadily pressing down from the north. It began its advance six years after the death of Mohammed. Its first conquest was over the old Christianity of North Africa. The African Church

with its 500 Bishops had become a powerful organization, but it fell before the sword of the advancing Mohammedan zealots, though not without a heroic struggle. Egypt was conquered. In 698 the Mohammedan army reached the Atlantic, and by 1050 had taken the whole Mediterranean coast from Egypt to Morocco. Its progress into the interior was slower and more difficult. The missionary, the trader and the sword were the means used. By 1750 the whole of North Africa was theirs, with the exception of the Coptic Church in Egypt and the Church in Abyssinia. To-day its power stretches from Sierre Leone on the West to Abyssinia on the East, and numbers 60,000,000 of the people. It claims to be the successor and superseder of both Judaism and Christianity, and challenges the claim of Buddhism and Christianity to be the universal religion. It professes to have a creed for all mankind and it is adjusting the creed to win the natives of Africa. While it is true it has opposed witchcraft, burial alive, human sacrifices and cannibalism, and taught the natives to wear clothes, it has at the same time advocated polygamy, encouraged vice, and if anything made the native more immoral than before.

While it may be true that every eighth person in the world is a Mohammedan, there seems to be less unity among them now than in the past. The fact that Islam is divided seems to have been demonstrated during the past months. Turkey's failure to achieve the consolidation of the Islamic forces in a holy war may have more than one reason back of it.

The African takes kindly to Mohammedanism. It interferes so little with his old customs and habits, and is so comfortable. The Arabic language is in commercial use over two-thirds of Africa and has thus paved the way for its propagandists. Mohammedanism helps to secure govern-



THE TOMB OF KING M'TESA

M'tesa was the father of King Mwanga, the murderer of Hannington. The tomb was originally M'tesa's house; and the inside is a forest of tree trunks. It is decked with blue and white cotton cloth and burnished spears and shields. M'tesa's wife, who has become a Christian, lives near by and cares for the structure.

ment employment. And best of all it preaches to the spirit-ridden native the doctrine of the one God who has power to subdue all spirits, good and evil.

In Animism, the tribal religion of 100,000,000 natives, there is strong evidence of a belief in a supreme being. The Bantu tribes of Equatorial Africa all believe in a great spirit, good in a general sense. Certain tribes of Uganda have had a vague idea of a supreme creator. Even amongst the most irreligious tribes of Central Africa there is the knowledge of the existence of God. The Zulus believe in a shadowy being who created the world and then abandoned it. Even the Hottentots believe in the existence of the Unknown God.

In addition to the belief in a supreme being there is the belief found among them concerning the souls of individual creatures capable of continued existence after death or destruction of the body. This takes the form among some of a belief in an after life, or even in the immortality

of the soul. A missionary in West Africa speaks of the natives possessing the conviction that on passing from this world into the next we continue to be thinking, feeling, acting beings.

These two facts—the belief in a supreme being, shadowy though that belief may be, and in a life after death—create a very strong point of contact between the Christian missionary and the heathen native. The fatherhood of God presents a powerful appeal to him. The idea of a God who loves and is personally interested—the *friendship* of God, is a great revelation to a people surrounded by hostile forces. The unity and omnipotence of God—so contrary to their whole experience—the gospel of redemption through Christ and His power over the spirits both good and evil, comes as a tremendous relief to their spirit-ridden souls.

But while the way for the preaching of such a gospel is in a measure prepared, there are hindrances which prevent a rapid spread of Christianity, but which favor Mohammedanism.



THE RUINED CATHEDRAL OF NAMIREMBE, UGANDA

This building was set on fire by lightning in 1910. It seated 5,000 people, and has since been rebuilt. The thatch on the pillars and walls is to preserve the brickwork.

Animistic people usually stand on a very low stage of human development. Intellectual difficulties arise chiefly from this fact. His philosophy is earthly minded and selfish. He is a fatalist. If his soul once chose to steal, he can't help it; man is what he is, and even God can't change him.

Christianity in Africa

The greatest barrier to the spread of Christianity is of course its opposition to immoral practices and habits, such as the practice of polygamy and the degraded condition of the women. In spite of these obstacles, Christianity has made splendid progress. We are not surprised to learn that the Moravians were the first to open Protestant missionary work in Africa. In 1736 they sent George Schmidt to South Africa, fifty years before any other society had taken up the work. The Society for the Propagation of the Gospel had a chaplain working on the Gold Coast in 1752, and an African lad whom he had sent to England to be educated was after-

wards ordained as his successor and labored for fifty years.

The Church Missionary Society was, however, the first to undertake work on the West Coast which proved permanent. It is rather interesting to note that two of the great Episcopal Missionary Societies began their work by sending missionaries to care for the freed slaves on the West Coast of Africa—our own being one and the C. M. S. the other. The latter was definitely organized in 1799, "To send missionaries to the Continent of Africa or the other parts of the heathen world."

The necessity for this was clearly shown to the British after the judgment of Lord Chief Justice Mansfield in 1772 declaring slavery in England to be unlawful and that as soon as any slave sets foot on English ground he becomes free. One consequence of the judgment of 1772 was that the streets of London swarmed with negro beggars who, having claimed their liberty and left their masters, found themselves without means of subsistence.

SIERRA LEONE.—Some friends of the Africans therefore devised a plan for settling them in Sierra Leone, and a company was formed to introduce a trade industry and Christian knowledge among these expatriated negroes; hence the organization of the C. M. S. Its earliest efforts were not directed to the repatriated slaves, however, for then there were but two or three thousand settlers, and for them and the Europeans in charge the Sierra Leone Company provided chaplains. The society looked rather to the tribes beyond. Their first missionaries were two men in Lutheran orders from a missionary seminary in Berlin, who went out in 1804. In 1840 we find the congregations, with more than 1,300 communicants, combining to form a Church Missionary Association which remitted to the society £87 the first year and in the next thirty years raised no less than £7,000 for the evangelization of the world.

Fourah Bay College was founded in 1827, and here was educated the little slave boy, Adjai, who when 11 years old was rescued from the Portuguese slave-traders and brought to Sierra Leone. After his course in Fourah Bay and Islington College, England, he was ordained, being the first African clergyman of modern times, with the exception of the S. P. G. agent before mentioned. Samuel Crowther—for by that name he was baptised—was consecrated bishop in 1864, and his episcopate was marked by great activity. In 1861 the native church in Sierra Leone had made sufficient advance to be organized on an independent basis, and undertake the support of its own pastors, churches and schools, aided by a small and annually decreasing grant from the C. M. S. In 1876 it took over some of the outlying stations, and in 1908 assumed responsibility for the remaining C. M. S. work in the hinterland, the society, however, continuing much of its financial help.

UGANDA.—In 1876 a party of eight men under the leadership of Lieutenant G. S. Smith, R. N., whose father was a midshipman on the cruiser which rescued the slave boy Crowther, sailed for Uganda. The youngest member of the party was Alexander Mackay. Ten years after Mackay was alone in Uganda, all the others having either succumbed to the unhealthy climate, been killed by the natives, or withdrawn. Mackay himself died in 1890, Hannington was killed by order of Mwanga in 1885, and was succeeded by Bishop Tucker, who spent eighteen out of his twenty-one years' episcopate in Uganda. When he first reached the country the Church had 200 members; when he left it had 70,000, and since then the number has increased to 83,000; the African clergy number 41, and Christian lay agents—men and women—2,786. All the native workers have from the beginning been supported entirely by the contributions of the people.

EGYPT.—In Egypt the missionary societies have a much more difficult field. England herself confronts a problem in her administration of Egypt not easily solved. A Christian nation attempting to rule a Mohammedan one, without interfering in any way with its religion—in fact, conforming outwardly at least to that religion—presents a situation not conducive to rapid advance in missionary work. England's policy seems to have been to scrupulously respect all Moslem observances. The government officials observe Friday as a holiday, out of respect to the Moslem, and perform the work of the Egyptian Government on Sunday. The English officer in the army will take part in Moslem religious ceremonies, and fire salutes at religious festivals. In the Egyptian Soudan conditions are even worse. There restriction has been placed upon the access of the missionary to the Moslem population. The government having taken the po-



MARKET SCENE IN UGANDA

Two of the women have bark-cloth dresses.

sition that it will not countenance any effort to proselytize. It has, however, in the southern or pagan portion, invited the missionary but has delimited the territory, assigning one large tract to the American Presbyterians, another to the C. M. S., and a third to the Roman Catholics.

SOUTH AFRICA.—When David Livingstone went from Central Africa to Cape Colony to marry Mary Moffatt, daughter of the famous missionary, he was six months trekking back to the Zambesi River. The traveller can make the same journey now on the Zambesi Express in four days, and instead of encountering all sorts of perils and hardships, as did Livingstone and his bride, he can recline in a sumptuous compartment, have excellent meals served in a dining-car, enjoy a good bed at night, and refresh himself with

a shower-bath in the morning. When the Cape-to-Cairo Road is completed it will resemble the backbone of a fish, with branching ribs on either side. East and west will run many side lines, tapping the coast whenever there is a harbor or a good river connection.

The railroads are but one factor in a mighty industrial change in South Africa. All these changes and transformations are to the native little short of cataclysmic. For untold ages he has been a child of nature, living in a bowl-shaped hut, wearing only a bunch of monkey tails, eating the fruit of the land, and content to squat and smoke and drink, undisturbed and uninspired by the fierce competition of the work-a-day world beyond his shores. Now that world is upon him with a rush. With its railroads, steamboats, electric trains, plantations, factories, mines, laws, taxes, magistrates, police, armies, maxim guns, gin-shops and prisons, civilization has descended upon the poor African like an avalanche. Is it any wonder he sits and drinks, half-dazed and half-crazed by the insistent demands of the white man, who controls now nineteen-twentieths of his land, that he adjust himself to the changed conditions?



House in Uganda where the church drums are kept, which take the place of bells. They are four in number and the largest is five feet high. The building is made of elephant grass.



MARKET SCENE IN NAMIREMBE, UGANDA

Service to Natives

It is fair to say that the missionary is, of these agencies, the one which is helping the poor fellow to find his place in it all. He is standing between the native and the so-called civilization, and is keen to see that the native

is given fair play. In the Congo they were forced to make protests against the terrible abuse of power they saw there, and in 1904 the Congo Reform Association was founded to free the African race from injustice and wrong. This association was able to



NATIVE CANOE ON LAKE VICTORIA NYANZA

dissolve on June 16, 1913, having accomplished its purpose, access to the land by the native and freedom to cultivate it. On May 29, 1913, Sir Edward Grey announced to the House of Commons that since consular reports showed that the condition of things in the Congo is now substantially in accord with the treaty obligations of the original Congo State, the British Government was prepared to recognize annexation by Belgium. Since then Belgium has introduced more and more salutary reforms.

The missionary societies are now addressing themselves to the situation provoked by the passage of the Land Bill in South Africa—the outstanding event for the past year. South Africa is regarded, by the Europeans living there, who comprise over twenty-five per cent. of the population, as a white man's country. The reins of government are in their hands. They covet the possession of the land and are jealous of native competition in spheres of skilled labor. This bill prohibits for the present the purchase or leasing of land from Europeans by natives, or vice versa. Creating, as this does, a policy of segregation between races, it has accentuated race-feeling and caused much unrest and discontent among the Africans. Many natives have been forced to leave houses, lands, schools and Church, and have been reduced to practical servitude and vagabondage.

Perhaps the greatest practical service of the missionary to the native is in educational and industrial training. Among the tribes in the central and southern portions educational work has been hampered by the great diversity of languages and dialects; more than 840 are found. Added to this is the fact that there was no literature, not even an alphabet upon which they could begin their work. The task of reducing to writing dialects which Charles Darwin characterizes as "composed of clicks, and grunts

and squeaks and hiccoughs," was no easy one. That it has been done is shown by the report of the British and Foreign Bible Society, that out of 412 languages in which they have issued the Scripture or parts thereof, 100 have been for Africa. The great mass of natives have no conception of the use of a written or printed sign to convey an idea. To them a religion whose founder is known only through the precious writings of his disciples; whose teachings are enshrined in an immortal book—is shadowy and well-nigh meaningless, until they have learned to read.

But with the intellectual training must go as a necessary corollary the training of the hand. Faunce thinks that one result of the amazing development of the work of the C. M. S. in Uganda, which compressed into twenty years what in most countries requires two hundred, was the formation by the Society of the "Uganda Company, Limited," a manufacturing and trading company. It at once began printing, binding, brick-making, carpentering and other industries. There are certain drawbacks to such an industry and a distinction must be made between it and the industrial school, which aims not at making bricks or cloth, but boys and girls into self-respecting and self-supporting men and women.

An example of such work in the same missionary jurisdiction is found in King's School, Budo. The school was started about eight years ago, admittedly on a literary basis, but from the first the missionary in charge saw the paramount need of some kind of industrial work to supplement and in places counteract the effects of the book-work. An expedition was taken across Lake Victoria to see the Uganda Railway. The boys were immensely struck, not only with the wisdom of the white man, but the way he worked with his hands and accomplished things. These boys, be it said,



LAST RESTING-PLACE OF BISHOP HANNINGTON
The cross which marks his grave is in the left foreground.

were practically all sons of chiefs who pay large fees to attend the school. Industrial work was immediately inaugurated, much to the delight of the students and the surprise of the natives, who could scarcely believe their eyes when they saw chiefs' sons, and chiefs and even princes digging and cultivating and making roads, and doing it all, too, without a murmur. Now each morning is occupied with classes on the ordinary literary subjects while the afternoon is given up to different forms of handiwork. The object is not so much the training of carpenters and printers as it is to give a good mental and moral education.

An Experiment in Kamerun

One of the most conspicuous examples of the value of a well-balanced, carefully planned and vigorously executed policy for the development of the native people in Africa was put in operation by the Presbyterian Board in Kamerun on the West Coast. Its policy was to be tried for ten years, and if at the end of that time it was not a success it was determined to with-

draw. At the beginning of the period, in 1904, the Board was practically sup-



SWAHILI WOMAN AND CHILDREN,
 MOMBASA, EAST AFRICA

porting the entire work. In that year a secretary visited the field, and as a result the native Church agreed to a yearly ten per cent. reduction in the Board's appropriation, with the understanding that the native Church would increase its offerings by that amount until it became self-supporting. The mission did its part, and at the end of the probation period had accomplished its purpose. The secretary showed me a schedule for Kamerun, and pointed to a school, the annual expenses of which were \$2000; \$1900 of this was provided by the people themselves. A very important factor in this, however, was the introduction of industrial schools which trained the native to work and gave him the

opportunity to become a revenue-producing agent.

But the best result has not been the accomplishment of self-support. The spiritual effects attending the carrying out of the policy have far outweighed this. The Church in Kamerun is becoming self-propagating. The native force has increased in the ten years from 55 to 257, and the Church members from 1,852 to 4,144, with 15,257 catechumens. The natives are reaching out at every point into the interior and touching tribe after tribe. I venture to say that had not the spirit of the native Church been touched, and

its self-respect aroused, it would still be a weak dependent on the Mother society.

Our Work in Liberia

Toward such a result as this we should work in our own mission in Liberia. Our first foreign missionary went there in 1836, and to-day we are still carrying 85 per cent. of the cost of the entire work. The work should be pushed vigorously into the hinterland. The natives should be taught to develop the great natural resources of their country. There is a real menace to the independence of the country in the fact that these sources of wealth are not being made productive. Outside interests are bound to come in and claim the right to save the rich product from going to waste. England on the north, and France on the south, have looked with greedy eyes on the little republic, and would need no great urging to convince them that Liberia's best interest demands that it be taken under the wing of one or the other, or divided between them. The educational committee of the Edinburgh Conference said of Liberia that "industrial training should be the leading feature of educational work." This is a great need, if not the greatest, but in this respect we have as yet done nothing.

Bishop Ferguson has done a splendid work during his thirty-five years' episcopate. He has had but one white clergyman to help him, and now has none. We have gained in our eighty years' ministry 725 Liberian and 1,776 native communicants. Their offerings amount to \$7,325 a year. The Liberian and the native should have a chance to demonstrate their ability to achieve self-support and self-propagation. The character of the native clergy seems to indicate that a large step forward would be taken if the right impulse were given.



MATABELLE WOMAN AND BABY

This woman is a native of Rhodesia, South Africa. Here it is everywhere common to see a woman coming home from the field with hoe in hand, water gourd on the head and her baby dangling on her back.



DAUDI CHWA, THE CHRISTIAN KING OF UGANDA AND HIS BRIDE, QUEEN IRENE

This photograph was taken last November on the occasion of the final investiture of the young King with his full authority. The Royal couple in the foreground backed by an automobile, which in turn eclipses an African kraal, presents a combination which is full of suggestion and seems a sort of parable of what is going on in the great land of Africa.

A CHRISTIAN KING IN AFRICA

REALIZING how little of the continent of Africa is under the control of the black man, and also the domination of Islam in that continent, it is cheerful news to read of the final investiture of the young Christian King of Uganda, Daudi Chwa. A year ago he passed his eighteenth birthday, and at that time began the ceremonies which prepared him for the assumption of his power. Daudi Chwa is the son of King Mwanga, who put Bishop Hannington to death. His father died when he was a child and for many years the government has been carried on by regents.

It is a significant step in the progress of Uganda—that marvelously successful African mission field—that it now has a ruler who has been a Christian from his birth. The realm over which he reigns is an astounding

contrast to that which his father inherited. It would seem that here in Central Africa is being developed a strong type of indigenous African Christianity.

The account of the investiture which follows is from the *Church Missionary Gleaner*:

"The final investiture of the young Christian King of Uganda, Daudi Chwa, on Budo Hill—a site sacred for centuries as the crowning-place of the Baganda monarchs—was marked by great solemnity and simplicity. This third and last ceremony in connection with his 'coronation' had been postponed for some months in order that the Bishop of Uganda on his return from a visit to England might be present to conduct it. The two earlier ceremonies were observed in August last: on the 8th of that month, King Daudi's eighteenth birthday, the gov-

ernment of his country was formally transferred from the three capable Baganda regents (the Katikiro, the Chief Justice, and the Treasurer) to Daudi's own shoulders, and a week later the King received the homage of his chiefs and people. Then came the investiture, on November 7, a service largely on the lines of the coronation service for our own sovereigns. Bishop Willis presented the King with a beautifully bound copy of the Bible (the gift of the Bible Society), and in a solemn charge reminded the young ruler of the sacredness of the oaths he had taken and of his great responsibilities towards God and his country. Then the King and his consort (Queen Irene, the daughter of a Muganda pastor) received the Holy Communion in the King's School Chapel."

The investiture is more fully described in the following letter from the wife of a C. M. S. missionary at Budo:

"The Kabaka's investiture took place at Budo on November 7th. The credit for the interest and success of the wonderfully interesting ceremony and service is due to the bishop, who so cleverly adapted the ancient customs (following them as closely as was consistent with Christianity) to suit the modern religion and conditions. It was from beginning to end a most impressive sight.

"The Kabaka's embroidered robe and fez were magnificent—red satin and gold—the fez white satin embroidered in silver with a massive gold band at the bottom. Queen Irene's silver circlet was made of beaten rupees and formed a Maltese cross in front; and her handsome white silk (or satin) robe was made by the head mistress of the girls' school where Irene was educated. King Daudi gave one of his handsome robes with gilt embroidery to be cut up to trim her dress. It was such a suitable one, made from a modified pattern of the

ordinary women's dress, which the Gayaza girls now wear; a broad band of gold embroidery over bare shoulders and across the front and down the side of the dress, and dainty little gold slippers (heels taken off) on her feet. She is a nice-looking little thing—very small beside the tall Kabaka. Her photographs, which you will see in many illustrated papers at home, do not at all do her justice.

"The Bishop designed and arranged for all the robes, etc., and embroidered cushions for the 'regalia' at home, and we hear that they cost about £120.

"The *banda*—i. e., a temporary grass and reed three-sided building with a large uncovered space in the centre—was a magnificent piece of native work. The ceiling, low walls, pillars, etc., etc., were all beautifully covered with their wonderful reed work, and red and white bunting and flags finished it all off. The dais, a very high one, was floored with bricks, and wide brick steps led up to it.

"A rope all round the dais kept the crowds from coming too near. The whole of the remainder of the school quadrangle was one dense mass of Baganda. Only big chiefs, some 200, could get into their side of the *banda*.

"About 170 English attended the ceremony, and it was the largest gathering of the kind, I believe, that had ever yet met together in Uganda. The numbers of English coming were quite double what was expected. The Katikiro sent two fatted oxen and fifty chickens and any amount of potatoes and eggs collected from all the country round. I had promises of sweets (tarts, jellies, etc.) from every lady in Kampala, and cakes for the tea from every lady in Namirembe. Two hundred and thirty sat down to lunch, sixty of them being Baganda county chiefs. The room only held 200, but as some were finished they gave place to the others waiting outside. Speeches of congratulation wound up the feast."



HOUSE OF BETHANY, FROM THE LAKE

The most distant building is the House of Bethany. In the nearer houses live pupils of our schools

A DISTRICT NURSE IN AFRICA

By Sarah Elizabeth Conway

THE House of Bethany, a home for girls in Cape Mount, Liberia, stands on the side of a mountain overlooking Lake Pisu, about a mile and a quarter west of the town of Robertsport. Let me take you into a small room in that house. It was once a bedroom, but is now equipped with a bench, three closets and a shelf for dressings, two packing-boxes for supplies and a washstand for general purposes. It is here that I have treated between six and eight thousand sufferers each year. The day is apt to begin early, for some of the patients arrive at 6 a. m., but unless the case is urgent they understand that there will be no dressings until after breakfast. As soon as that meal is concluded, however, the procession of human aches and pains begins, and sometimes when the last school bell rings at 9 in the evening, I am still



THREE GENERATIONS



COOKING IN THE TROPICS

Fou-fou is being prepared. The fermented pulp of the cassava, beaten to a paste, is boiled and served with palm butter. One must learn to eat this native delicacy as it can not be masticated but simply "slips down"

at work upon these horrible tropical sores which inflict black humanity.

While sores are the commonest affliction, there are many others; ulcers in plenty, infections of different kinds, while naturally the heat, dust and the other conditions of life in tropical Africa, produce troubles of the ear, throat and eyes. Besides these chronic difficulties there are, of course, broken bones and accidents of all sorts. Every patient who is able to walk comes to the Mission to be treated. Among them are many lepers.

The clinic at the Mission is only a part of the problem. Much visiting in the wretched little places which they call homes is necessary. Fevers, pneumonia and rheumatism cannot walk or be brought to me; elephantiasis, of which there is a great deal, of course incapacitates the patient. To those afflicted with these diseases

I make perhaps six or seven hundred visits a year. Then, too, there are dreadful accidents to which one must hasten with all speed. Many men have been horribly bitten by baboons. These animals seem to attack human beings more fiercely than do any other of the wild dwellers in the jungle. At any hour of day or night I am likely to be called for emergency work.

Sometimes these journeys take me a long distance. Of course the word "long" is comparative; the distance would not be great in a country of motor cars and steam engines, but where all travel must be by canoe or on foot, and where the trails lead through the tropical jungle, a few miles becomes a far journey.

I am often called to the towns on Pisu Lake. One man, I remember, was suffering from a horrible disease. I had fairly to crawl into the little



BUILDING NATIVE HOUSES

mud hut, and found him sitting, unclothed, upon a low stool. The darkness of the interior was so complete that it was not until they brought a cup of palm oil with a lighted rag hanging over the side that I could even see my patient.

At one of these towns on the Marphar River I stayed for nearly a week, treating hundreds each day. On Sunday I was busy until the time of service with those who came from far-away towns because they had heard that the "Little Mommy" was there. At ten we went into the Mohammedan temple, by their invitation, and had Morning Prayer and a talk, the Lord's Prayer and some hymns, in Vey. It was most encouraging to have the natives, who had all attended, say how much they appreciated it, and "Oh, Mommy, if we could only have that every week, how much good it would do us!"

Although these people know nothing of civilization, I am always treated with the greatest courtesy. Whenever I am called I take with me a



Ready for a dance. The girl standing has a native musical instrument called a sa-sa, made by drawing a net-work of dried berries over a gourd

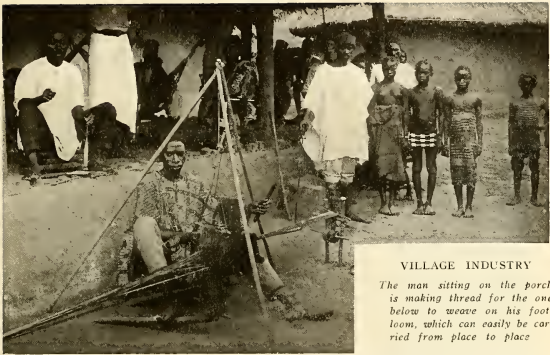


CAPE MOUNT ON PISU LAKE

Pisu Lake winds in and out to the ocean. The boats seen in front of the warehouse are used to carry palm kernels, fibre, ivory and coffee from the interior out to the steamers. Crossing the bar is sometimes a thrilling experience



A BEAUTIFUL LANDING-PLACE ON THE MARPHAR RIVER



VILLAGE INDUSTRY

The man sitting on the porch is making thread for the one below to weave on his foot-loom, which can easily be carried from place to place

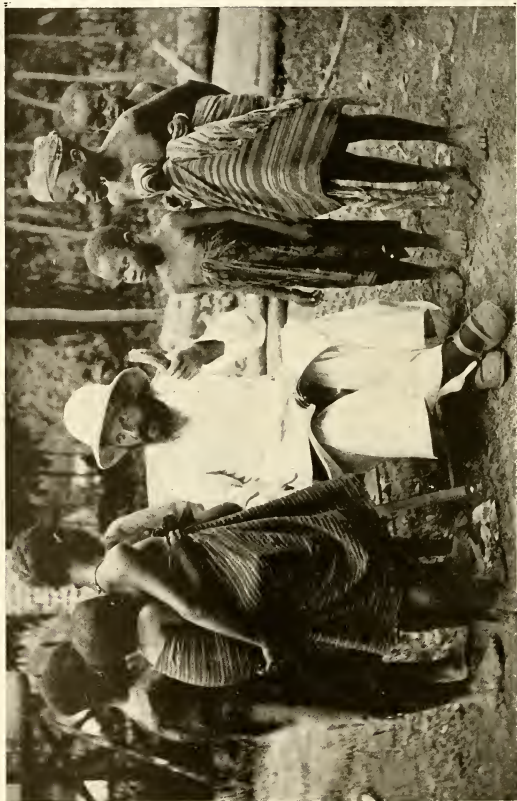
goodly supply of drugs, "just in case"—and the case always develops. I am sure to find many who need medical attention.

Our work is almost entirely among the Vey tribe. With one exception these are the most intelligent native inhabitants of Liberia. They are industrious and quick to learn. The women make their own thread, and the men weave the cloth. They also make mats of dried grass. Their language is a dialect peculiar to themselves, but they learn other languages quite readily. They are most hospitable in their attentions, and one is grateful for the offer of a dish of rice with palava sauce, or cassava boiled plain with chicken fried in palm nut oil; or it may be a fresh fish soup, or fou-fou with palm butter, or some of the delicious fruits of the tropics, and palm wine taken right from the trees.

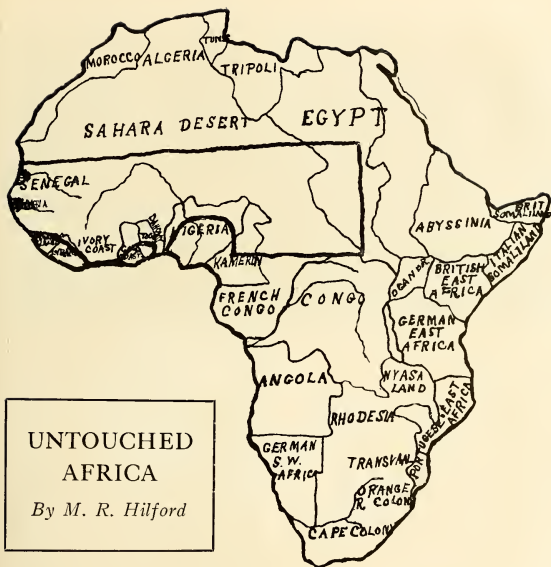
Neither is the travel all difficult and unpleasant. The trip up the Marphar River, for example, is full of interest and pleasure. Here and there Mr.

Alligator is out for his sun bath; monkeys peer out from the trees to see such strange creatures passing; a snake with beady eyes is looking out of the bush, and beautiful birds and flowers are on every hand. Sometimes one encounters elephants crossing the stream; sometimes the trip will be through the half-light of a mangrove swamp.

When visiting one of the native towns a house is always placed at our disposal. These houses are made of native mud with a thatched roof. Sometimes they have one room—occasionally there are two. In the latter case I use one side; the girls who accompany me, the other. One grows accustomed to many inconveniences, such as having rats play tag over your sleeping body at night! But to one inconvenience we are never reconciled—lack of helpers and supplies. What a blessing it would be if there were a doctor for these poor creatures, and what great things a hospital might do! We wait long for such help, and sometimes grow discouraged.



BEGINNING WITH THE RISING GENERATION
A Mohammedan chief is explaining why the plantain bears only one bunch



UNTOUCHED AFRICA

By M. R. Hilford

IN the heart of Africa there is a region containing forty millions of people, not only unreached, but without any existing agency which has their evangelization in active contemplation. The parallelogram on the above map gives an approximate outline of a section almost as large as our great United States, which holds not a single Christian missionary, except a handful of Roman Catholics! It is the largest unoccupied region in the whole wide world!

The evangelization of the millions of people in this vast area presents the most pressing African problem.

Yet the appalling character of the situation is disclosed in the recent statement of Bishop Hartzell, of the Methodist Church, concurred in by officers of four of the leading Mission Boards, that, humanly speaking, depending on present forces and methods on the West Coast, there is no possibility of these millions being reached in this generation!

The reasons for this condition are many. In spite of the valiant attempts made to secure and hold the West Coast, there has been little penetration of the hinterland. In the region known as "the missionaries'

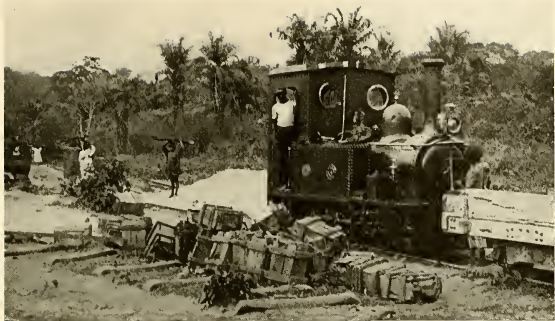
graveyard," the C. M. S., of England, the United Brethren in Sierra Leone, and the Episcopal and Methodist Churches of America in Liberia, have given money and sacrificed lives freely, but the progress has been slow, and even yet of 2,000 miles along the West Coast, only half is covered, and the radius of missionary activity reaches inland scarcely more than a hundred miles. The unhealthy climate and the difficulties of transportation have presented almost insuperable obstacles. Yet the latter is passing. No longer are the means of travel confined to toilsome marches by the bare feet of natives along trails through the jungle growth. Railways are pushing inland and better roads are being constructed. Surely it is time that missionary effort should follow these enlarging avenues of communication.

The writer has stood on the edge of the great Western Sudan, and looking out to the east has realized that he might travel that way in a straight line for over three thousand miles without meeting a single missionary of the Gospel of Jesus Christ! Here is a country that is far superior in every respect to the coastal region, to which missionary effort has heretofore been largely confined. Leaving the low-lying swamps, and the railway,

one ascends gradually through hilly country for three or four days, and there, at an altitude of about 2,000 feet, lies the high plateau of interior Africa. Here are the sources of the mighty Niger, the Gambia, and the Senegal rivers. This hill and plateau country is comparatively healthful. The dense jungle growth has largely given way to well-timbered hills, with here and there vast expanses of the giant elephant grass. In the hill country bordering the plateau this remarkable grass would average ten feet in height, but becomes shorter farther inland. The whole land is rich. Rice, the staple food of the natives, grows in real abundance everywhere, from the deepest valleys to the tops of the highest hills; corn does very well also, and peanuts, cassada, sweet potatoes and millet are staple crops; while beans, okra, pumpkins and tomatoes are garden products. Cotton was formerly grown in sufficient quantity to supply all the local demands for cloth, but at present the cheap, highly colored imported cloths are coming into more and more common use, although they are immeasurably inferior to the country-made cloth. Many districts are rich in iron, but it is unworked except for an occasional crude mud smelter made and operated by the natives themselves. In a few places gold is found, but for the most part the mineral resources are unknown, as well as undeveloped. In the farther interior regions large numbers of cattle are produced, and it would seem that the future economic development lies largely in this direction.

The entire territory lying between the 5th and 15th degrees of north latitude, the climate is typical of the torrid zone; however, the altitude gives it many advantages. The land is well-drained by nature,—a most important contribution toward greater healthfulness. There is a greater variation in temperature, adding materially to one's comfort. The days





AT THE END OF THE LINE

are always hot, but the nights are always cool; so much so that one is glad to use a woolen blanket the year around. My little son, doubtless the only white child ever born in the farther interior of this whole section of West Africa, lived there for over a year before being brought to this country and has always been remarkable for his robust health.

The greater part of this vast field is under French protection; considerable areas are controlled by the English and small sections by Germany and Liberia. The peoples of this interior region are distinctly different from those found near the coast. Mentally and physically they are as superior to most of the coast tribes as their hill country is superior to the jungle-covered coastal regions. A strong indication of this superiority is found in their racial solidarity. Near the coast the tribes are small and the languages consequently diversified, but in the interior there are strong tribes numbering many millions yet speaking the same language. First are the Mandingoes, numbering about 10,000,000; next the Fulahs,

numbering perhaps 7,000,000, and then the Hausas, who, with their 5,000,000 dominate the greater part of the Central Sudan.

It was among the first of these three powerful tribes, the Mandingoes, that I lived my life in Africa. They dominate the western part of this great territory, and physically are one of the finest of the African races; unusually tall and well-developed; their carriage has been characterized by Sir Harry Johnston as "impressively dignified." They are not the flat-nosed, thick-lipped Guinea negro type, but are of athletic figure, small-boned, and many with Caucasian features, due perhaps to a slight mixture of Arab blood that has filtered down from the Berber peoples in the north. Their advanced mental development is indicated by the degree of progress they have made in their industries. Their substantially built and cleanly kept mud huts, the ingenious looms for weaving their durable and sometimes beautifully dyed cloth, are worthy of note. The skill of the iron workers is amazing when one considers the crude implements with which they work.



Their long suspension bridges, made entirely of forest vines, are marvels of primitive engineering skill, embodying the most approved principles of modern suspension bridge construction. Their musical instruments, the making and playing of which is a hereditary profession, proclaim a high degree of intelligence, and using the perfect scale they compose harmonious marches and dances. Their code of native laws is very good indeed, and the severity with which its violation is punished is noteworthy.

The faithfulness of the black man to his friends is proverbial, and this sense of loyalty is an outstanding characteristic of the Mandingo. At the time of the native uprising in Sierra Leone, efforts were made to induce the Mandingoes of the country to join in the rebellion, but they refused to be a party to it, and the few white people among them, although farthest removed from any outside assistance, were the safest of all. Their loyalty on that occasion has been suitably rewarded, and to this day they are allowed important privileges not granted to those who took part in the uprising. Another noteworthy characteristic of the Mandingo is his hon-

esty. To be convicted as a thief is one of the most disgraceful things that can happen to a man. Their hospitality toward travelers, both native and foreign, is another outstanding quality.

From the missionary point of view it is unfortunate that the greater part of these splendid people have embraced Mohammedanism. Those in the far northern sections have been followers of the crescent for several hundred years, and its present advance to the south is rapid indeed. While the heralds of the Cross have struggled to maintain a more or less precarious foothold at points along the coast, the followers of Mohammed have, with strong, swift strides, entered in and possessed the land.

Among the remaining pagans the situation seems to be that foretold by the prophet. "Ethopia shall haste to stretch out her hands unto God." They have lost faith in the old fears and superstitions, and there they are, waiting, with empty hearts, eager and open minds, reaching out for something better. This attitude was shown at a service held in a town seldom visited by a missionary. In the discourse reference was made to a woman who had been buried that day. The question was asked, "Where has the spirit of the woman gone?" At least fifty of those squatted around the flickering lantern in the open courtyard shrugged their shoulders as one man, and with uplifted hands said, "How should we know? White man you must tell us." Yes, if they are to know, the white man must tell them!

The social and industrial conditions of this region are so interrelated that any consideration of the one must deal with both. The native races are noted for prevailing immorality, and some of the tribes for an apparent lack of any moral concepts. The reason for this deplorable condition (as in this country) is largely the housing conditions. So long as the short-lived



A SUSPENSION BRIDGE OF ROOTS AND VINES

The end of this bridge, with steps to reach it, is seen on the opposite page.

mud huts are built by the laborious methods now employed, just so long will the utmost use be made of them, and from ten to twenty people of both sexes, all ages and all relationships will work, play, eat and sleep in the one small windowless room. Men who

live like the beasts are prone to act like them.

The universal practice of polygamy is another root of many evils in the life of the natives; and it is likely to continue just so long as the women of Africa are its beasts of burden. This



A NATIVE VILLAGE ON THE AFRICAN PLATEAU

The village is behind the trees. The houses fenced in the foreground are the guest houses of the village.

is an economic quite as much as a moral problem. Africans as a whole are an agricultural people, but their methods are most primitive. Plows and other implements and machines are unknown. Everything is done by hand,—usually the hands of the women and children. In this section of the country the jungle growth is cleared out and the farms made in a different place each year. The crying need is for the introduction of a system of agriculture in which the size of a man's crop does not depend upon the number of his wives. Until some such solution is found for this problem, polygamy will continue to be a necessary part of native life and perhaps the greatest single obstruction to missionary work. Dr. Josiah Strong says: "One reason why Mohammedanism is making such rapid progress in Africa is because it accepts polygamy. A new industrial system which destroys polygamy will close the door on Islam and open it to Christianity."

In Africa woman's primary position is not that of mother and homemaker, consequently this is a land without homes. Even their language is without a word for home; and in truth, under present social and industrial conditions, a conception of true home life, as we understand it, is unattainable. It seems certain that until some way is found for the establishment of real home life among the converts at least, the progress of missionary work will continue to be extremely slow and costly.

The verdict of the great Missionary Conference at Edinboro was: "The evangelization of Africa means something more than the introduction of the Gospel into the existing forms of social life. It means the introduction of education and letters, of agriculture and industries, of Christian marriage and due recognition of the sanctity of human life and property. The problem before the Church is the creation of an African civilization."

It may be of interest to the reader to learn that there is now in process of formation an organization known as the Mandingo Development Association, the object of which is the rapid occupation of the Mandingo territory and the direct development of a Christian African civilization among these most promising people. It is to be a stock company, incorporated, with control fixed and profits limited, by special act of legislature. The majority of the board of directors must always consist of members of leading Mission Boards most deeply interested in the African problem, and representatives of such institutions as Hampton and Tuskegee. These, together with men well-known and long experienced in philanthropic, social service and welfare work, will direct the operations. Its aim is the establishment of a Christianizing and civilizing agency that will be not only self-supporting but self-propagating as well. By basing the whole enterprise on the economic development of the people and their country, and so calling into partnership with the religious object of the missionary the inexhaustible social and economic forces which come from within the native himself, the source of the helping force will be as great as is the need itself. The various phases of a Christian African civilization are so interdependent that their most efficient attainment should doubtless be sought together. This the Mandingo Development Association proposes to do among these people by the direct development of normal home life, better social conditions, improved agricultural and native industrial methods and medical and sanitary operations, together with educational and religious work. It would seem that some such method as this is the only means by which the Gospel of Jesus Christ can be effectively carried into these vast unoccupied regions, in this generation at least.

HACHALIAH BURT: AN APPRECIATION

By the Rev. Edward Ashley, D.D.

IT was at the Convocation of the Missionary District of Niobrara, held in September, 1874, that I first met Mr. Burt. Bishop Hare had arranged that I should join Mr. Burt at Crow Creek and work under him as catechist and teacher. Thinking of that Convocation the mind reverts to the early men who had given themselves to the Church for work among the Sioux Indians: Cook, Cleveland, Robinson, Swift and Burt; missionary heroes, who, with the saintly bishop and statesman, blazed the trail for Christ in the wild country of Dakota Territory. It was not only a privilege but an honor to be associated with such men.

Immediately after the Convocation I went to Crow Creek, or Fort Thompson as it was sometimes called, and took up my work under Mr. Burt's direction. Then began a friendship which has ended only by his death. Those were days of small things, days of trial and difficulties, but they were days fraught with faith and the power of God. The headquarters of the Mission was at the Agency, where a small but successful boarding-school had been started for Indian boys and girls, one of the first attempts in such work, which paved the way for the greater work of boarding-schools which now exist in the Indian country. Under Mr. Burt this school was conducted by Sisters Anna Prichard, Roberts, and Pendleton. Outside the Agency were two main camps of Indians, the one above the Agency, called the Upper Camp, and the one below, called the Lower Camp. I was stationed at the latter point, and with the help of a native, George Quinn, taught day school and held religious services on Sunday. Later Sister Anna Prichard moved to the Upper Camp, and Mr. Burt, as

deacon-in-charge, supervised the work in both places. From these small beginnings have grown up the congregations of All Saints and St. John the Baptist. In those days we met each Sunday afternoon at the Agency for service in English. There was no surplice or other choir, but those who attended the service conducted by Mr. Burt certainly worshipped with as much devotion as if they were in some grand cathedral. The little band of missionaries felt their need, for they met together to give God thanks "for the great benefits received at His hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which were requisite and necessary, as well for the body as the soul"; and the next morning they would go to their several places of labor cheered and encouraged for the tasks before them.

Mr. Burt and the writer, being both bachelors, chummed together and slept together. During these times our intercourse was as brother with brother, and he was always most kind and considerate, thinking of the success of the other fellow and rejoicing in his progress.

The workers of to-day can hardly realize the conditions of those times. Indian heathenism, dances and customs were all against Christianity and civilization, but Mr. Burt's patient and faithful work brought results, and I think of the day when Indians like Lazy-Bear, Wagihunka, Bowed-Head, One-Ear, Dog-Back and others, stood up in the face of opposition and much persecution, with their hair cut, and scalp lock unbraided, confessed their faith in Christ and were baptized by Mr. Burt. Later on, when the bishop came and Mr. Burt presented them for confirmation, it seemed like a day of Pentecost, for those men stood true

till death, and lived up to the teaching he and others had given them. While they did not suffer martyrdom, they were confessors of Christ before the multitude of heathen around them, and while Mr. Burt could not help being cheered by the lives of these converts, yet I know his humility was such that he would say, "Not unto us, O Lord, not unto us, but unto thy name give the praise."

In these early days Mr. Burt thought that we made a good team, that he had a gift for starting the work, and that I could aid in building up on the lines he mapped out. Hence he was always looking out for opportunities to make known the Gospel. Thus it happened that he went to the Lower Brule Agency, then located where the town of Oacoma now is, and spent a whole winter in the tepee of Chief Little Pheasant, living among the Indians, and like his Master stooping down that he might lift up those who needed help. Here he planted seed which afterwards grew into the Lower Brule Mission. He came back to see us often, and to cheer us with kindly sympathy.

Later he went out to Pine Ridge, and with the Rev. P. C. Wolcott and Mr. Robinson began associate mission work in that large field, which made possible that larger work under Chas. S. Cook, and later under Cleveland. Because of these movements of his the Indians called him Ikdake-sa, or the wanderer. To him, however, the name did not mean one who went about to shirk his work, but one who was moving about, a messenger, to carry the Gospel wherever possible. Not until the day when Christ comes to make up His jewels will it be known how much we owe to Burt's work in these pioneer days.

The humility of the man appeared in the length of time he served as deacon. College-bred, and a graduate of Berkeley Divinity School, he was thoroughly prepared to be advanced

to Priest's Orders, but for years he felt he could not say that he was "called to the order and ministry of Priesthood." He was glad to help others on in that direction, and so it happened that I received Priest's Orders first, and he two years later.

In 1881 a change in the work was made, the bishop asking me to begin the work at Sisseton, and Mr. Burt returned to Crow Creek to take up the work which he continued till he was taken sick. Thirty-four years as missionary, priest, and pastor of the one people, forty-three in all among the Dakotas! Next to Bishop Hare, one of the most humble and saintly men I have known. And how faithful! For many years he was treasurer of the Native Clergy Sustentation Fund. In all these years not a cent of discrepancy in his accounts; checks made out and mailed to the native clergy with the utmost regularity. During his sickness, when he could not speak, he remembered his duties, and seemed to worry because the men might not receive their stipends. How relieved he was when steps were taken to ease his burden!

It may be here recorded how helpful Mrs. Burt, and her sister, Miss Blanchard, were to Mr. Burt's work. The truly Christian home, and the family ever planning for the helping of the young; making the house a place where the children of the school and returned students might come for entertainment and instruction!

As in early days Mr. Burt found a comrade to train and guide into the work, so in his last years he found another whom he brought into the Church to be prepared to aid him in his work as his assistant, and when this son in the faith administered the Communion to him at his bedside I doubt not that he said, "Lord, now lettest thou thy servant depart in peace: according to thy word. *For mine eyes have seen thy salvation!*"



THE LEPER COLONY AT PALO SECO, PANAMA CANAL ZONE

THE LEPERS OF PALO SECO

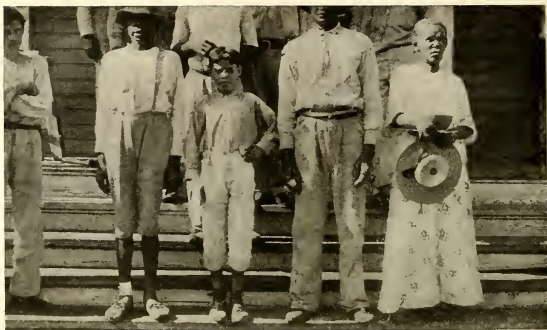
By the Rt. Rev. Albion W. Knight, D.D.

THIS colony of lepers is one of the outcomes of the construction of the Panama Canal, and is one of those humanitarian works which indicate how fully our Government has assumed the duties and burdens thrust upon her when she came into the responsibilities of her policy of expansion. To my mind, the greatest glory that has come to our country in her unfolding from a mere provincial idea to a world conception, has been in her care of the weak, diseased and unfortunate in those lands over which she came to exercise either a direct or an indirect authority. The cynical may pronounce this self-preservation in the removal of elements which might in the end injure ourselves; but other nations have dealt with the same conditions, and ignored them.

The segregation of the leper may

make for self-preservation, and the iron law of necessity may call for its enforcement, but what are we to say of the manner in which the law is enforced? Time was when these poor unfortunate outcasts of society were driven off into the wilds to provide for their own necessities, or were walled into some inaccessible cell. To-day they are separated into colonies or confined to hospital walls. The former idea is coming more and more into vogue, and our Government has risen above the idea of a colony on some isolated island or barren tract of land. In establishing these colonies in those countries over which she has come to exercise power, the beauty and picturesqueness of the situation, together with the possibility of utilizing the soil have been considered.

Although I knew of this tendency,



A GROUP OF LEPEERS

I was not quite prepared for the conditions that greeted me when I made my visitation to the Leper Colony at Palo Seco, the colony which our Government has established in the Canal Zone. Before leaving for the Isthmus I had written to the clergy, asking what visitations they desired me to make and to make up my itinerary for me, agreeing among themselves as to the places and dates. When the list was returned to me I found on it "St. Peter's Day, June 29, Confirmation, Leper Colony, Palo Seco." In all my previous visits to the Isthmus I had never visited this colony and it was only after the Rev. H. R. Carson took up his residence at Ancon that church work among the lepers was taken up in any way. Since taking up the ministrations among these unfortunates, Mr. Carson has not failed in making his weekly visit every Tuesday. The outcome of these services and this pastoral care was a class for confirmation.

At three o'clock in the afternoon we left Ancon in an automobile for Balboa Docks at the Pacific entrance to the canal; here we found the launch

of the superintendent of the colony awaiting us. A short half hour run down and across the canal and along the shore of the Pacific brought us opposite the colony, where we were transferred to a skiff to be run skillfully through the rolling surf of the Pacific on to the beach. The rolling surf and the high rise of the tides makes it practically impossible to construct a wharf at this point. Standing upon the beach to receive us was Mr. Parrott the Superintendent of the colony and with him two or three beaming negroes who, as the sea subsided, rushed out upon the beach and seized our skiff, rushing it with the incoming wave so far upon the shore that we were able to step out dry shod. As the launch came off the shore we could hear the bell ringing to announce the approaching service, and so we were rushed into canonicals, which were put on in the house of the superintendent, and proceeded to the chapel. Here we found a devout and reverent congregation of the unfortunates gathered. Looking upon the congregation I could not but be impressed with the mixture of races



MR. CARSON, LEPER BOYS AND THE BODY OF THE BISHOP

represented, whites and blacks, men, women and children, Indians from Central America and Mongolians from Asia, all gathered in the common unfortunate condition, and now come together to worship Him who could say "I have compassion upon the multitude."

Here there was no caste, no one better than the other, but they were all "lepers." Upon some the horrible inroads of the disease were manifest upon face and hands and exposed portions of the body; upon others there was scarcely a mark visible to denote their terrible misfortune. It is safe in a gathering of this kind to assume that either English or Spanish will be understood by the different persons constituting the gathering. For this reason Mr. Carson has always conducted the services in both languages, his familiarity with Spanish forming a great asset for work of this character. The confirmation service was said in English and Spanish, and three candidates were confirmed.

Mr. Parrott was anxious to get

some pictures of the congregation and of the first visit of a bishop to the colony, and the accompanying photographs are his work. He did not get a picture of the bishop, however, excepting his bodily presence on the steps of the chapel; but he did get an excellent picture of Chaplain Carson, and his catechist, Edward Hall. It seems to me so eminently fitting that the priest and pastor who has ministered without sparing himself throughout the year should be the conspicuous figure in the picture and not the bishop who but once a year comes to lay his hands upon those prepared, that I would not change that picture were it in my power to do so, notwithstanding the protestations and disappointment of the superintendent and chaplain.

In the colony at present there are a little more than sixty persons, and the number is increasing from time to time. At present the only means of communication with the outside world is the launch; but soon they are to



IN THE CHAPEL

have telephone connection with Balboa.

After the service an opportunity was given me to take in the beauty of the situation. The colony is placed on a hillside, clothed in tropical vegetation, and looks out to the sea. In the distance are the islands of Taboga and Naos on which are placed the great Government fortifications for the protection of the canal. These islands are diminutive mountains springing from the seas. Far down the horizon can be seen the shipping of the world coming up to the canal, or sinking as it passes out to the Orient, to the West Coast of South America, or our own country on the Pacific. Beautiful in its aspect, pleasant in its surroundings, fortunate in a refined and cheerful superintendent and his wife, whose lives are consecrated to this service, blessed in a faithful and sympathetic chaplain, I Christened the mission at Palo Seco under the name of the Holy Comforter, and as such we desire it to be known.

The Government provides the

chapel, the school, the hospital, the care and attention; but there are still needs in the way of recreation. A movement has been started for a moving-picture machine, and some one has promised the use of films from Panama. The estimated cost of the machine is one hundred dollars, and the films free. The fund amounted to seventy-five when I left the Isthmus. I know such estimates are too low and I know that promised free films become a burthen in time and fall away. A fund of three hundred dollars would enable Mr. Parrott and Mr. Carson to handle the situation without embarrassment. The first hundred will be raised on the Isthmus; the other two should come from those at home who are free to wander whithersoever they will, and who can enter into any place of amusement they desire.

If there has ever been in my ministry anything worth while, it was when God granted me the privilege to lay hands upon the heads of those poor lepers of Palo Seco.

A BELEAGUERED BISHOP

The following, received in the latter part of July,—although dated at Guadalajara, Mexico, on May 25th,—is the only communication from Bishop Aves which has reached the central office for several months. One wonders what adventures it had in the pocket of the miner who brought it out.

AN opportunity comes to send a line by a miner who starts to-day by saddle in an attempt to get out of the country—a hazardous undertaking, as we are hemmed in on all sides.

I am not permitted to say anything in this letter concerning the political situation or local conditions.

I have (in co-operation with the American, English, German, French and other foreign colonies) paid in the name of St. Andrew's "College" (so known locally) \$1,000.00, Mexican currency (about \$80.00 United States currency) towards a "corn fund" for the relief of the destitute.

Our English-speaking services (the only foreign religious services held here) and Sunday-school, and our native Church services and Sunday-school continue (with occasional interruption) with fairly good attendance. The offerings are about equal to the rent, etc.

Our St. Andrew's School is doing a splendid work, and the foundations are being laid for larger usefulness. Though besieged with applications from people of the "upper class" for the admission of their boys, I have held consistently to the policy of admitting only orphan boys or well-recommended boys of the very poor. Of our present rate of twenty-three (and four who are to enter next Monday), about two-thirds are either full or half orphans. Our American vice-consul has been of great help to me in securing from the parents or relatives of these, written agreements that I shall have full control of their education and training.

Two of our candidates for orders are teaching in the school while preparing privately for ordination. As

the present (Caranzista) law forbids religious teaching in the school as such the boys come in to the native church services and Sunday-school every Sunday morning. Considerable of our dormitory furniture was lost (stolen) during the school's vacancy last summer. For the sake of economy and space we are now furnishing our dormitories with bunks or berths, ship fashion, built along the walls. By this means we will be able very soon to accommodate forty boys, and still have ample room for carpenter shop, printing-room, storeroom for our farm products, etc.

We have a large kitchen garden on the school grounds, in which the boys work morning and evening. This, together with our cow and calf, five goats for milk, many chickens, one hundred and fifty rabbits, pigeons, pigs, etc., is a large source of table supply for the school. We have about one hundred and fifty orange, peach, and other fruit trees growing on the school grounds, and are planting more on the farm. We have also on the school grounds and farm more than one thousand three-year-old plants of spineless cactus, many of which are now bearing fruit, which will yield much fodder for our livestock as well as fruit for the school and market. These require no water, and are planted along the inside of the walls surrounding the farm and school grounds. Our school garden will be of continuous growth throughout the year, and our irrigating tank (4 yards by 4 yards by 1½ yards) serves as a fine swimming-pool for the boys.

Our last year's crop of corn and beans will (if not . . . by the army) be sufficient for the school until our next harvest. Now that our

farm is surrounded by a strong high wall of *adobe*, brick paste and barbed wire, our crops will be safe from the ravages of animals and the pilfering of people. I have installed on the farm an irrigating pump (mule power) which will assure us of a continuous growth of alfalfa, root vegetables, etc., through the dry season of winter. With a written guarantee (*salvo conducto*) from each of the contending "revolutionary" armies, I feel reasonably certain that we shall be allowed to enjoy the fruits of our labors. Anyhow it is better to be hoping, trusting and trying. As most of the boys who come to us have only one suit of ragged clothing, I have asked the people of our foreign colonies to give us cast-off clothing that may be made over, and the response has been generous—a few individuals pledging all the clothing needed by one boy for

a year. While our brethren of the Roman clergy have seen fit to denounce our school from their pulpits they have thereby advertised its importance and done us little harm, for we are reaching after a class which they will not or can not care for.

I am as thoroughly cut off from the outside work as though it or I were in the moon; and from the little done I must, perforce, view the great undone, and wait and hope for the opportunity for broader work. I have received no mail for several months, and though I have entrusted several letters to you to persons attempting to get out of the country, you may have received none of them. I shall be obliged to delay my annual estimate of needs for the field for the coming year until I can become better acquainted with conditions in other parts.

THE M. E. M. CONFERENCE AT SILVER BAY

THE popularity of the Mid-Summer Conference of the Missionary Education Movement at Silver Bay was never more in evidence than this year when upwards of 600 persons gathered during the second and third weeks of July for a ten days' study of the subject of missions. People from a score or more of Eastern States, representing as many religious communions, made their pilgrimage to this most attractive spot on the shore of Lake George and found themselves amply repaid by the interest and practical value of the courses of study, the wholesome atmosphere of earnestness and devotion and the happy spirit of fellowship which pervaded the assembly.

The largest delegation came from our own Church—161 in all—and included 9 clergymen, with Bishop Rhineland at the head, 6 deaconesses, 3 missionaries, and a notable company of lay-folk who are recog-

nized leaders in their own dioceses. It was especially encouraging to note the large percentage of young people—young men and women of the coming generation—who were in attendance and took a keen interest as well as a leading part, not merely or chiefly in the many delightful social events which make life at Silver Bay a real holiday, but in the serious work of the Conference and the eager pursuit of its main object.

A well-balanced curriculum, embracing a variety of topics all germane to the central theme "The Church's Supreme Mission," presented many features of particular interest well worth noticing here. We can only mention Bishop Rhineland's course on "The Old Testament and Missions," which is later to be incorporated into a book, and Mr. George Zabriskie's address on "The World's Conference on Faith and Order."

Our own delegation was under the

inspiring leadership of Mr. Walter S. Schutz, an active member of Trinity Parish, Hartford, Conn., and also Chairman of the Missionary Committee of the Church Federation of that city. It is interesting to notice how well distributed this representation was: From the diocese of Bethlehem 3, Central New York 1, Connecticut 9,

Delaware 1, District of Columbia 1, Georgia 1, Harrisburg 2, Illinois 1, Newark and New Jersey 20, New York and Long Island 41, North Carolina 3, Ohio 3, Maryland 16, Massachusetts 9, Maine 1, Pennsylvania 30, Pittsburg 1, Rhode Island 1, Texas 2, Virginia 4, Western Massachusetts 2, Cuba 1, Wuchang 1.

NEWS AND NOTES

ON August 5th a telegram was received from Archdeacon Mellen in the City of Mexico, in which he stated that all were well and busily occupied. Deaconess Whitaker has recovered from her attack of typhoid fever and is engaged in assisting the Red Cross in its ministrations to the starving. Bishop Aves, after many months, has at last been able to get into communication with the workers in Mexico City.

TRINITY Church, Wuchang, China, was consecrated on May 15th. The building is a memorial gift from a Newark Churchwoman. The furnishings have been provided by the parishioners and their friends. The ground floor of the church provides an office and teachers' room and a place for the meeting of the boy scouts, of which there is a flourishing chapter. This parish is in charge of the Rev. T. F. Tsen and is in a very hopeful condition.

BISHOP HUNTING, writing from Reno, Nevada, says: "I returned yesterday from the Indian Reservation at Pyramid Lake, where I had three baptisms and three confirmations. One of those confirmed was Rosie Wadsworth, aged 72; she makes three generations of her family to be confirmed. I confirmed her son and two grandsons a few weeks ago. It was a sight worth seeing when she stepped up from her place to the front, with firm steps and a shake of

her head, that said as plainly as words, 'I believe and here I stand.' We certainly need a man here at once. It is a tremendous opportunity."

OUR hospital at Ketchikan, Alaska, where Miss Barlow is at work, makes the following report for the past year: Patients, 117, births, 7, deaths 5, surgical cases 71, major operations 9, minor operations 20, hospital days of service 1,269. The hospital has managed to pay running expenses and to clear up some old accounts.

ON the 16th of May, in St. Cyprian's Church, St. Augustine, was organized the Jacksonville Archdeaconry, representing the Colored Work in the Diocese of Florida. Five clergy and several lay delegates were present. The Florida Branch Number Two of the Woman's Auxiliary was also organized. It is hoped by this means to organize and stimulate the Church work among Colored people.

MANY friends of the Rev. John W. Chapman, of Anvik, Alaska, will be gratified to hear that at its June Commencement, his old college at Middlebury, Vermont, honored itself by conferring upon him the degree of Doctor of Divinity. It is too frequently the case that patient, constructive work, such as Mr. Chapman has done in Anvik, remote from the world's notice and without self-

advertising, receives no reward beyond that which comes from the satisfaction of well-doing. We rejoice, therefore, that having given nearly thirty years of his life to Christianize and civilize a degraded and forsaken people his work should be known and recognized.

✱

AT the recent Council of the Diocese of East Carolina much missionary interest was manifested, especially in the meetings of the women. Diocesan needs were not forgotten, while at the same time help was given to the work at Valle Crucis in the District of Asheville, and to the Emergency Fund of the Board of Missions.

✱

THE only religious service held on the grounds of the Panama Exposition is one in the portico of the Young Women's Christian Association Building. Music is rendered by Young People's Societies, and addresses given by visiting clergymen. A reading-room, where the leading newspapers and periodicals of the country are on file, will be found in the building.

✱

BISHOP NELSON of Atlanta has a strong article in the June number of *Men and Missions*, the organ of the Laymen's Missionary Movement. He says: "To one who has followed the Laymen's Missionary Movement from its incipency and has seen the healthy and strong development consequent upon the application of the principles involved, it is clear as the day that no one organized force has ever been applied in America of such far-reaching practical value and so inspiring and elevating in the education which it imparts."

✱

WE have recently received a sample of effective publicity by a men's missionary committee. It is in the form of a letter. At the top in an

astonishing picture of a great hall crowded with 4,000 Chinese. Underneath are the accompanying statements:

"Not in the United States, but in China!

"Not in Philadelphia waiting for 'Billy' Sunday, but in Peking waiting for a Missionary!

"Here, in 1895, missionaries were torn limb from limb.

"Here, in 1915, four thousand (4,000) Chinese assembled to listen to Mr. Eddy.

"What further evidence of the great uplift must there be?

"We need our own missionary to help this cause and us!

"We ask you to assist, and to make 'St. Andrew's' a Church of Works, not Words!

"MISSIONARY COMMITTEE,
"St. Andrew's Church."

A note at the bottom tells the amount of the apportionment and asks every one to help at the offering on the following Sunday.

✱

THE Day (Foreign) Missions Library of Yale University is desirous of completing its file of annual reports of the Domestic and Foreign Missionary Society. The numbers wanted are as follows: From the 1st to the 40th inclusive, 42nd to 51st inclusive, 55th, 63rd to 66th inclusive, and 79th. As it is impossible for these to be supplied from the central office, we are publishing the fact, hoping that some of our readers may have these and be willing to part with them.

✱

THE leaders of New China realize the importance of moral education as never before. President Yuan, in an interview with a missionary in 1912, said: "I am not a Christian. I am a Confucianist. But unless the ethics of Christianity shall dominate the scholarship of China, there is no hope for China."

OUR LETTER BOX

Intimate and Informal Messages from the Field

Bishop Ferguson, of Africa, under date of June 12th, writes:

SINCE my return from Grand Bassa, whither I went to attend the General Convocation, I have visited Cape Mount, where I met the members of the mission at their posts. Miss Ridgely and Miss Seaman are both having pretty good health, notwithstanding this is our rainy season. One of my objects for going there at this time was to officiate at a wedding; one of the parties being a girl who had been reared in Miss Ridgely's school. The marriage took place in the Irving Memorial Church and was a brilliant affair. My stay there included a Sunday, when interesting services were held, one adult and seven children baptized, the Holy Communion celebrated, the two schools catechised, and services held among the natives at "grass field."

The boarding-schools are still being provided for, although foodstuff is scarcer now than at the beginning of the war, chiefly because the natives in the interior are engaged in their rice farms and have no time to bring their produce down. No steamers of any kind call at that port now. Consignments of goods for the mission are landed at Monrovia and sent up in open boats at the risk of being damaged by the sea or the rain.



A clergyman writes:

THE following is from my sister nursing the wounded in Juilly, France: "One of the wounded soldiers, a Moroccan, wanted to buy me. Dr. Brewer told him that I was worth about 7,000 pounds, which he was willing to pay. He already has seven wives at home." This little incident throws some light upon the subject of Missions.

Under date of May 31st Bishop McKim of Tokyo, writes:

I HAVE the privilege of reporting to you that on yesterday, Trinity Sunday, there were ordained at Trinity Cathedral, Tokyo, the Reverend Paul Shigekichi Kuwada to the Priesthood and Mr. Kumekichi Goto to the Diaconate. Mr. Kuwada was made Deacon in 1907 and has done faithful work for the last two years as assistant to the Reverend Dr. Motoda at Christ Church, Okubo, the congregation of which pledges two-fifths of his salary. Mr. Goto has been for nearly eight years one of our most zealous catechists in the slums of Tokyo, where he has done most efficient work; his congregation, composed mainly of jinrikisha men and working people, pays one-half of his salary. I had the pleasure last evening of confirming eleven people at his place, which is used as kindergarten, club house and chapel. One of the greatest needs of his work is that of a plain but decent church for the decent and reverent worship of Almighty God. All the activities of his congregation, kindergarten, club house and all, are conducted in the one room which is also used for services.



The following breezy letter (not written for publication) gives the point of view of a zealous friend, who will, we hope, forgive us for sharing it with our readers:

LAST week I was asked to go with a girl friend who earns her own living to give my opinion on a spring coat (though my attire is usually so archaic that I do not often receive an invitation to act as critic in a thing so momentous as the choice of clothes!) and it startled me to have her nonchalantly receive the intimation that the one she liked the best was \$30. (This probably reveals my be-

nighted state, costumely.) I made up my mind that if she could spend that for an every-day coat she could readily give me her pledge for a day's income. But I was not astute; she thought she had given to too many different things already this winter. My logic is all topsy-turvy. I always argue that persons who can indulge in this, that and the other, can give to missions and charity; but the fact appears to be that because they self-indulge they can't give *anything*. I'm sorry for them just the same. To be happier with a new, expensive garment than with the thought of making it possible to take care of a sick body and soul in one of our foreign—or home—hospitals, is deplorable. At least *I* think so.

LETTER TO THE EDITOR DESTITUTE ALASKA

I HAVE just finished a trip in southeastern and southwestern Alaska which has extended from Ketchikan to Anchorage, the terminal of the new federal railroad, and I am writing to inquire why so many of our mission churches in Alaska are closed. The reply will probably be "lack of workers."

In almost every coast town we found a pretty little church; sometimes a school, a reading-room or a hospital. Invariably the door of the church was locked. Upon inquiring who the clergyman was the answer came: "We used to have services here, but we have them only occasionally now."

There is no one better known or more beloved in Alaska than our own Bishop Rowe; but in a diocese which covers over five hundred and ninety thousand square miles, and which includes work among whites, Indians and Eskimo, the Bishop should have the best and the strongest men that

the Church can send him. There is a fine opportunity to reach hundreds of young men—many of them college-bred—such are working in the mines, on the railroads, in canneries.

Why do not some of our young clergymen who have comfortable parishes at home offer their services to the Alaska Mission for the summer months at least?

AN INTERESTED TOURIST.

Ketchikan, July, 1915.

A CORRECTION

THE writer of the article in the July number of THE SPIRIT OF MISSIONS about "The Infant Mission" in Manati, Porto Rico, wishes to correct the statement that the work was done solely by the Rev. and Mrs. Droste, without aid from others. It appears that cash gifts towards the building were given, amounting to one-eighth of the cost. Besides, altar linen, an altar cross, and some good second-hand hangings were presented by various friends of the mission. The Rev. and Mrs. Droste are truly thankful for the aid given and wish now through THE SPIRIT OF MISSIONS to express their gratitude to all the friends who made the chapel at Manati grow into a reality.

THE Boy Scout movement in China, which began in April, 1913, is multiplying rapidly and a national organization has been established. Ten or twelve troops have already been formed; three of these are in connection with our two universities, St. John's, Shanghai, and Boone, Wuchang. Any one who appreciates the need for physical and moral training for the boys of China will note with approval the rapid spread of this movement.

A REPORT OF THE NEW CHINA FUND

DURING his temporary absence from the China Mission after illness, the Rev. Arthur M. Sherman, of Hankow, has been in charge of the New China Fund. The following is from his report to the Board of Missions preparatory to his return to China.

At a meeting of the Board of Missions in Chicago, on February 14th, 1912, a resolution was unanimously adopted calling upon the Church to meet more adequately the marvelous opportunity presented to the cause of Christianity in China. It was decided to endeavor to make provision for the acquisition of property and the erection of certain buildings in the three districts of Shanghai, Hankow and Wuhu, and the amount called for was \$200,000. Since then, three large items have been added to the Fund called for, namely: St. Mary's Hall, Shanghai, the Medical

School, Shanghai, and the Church General Hospital, Wuchang, bringing the total asked for up to \$357,000. On July 3, 1915, we had received in gifts and reliable pledges \$240,952.95.

Of the General Fund, the largest amount received for any one object has been for St. Mary's Hall, Shanghai. Altogether for this purpose about \$65,000 has been given and pledged in America. Much of this has been due to the work of the Woman's Auxiliary in response to the earnest appeals of Mrs. Ely. In this connection, St. Mary's Hall Committee has given valuable assistance.

Since November 1st, 1913, the writer has been in charge of the fund. Other missionaries have assisted with the specific objects with which they have been connected, as they have happened to be home on furlough. Generous gifts have come in also through officers of the Board.

BUILDINGS GIVEN OR PLEDGED

Building for general purposes, St. Mary's Hall, given by one individual....	\$14,000
Infirmary, St. Mary's Hall, given by one individual.....	3,000
School at Wusih, given by one individual.....	7,000
Equipment for Zangzok, church, residence and school, given by two individuals	10,000
Church at Wusih, given by two individuals.....	11,000
St. Michael's Church, Wuchang, given by one individual.....	5,000
Trinity Church, Wuchang, given by one individual.....	4,000
Wuchang, two school buildings given by one individual.....	1,000
Church General Hospital, Wuchang, Women's Wing and Equipment, given by the Wednesday Morning Bible Class of New York, about.....	11,000
Church at Changsha, given by two individuals.....	6,000
School at Kiukiang, given by one individual.....	2,500
Girls' School, Nanking, from St. Paul's Church, Rochester.....	1,500
Church at Nanking, through Washington N. C. Committee.....	7,500
Gate House, St. Mary's Hall, Shanghai, given by one individual.....	500
School at Nanchang through Staten Island N. C. Committee.....	500
Training School for Nurses, Wuchang.....	\$3,000 to 4,000

Parts of Buildings

Dining-room, St. Mary's Hall, Shanghai, given by one individual.....	\$5,500
Clinic, Medical School, Shanghai, given by one family.....	10,000
Eye Clinic, Shanghai, given by one individual.....	2,500
Children's Ward, Church General Hospital, Wuchang, given by two individuals	1,300
Men's Ward, Church General Hospital, Wuchang, given by one individual.....	1,000
Operating Section, Church General Hospital, Wuchang, one individual....	2,000
Rooms for sick missionaries, Church General Hospital, Wuchang, given by one individual	550
Foundations, Church General Hospital, Wuchang.....	1,000

Other gifts have been given in sums varying from \$1.00 to \$3,000, but they have not been made for any special building. Better than the amount of the gifts has been the splendid spirit in which the gifts have been made. One of the individuals who gave a building, afterward asked to be accepted herself as a missionary. Another individual, who with her brother gave the Church in Changsha, said after she had given her money: "I wish I had something more than money to give." After a pledge of \$10,000 the donors gave their own daughter to the mission field. These gifts represent the loving prayers and hearty interest of many people.

At present the call to every clergyman of the Church to aid the Emergency Fund is relegating the appeal for the New-China Fund a little to the background, but the need for equipment in our China Mission in this critical period of Christian work

there is still imperative. It is earnestly hoped that individuals who can give will give to the completion of this Fund. Leaflet No. 202, entitled "Investments in China," is to be had by addressing the Secretary, 281 Fourth Avenue, New York. In it are descriptions of the items needed.

There are New-China Fund Committees working in Boston, (where they are endeavoring to raise the money for the Men's Wing of the Church General Hospital, Wuchang) and in Washington, (where they have already raised \$7,500 for Nanking), and where they are making the total equipment of that station at a cost of \$25,000 their goal.

The Wednesday Morning Bible Class have not ceased their activities, but are hoping to raise a few more thousand dollars for the equipment of the Church General Hospital, Wuchang. A committee is also at work in Staten Island.

NEW CHINA NOTES

AFTER evangelistic meetings held recently in Foochow, forty-eight students decided to enter the Christian ministry.

THE Salt Commissioner of Fukien, the most influential man in the Province, has received baptism with his three sons.

AREMARKABLE Bible Class is conducted in the city of Hangchow, China, by Mr. Tia Hong Lai, a brilliant Christian author and editor-in-chief of the publications of the Young Men's Christian Associations of China. This Bible Class numbers about forty and is composed of the very elite of the city; the Commissioner of Foreign Affairs of the Province, prominent professors, lawyers, judges and heads of the most important guilds. The depth and in-

telligence of their interest in the study of the Bible is a promise of great things for the future.

ONE of the most violent opponents of the Christian religion in North China was a Secretary of the Department of Education. Recently a missionary said of him, "He is now in many respects the most remarkable Christian I know. He is a flame of fire."

CHINA? Do you realize its tremendous population? Professor Giles, of the University of Cambridge, was speaking of this at Columbia University, New York, and said: "If the Chinese should begin to file past this university to-day, the procession would never end, for the next generation would begin to pass before the present had gone by."

THE CHURCH IN MIYE KEN

By the Rev. I. H. Corell, D.D.

THESE are few Prefectures in Japan that offer a more inviting field to the Church than does Miye Ken. The center of the Church's work is in the capital city of Tsu, which has a population of about 55,000 people. Within an hour's ride to the south is the city of Yamada, with a population of about 40,000 people. Here are located the noted shrines of of the Sun-goddess, to which every Japanese in the Empire desires to make at least one pilgrimage some time. To the northeast of Tsu, within an hour and a half by rail, is the city of Yokkaichi, with a population of about 45,000 people. This is an open port at which a number of the trans-Pacific steamers call, and is becoming a commercial center with a rapidly growing population. Within very easy reach there are seven or eight towns with populations ranging from ten to twenty-five thousand people, and besides these there are many smaller towns and villages, so situated that they are easily accessible; a most desirable field for evangelistic effort and for planting the Church.

The whole population of the Miye Ken sub-district is about 1,250,000 people, for whom there is one missionary priest and four catechists. The Presbyterians are working in this Ken and the Protestant Methodists have made small beginnings at two points.

The Church is at work in only five places in this extensive field. We have a good equipment in the city of Tsu, but our working force is entirely inadequate to properly utilize this machinery. We have a kindergarten and night school, which with the proper workers could be made most valuable agencies for the advancement of the Church. Our Sunday-school has grown so that we have

some difficulty in accommodating the children, and this gives easy access to many homes; but who is to take advantage of these opportunities?

At Kuwana, a town of about twenty-two thousand persons, we own a good lot and a building which serves as catechist's residence and chapel, but it is in rather a dilapidated condition. It is a cheap building which was erected a good many years ago, and is too poor to be repaired. It must be rebuilt! The conservatism and immorality of this town have made it a difficult field, but we are beginning to gain an influence on the young people and children. Our Sunday-school gives a clear promise of brighter days in the near future. The fact that the children come with the consent of their parents shows that their ideas with reference to Christianity have changed greatly.

Several years ago the Church had a mission in Yokkaichi, but because of its apparently hopeless condition it was abandoned. About one and a half years ago it was reopened. The catechist who was sent there has a special gift for working amongst children. In view of this fact I felt it wise to give him every possible facility to use his talent in this direction. He commenced his work by going out into vacant lots in different parts of the city where children were playing, or where they passed as they were returning from school, and he talked with them, telling them Bible stories. Soon he made regular appointments to meet them, and in this way gradually organized them into what he calls Sunday-schools, although they meet on week days as well as Sunday. He has now over seven hundred children enrolled and they meet in four different places. The house in which he lives and which

we are obliged to use as a chapel, is very small and will accommodate but few. He has been supplied with curtains, or long strips of cloth, which he hangs around the lots during the winter to protect them somewhat from the cold winds, but it is rather a poor shelter.

This work has attracted the attention of some of the leading citizens. At a recent Christmas celebration for one of the schools, the Chief of Police of the city was present and delivered an address, in which he said that Yokkaichi had the reputation of having proportionately the largest number of child criminals of any city in Japan, but that during the past year there had been a very decided decrease in the number, and that, while he could not furnish statistics showing from actual investigation that such was a fact, from personal observation and such investigation as he had been able to make he was fully convinced that it was the result of the catechist's labors, and not only did he desire this work be continued, but it should be extended to several other needy parts of the city; if the police could be of any help in this movement he offered their services. This is a remarkable testimony. We greatly need help here for a more efficient equipment. It is making a deep impression, not only on the children, but also on the parents and people of the city. A short time ago one of the lots the catechist had been using for the meeting place of many of the children of the employees in the cotton mills was used by the managers of the mills for the erection of dormitories. He applied to the superintendent of the mills for another place, which was gladly provided, the superintendent expressing his high appreciation.

Uyeno is another town of about twenty-five thousand persons which has recently become the source of very deep interest. For some time I had felt that we ought to have a

kindergarten here, for by means of it we could gain a position and influence that could not be gained in any other way. The more I investigated the matter the deeper the conviction, and although the funds were not in hand, I did not feel that I could allow this opportunity for the Church's advancement to pass unimproved. Believing that the Lord whose work I feel it is would in some way provide, the kindergarten was opened, permission having been granted by the Ken authorities. At first we decided to admit only forty children, but it soon became clear that we could not limit the number thus without giving offence. Therefore we admitted sixty children, but still there were many who begged to have their children entered. The head teacher, who seems to have been especially raised up for this place, proposed to have two sessions a day, providing for fifty children in the morning and fifty in the afternoon. To this I agreed, and only a few days after this announcement was made that the number reached ninety-two, and as soon as the spring weather comes the one hundred will be reached and a waiting-list established. At our mother's meetings, in connection with this work we have had between fifty and sixty present.

The foregoing may be regarded as an indication of the opportunities of the Church in Miye Ken. In order that these and similar ones may be improved, instead of having the one missionary priest, upon whom is placed the burden of this work, it is absolutely necessary to have two missionary priests to care for and develop the Church work throughout the Ken; a lay worker to look after the educational interests of young men and our growing night school; two lady missionaries, one to take charge of the work amongst the women and the other to superintend the kindergartens and follow up the openings which they present.



ARCHDEACON SNIFFEN AND ONE OF HIS HELPERS

LIVES THAT HAVE HELPED

XII. A FRIEND OF THE COUNTRY-FOLK*

By the Right Rev. Thomas F. Davies, D.D.

I. The Countryside

UP in the hill country of Western Massachusetts we love to think of the Holy Land. Of course, every Christian likes to read and think of those Eastern places that formed the setting of our Saviour's blessed ministry of healing and love; but why should we especially like to do so? Let me tell you! The area of Palestine is something over ten thousand square miles, and the area of the State of Massachusetts is something over eight thousand: so they are nearly the same size. In other ways than in area, there are certain resemblances. Massachusetts, too, is a land of hills and valleys, intersected by one important river, and bounded on one side by the sea. This also is a land that has been the scene of many fierce struggles, and has served as the background to a changing procession of

men. Instead of Phenicians, Assyrians, Arabians, Babylonians, Egyptians and Romans, there came Indians, explorers, English immigrants, Puritans and Pilgrims and their descendants, with their various struggles, the Confederate Union of Colonies, King Philip's War, the Revolution, Shay's Rebellion.

Go with me in thought to the top of one of our Massachusetts mountains, Wachusett, or Mount Tom, or Mount Holyoke, or Greylock. A wonderful view meets the eye—a wooded, rolling country, well-watered by streams and lakes, dotted here and there by towns, and checkered with well-kept farms and fields. This beautiful prospect brings with it a feeling of responsibility. The task before the Church is to make all this into a true holy land, where every soul knows, and loves, and obeys, and serves the Lord!

* This is the last article of the lesson-series for 1914-15. That for 1915-16 will begin in the October issue under the title "How Our Church Came to Our Country."

II. *Its Problems*

Let us look, then, at the view more closely and see what has to be done. Four things strike us at once, each the type of a condition. Far on the right rises the smoke of a thriving, manufacturing city. The Church has one or more parishes there, and we can safely leave our Lord's work to the local parochial clergy.

Opposite to us, in the middle distance, is a small town, in which the conditions are peculiar. It is growing very little, if at all, and yet the population is changing. In the country all around it are people who ought to be visited and cared for. We have a mission church and a missionary there, who does his best; but he has no horse or automobile, and often he needs help in reaching the outlying districts. Who can give it?

At the foot of our mountain lies a beautiful, New England village, with elm-shaded green. There are about a dozen Church people there, with no church or clergyman of their own. Is there any way they can keep in communion with the Church of their Baptism, or any one to baptize their children into it? Can they have an occasional service from the Prayer Book, or receive the Holy Communion? Who can minister to them?

Lastly, away on the left, we catch a glimpse of a lonely farmhouse, just visible through the trees. It is not near any town or church. The farmer and his wife belong, perhaps to the Episcopal Church, perhaps to no church; at any rate their children are unbaptized and untaught, and they sorely need ministrations. Who will take care of them?

III. *The Archdeacon and His Helpers*

Western Massachusetts is blest in having one active clergyman, who devotes himself valiantly to meeting these needs, Archdeacon Charles J.

Sniffen. At the head of this article is a photograph of him in his hard-worked, gray automobile, which is so familiar and so welcome in lonely and isolated parts of the diocese. This picture was taken by the Bishop in the old town of Otis, which is far from any railroad or trolley, but where there are some faithful Church-people, and where this summer five persons were confirmed.

I cannot tell you in this one article nearly all about the Archdeacon's many-sided work, so I shall try to describe only three different efforts he has made to meet the need.

First, the lonely and outlying farms! A centre is selected, and one or two deaconesses or deaconess-students established there for several weeks, provided with a horse and carriage and a government map. With these they follow every road within reach, visiting the farmhouses, ministering spiritually and physically where they are wanted, instructing and preparing for baptism and confirmation. In this way many lonely souls are brought into the fold of the Church. Their further care is a serious problem, but further visits, occasional cottage services, remembrances at Christmas and on birthdays, Church literature, letters from sponsors, and, where possible, attachment to some established mission, help to keep vital some sort of connection with the Church, its sacramental life, its privileges and responsibilities.

A second important effort was the establishment of St. Faith's-in-the-hills, at Heath, a lovely and isolated hill village, in the extreme north of the diocese. Here an attractive old farmhouse was given to the Archdeacon by two Church-women. It has been remodeled, so as to provide a chapel, and has become, through the invaluable co-operation of the New York Training School for Deaconesses, through the summer months, a religious, educative and social



BIRD'S-EYE VIEW OF HEATH, MASSACHUSETTS

service centre. Hence deaconess-students drive out, two by two, and visit the lonely farms, bringing the light of the Gospel of Jesus Christ, the comfort of His religion, and often its works of mercy. It is also a training-school in Church work. Young women come here and receive such instruction and practical experience as help to fit them to become efficient missionary workers, or at least more useful Church-women. The instruction is good, so far as it goes (with the certainty of a larger attendance, it would be amplified); the practical experience is inestimable; but the greatest thing about St. Faith's-in-the-hills is its spirit of devotion, its atmosphere of spiritual sympathy, friendship and rest. The wide outlook from the hill-top, the clean, invigorating mountain air, the simple life, the high endeavor, the true worship, the quiet of the woods, all contribute to a deep, spiritual impression, and the storing up of spiritual strength.

IV. Training Christian Farmers

A third effort of Archdeacon Sniffen's has been the establishment of the Ascension Farm School at South Lee.

Life on a farm has many joys. It is not without its peculiar benefits, or in most cases entirely without its social pleasures, though these are few

and far between. Still, when all is said and done, it is a hard life. Usually it means a struggle with imperfect equipment—dilapidated barns, unsanitary barnyards and cow-houses, poor tools, unsatisfactory, scarce and expensive help. I have seen acres of good hay left standing because the owner could not get the help to harvest it; and good apples innumerable left unpicked, because it did not pay to do so. The farmer usually lacks the capital he needs for his work. In a lonely life it is easy to degenerate and to let things go. Here in New England, farm life means also a struggle with a severe climate and a rocky soil. Undoubtedly ignorance accounts for many of the tragedies—ignorance of what the soil needs; ignorance of what to sow and how to care for and market the crop. The Agricultural College and its Summer School are doing a great work among the more enterprising and progressive farmers. But could anything be done to help the unenterprising, the obscure and forgotten people? Could anything be done for the children? Is there anything the Church can do? These are the questions which press.

So, when through the initial generosity of two Church-women and the further help of others, the opportunity came to commence a Farm School, the Archdeacon was prompt to avail him-

self of it. Thus the Ascension Farm School began at South Lee. Its purpose is to take boys of from twelve to fifteen years of age, giving the preference to sons of farmers in our diocesan territory; to give them their schooling; to help them grow up into good, honorable, useful men, and to give them also a practical training in intelligent and scientific farming, with all that pertains to it. The School is not actually a diocesan institution, for it has never been offered to or accepted by the Diocesan Convention. Still its trustees and managers are Church-people and its influence is Church influence. The rector of Stockbridge ministers to its pupils. Its support comes chiefly from Church-people, and the diocese is the residuary legatee of the property in case of the discontinuance of the

work. Generous gifts have been made to it, and buildings enlarged, improved and added. A devoted matron takes care of the boys, while their education and amusement are under the charge of an excellent master, scout-master, and farmer.

The school is now filled to its capacity of sixteen boys and is now well-organized, running smoothly and doing a useful work. It is a definite step towards meeting our diocesan responsibility; one distinct means of bettering the spiritual, moral, mental and physical conditions in our isolated rural districts. It is making its contribution to the improvement of the old Commonwealth of Massachusetts, and, we believe, doing its part in helping to make the territory God has committed to our care into a true holy land.

"A FRIEND OF THE COUNTRY-FOLK" IN CLASS WORK

PREPARATION FOR THE LESSON

THERE is very little which can be referred to in the way of preparation for this lesson. One of the best books on the subject is the report of the Commission on Rural Life in America, instituted by President Roosevelt, which goes extensively into existing conditions. It may be found in any large public library. "The Making of a Country Parish," by Harlow S. Mills, while not written from the Church's standpoint, contains helpful suggestion. It may be obtained from The Missionary Education Movement, 156 Fifth Avenue, New York, price 50 cents, if not in your library. As a matter of fact, however, the best book to study is the one which lies all about your own town—the open book of the country-side. You all know something about farming and its isolation; about the little villages growing or decaying among the hills, and the religious conditions surrounding much of our present-day rural life. A first-hand study of the matter is the best possible preparation, and in thinking it over carefully, ask yourself what the Church should do?

THE FIRST FIVE MINUTES

Ask the class how they would like to be farmers, or, if in a rural neighborhood, why they like or do not like to be

farmers? Bring out the points of advantage and disadvantage in rural life. Develop a little discussion on methods of improvement.

TEACHING THE LESSON

I. The Countryside.

1. How is the hill country of Massachusetts like the hill country of Judea?
2. Describe what you would see from one of these hills.

II. Its Problems.

1. What four things do you see on the face of the countryside?
2. How should the small town be used?
3. What can we do for the little village?
4. How can we reach the isolated farms?

III. The Archdeacon and His Helpers.

1. The automobile as a missionary helper.
2. Describe the work of the deaconesses.
3. How do they follow up their efforts?
4. Tell of the school for developing local helpers.

IV. Training Christian Farmers.

1. Why is farm life difficult?
2. What is the cure?
3. Tell about the farm school.
4. Is all this worth while? Why?

EDUCATIONAL DEPARTMENT

ANNOUNCEMENT OF TEXT-BOOKS

LEADERS of mission study classes are asked to note the revised edition of the Churchman's "Why and How of Foreign Missions," which is now ready, and copies of which may be had at 40c. each, postpaid. This edition is issued only in paper. "Suggestions to Leaders of Mission Study Classes," by Miss Emily C. Tillotson, and "Suggestions for Mission Study Meetings," by the Educational Secretary, are now in preparation, and will be ready by October 1st. They will be 10c. each.

The 1915-1916 Junior Book is a special edition of Bishop Walsh's "Modern Heroes of the Mission Field," just published, paper edition only, 40c. a copy, postpaid. "Suggestions to Leaders of Junior Classes" are being written by Miss Grace Lindley.

For classes using "The Conquest of the Continent," new and enlarged "Suggestions to Leaders" are being written by the Educational Secretary, and will be available late in September.

There will be no \$2.00 sets of books in connection with the Review Year Courses, although the books included in the sets on Japan, China, and Social Aspects are in stock, and can be purchased separately.

SALES DEPARTMENT

We have recently received consignments of articles from China, Japan, and the Philippines, many of which would make excellent Christmas presents. Perhaps it is not too early to suggest that Church people buy their Christmas gifts from the Sales Department—thereby making a double gift, as all the proceeds of the sales go to support our mission work.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

Mr. David L. McConnell sailed from Vancouver on July 31st, on the S. S. *Princess Alice* for Skagway; final destination, Anvik.

Miss A. Isabel Rowntree, appointed under the United Offering of the Woman's Auxiliary, sailed July 31st on the S. S. *Princess Alice*, en route for Nenana.

Mr. Frederick B. Drane and the Rev. P. H. Williams sailed from Seattle, by the S. S. *Alameda*, on August 1st. Mr. Drane is to work in St. Philip's, Wrangell, and the Rev. Mr. Williams in St. Peter's, Seward.

On August 6th the Rev. and Mrs. E. P. Ziegler took the S. S. *Maraposa* from Seattle for Cordova.

Anking

Miss S. E. Hopwood, on furlough, arrived in San Francisco via the S. S. *Tenyo Maru* on July 26th, and proceeded to Bridgeport, Conn.

Miss Annie J. Lowe, returning to the

field, left Boston on July 19th via the S. S. *Manchuria*, sailing from San Francisco on July 31st.

Canal Zone

The Rev. H. R. Carson, treasurer of the Canal Zone, arrived in New York at the end of July. He will return to Panama about September 15th.

Hankow

On June 11th the Rev. and Mrs. F. G. Deis, on furlough, left Shanghai by the S. S. *Chiyo Maru*, and are now in Eagle River, Wis.

Miss K. E. Scott is in the United States on furlough, having left the field on the S. S. *Manchuria* on June 25th.

The Rev. Dudley Tyng, on furlough, arrived in San Francisco on the S. S. *Tenyo Maru* on July 26th and reached his home in Ashland, N. H., on August 5th.

Miss L. L. Phelps left Shanghai for the United States on the S. S. *Monteagle* on July 11th.

Miss Anna Kong, who has been studying at Teacher's College, N. Y., sailed for China on the S. S. *Manchuria*, on July 31st, from San Francisco.

Deaconess E. L. Ridgely, returning to the field, sailed on the S. S. *Manchuria* from San Francisco on July 31st.

The death of Mrs. Ogden, mother of Mrs. L. B. Ridgely, occurred in Shanghai on July 16th.

Kyoto

Miss Catherine J. Tracy sailed for the field from San Francisco, on August 7th, on the S. S. *Tenyo Maru*.

Liberia

Mrs. E. M. Moort, who sailed from New York on the S. S. *Cretic* July 21st, has arrived in Cadiz, Spain, on her way to the field.

Philippines

On July 10th, the Rev. G. C. Bartter sailed from Manila on the S. S. *Mongolia*.

Miss C. K. Browne left Manila on July 31st, on the S. S. *Korea*, for San Francisco.

Porto Rico

Mrs. Lyman W. Crossman sailed on the S. S. *Brazos* from New York, on August 7th.

After regular furlough Miss Frances E. Cuddy and Miss Iva M. Woodruff returned

to the field on the S. S. *Zulia*, sailing from New York on August 18th.

Shanghai

Rev. and Mrs. John W. Nichols and family, on furlough, arrived in San Francisco on July 20th, via the S. S. *Manchuria*.

Mr. and Mrs. J. F. Putnam arrived on the same steamer; also Mrs. G. F. Mosher and son. The latter are now at Bay Head, N. J.

Mr. H. F. McNair, on furlough, also left Shanghai on the S. S. *Manchuria*, and is now staying in Redlands, Calif.

Sailing on the S. S. *Monteagle* from Shanghai on July 10th, were the Rev. R. A. Griesser and his two children, bound for the United States.

Miss I. N. Porter, on furlough, left on the same steamer.

Tokyo

The Rev. Roger A. Walke and family, on furlough, arrived in Staunton, Va., on July 14th, having sailed from Yokohama on the S. S. *Chiyo Maru*, on June 19th.

On July 24th Miss Sarah T. Rees, on furlough, sailed from Yokohama via S. S. *Nippon Maru*.

After furlough, Miss C. G. Heywood returned to the field by the S. S. *Tenyo Maru*, which sailed from San Francisco on August 7th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and so far as possible respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. ————

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H. Streets, N.W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting) Reno, Nev.

China

Hankow—Miss S. H. Higgins, Shanghai—Dr. W. H. Jefferys, Rev. C. F. McRae, Rev. H. A. McNulty.

Japan

Kyoto—Rev. Isaac Dooman.

Liberia

Miss S. E. Conway.

Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. Address, The Covington, West Philadelphia.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter, Raleigh, N. C.

Representing the schools and other missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charleston, S. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

A NEW GIRL AT BROMLEY

By Elizabeth M. Moort

THE home of the little native girls in Africa is very much unlike the homes of little girls in civilized lands. In Liberia the climate is hot and warm houses are not necessary. Some of them are merely mud huts thatched with palm leaves, and some have a framework of wood covered with reeds and faced with grass mats, then plastered with a kind of clay. It is necessary to make them water-tight for protection in the rainy season. There is generally but one door, and some doorways are made so low that one must stoop in entering. The floor of the house is the ground, and it is quite smooth. Some of the huts have two or more rooms, and the roof is supported by poles. Oftentimes the cooking is done in the hut, over a fire hole in the center of the room, but this is not a very good arrangement, as the place is full of smoke, although it has the advantage of keeping out mosquitoes. Some people have separate huts or sheds for cooking, which seems to be the best plan by far.

Although the days in Liberia are very hot, the nights are generally cool and native people often sleep by a fire. Often the mother arranges the mats and covers by the fire, and puts her little ones there to sleep. All would be well if the little ones would not roll too near the fire in their sleep and sometimes get badly burned. Some of the people have low bedsteads built of bamboo and covered with mats which they weave, and these do not look un-

comfortable, but you would wonder whether any comfort could be derived from resting the head on a wooden pillow! This is made of a block of wood hollowed out to fit the neck.

The small children and babies do not wear any clothing, and the older ones have but a piece of cloth about the loins. Many tribes disfigure themselves with scars, and each tribe is recognized by these marks. The Kru tribe has a broad, black stripe reaching from the edge of the hair on the forehead to the bridge of the nose. Though you can see many of the older people with these marks to-day, I am told that they no longer mark their children in this way. After bathing, they generally oil their bodies, and when giving an extra touch to the toilet, use a white powder which is put on while wet and looks not unlike whitewash. The children run about the native towns with tiny bells fastened to their neck, wrists, waists or ankles, which jingle merrily as they move. The girls and women wear beads, chains and bracelets, and often iron anklets. Many of them wear a charm or fetich, which may be a shell or a little vessel of some sort containing some compound to which the medicine man has imparted power to keep off the evil spirits.

The men hunt and fish, and in some tribes think it beneath them to till the ground, for that is a woman's work, they say. So the women and girls do this, bring the wood and water and cook the food. They wash their

clothes in the creeks or rivers, using a crude soap which they have made of lye obtained from wood ashes, and palm oil. The question of laundering and clean clothing does not trouble them much, for the clothes are soon dried in the sun and ready to wear. In the native villages the people enjoy the moonlight evenings until a late hour. You can hear them beating the tom-toms and the young people are dancing and making merry. In the rainy season they love to sit around the fire and hear the older ones relate the traditions of their tribe. In some towns Christian people have gone to teach the heathen about Christ. It is necessary to have interpreters to speak to the people in their own language. They have Sunday-schools and teach the people to observe the Lord's Day. In some places they have day schools and teach the children to read and write.

When a little native girl comes to us at the Girls' Training School at Bromley, you can see that she has much to learn and much we wish her to unlearn and forget. She adapts herself very quickly to her new surroundings. She is awkward in going up and downstairs, for there are no steps in her mother's house. She tries to act like the other girls, and they take her by the hand and help her. Perhaps she cannot speak a word in English, but she soon learns, in contact with the other girls. When the native mother comes to see her little girl, she is pleased to see her well and happy and dressed in neat clothing like her schoolmates. If she cannot speak to us in English, she asks a girl to interpret for her, and tells us that she is too old to learn, but that she wants her little girl to learn "book" and everything we can teach her, and thanks us "plenty"; which means she is grateful for the care we are giving her little girl. She has brought presents to the child. There are some bananas, a dish of cooked rice and

meat or fish, and one or two stalks of sugar cane. She has also bought a yard or two of bright colored cloth to make the little one a frock, and goes away quite satisfied with her visit. The child gains importance in the eyes of her fellows by this visit of her mother, and there grows within her a little feeling of independence and she freely shares with the others the good things her mother brought her.

The new girl is taught about Jesus and His love for little children and that she is to love Him and obey His commands, because of His love for all mankind. She hears daily, with the other little ones, stories from the Bible, and learns to say, "Now I lay me" and the Lord's Prayer, and finally a little prayer for herself, in which she asks God to bless father, mother, brother and sisters, teachers and kind friends, to bless her and make her a good child, for His sake. Some Sunday morning, dressed in pure white, she is led to the Baptismal font and made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. We give her a Christian name and she retains the tribal name of her parents for a surname. As she grows older, she learns the Creed, the Church Catechism and Collects, and we pray that, as she learns her duty to God and her neighbor, she will faithfully perform the same. If the further happiness is given us, with what thrilling hearts and humble thanksgiving to God, when she comes to "years of discretion," do we present her for Confirmation. Such has been our joy and satisfaction many times.

Let us see from a day's visit to Bromley how our little girl's life differs from that of a little girl in a heathen village. It is half-past five o'clock and the rising bell is sounding through the large building, and girls of all ages are being roused into activity. They are soon running downstairs in groups, making their way to

the bathhouse, which is a separate, detached building. There are two rooms, each containing a large bath tub, and there are many hand basins. The girls are bustling about, for all the water must be brought from the well in the yard. There is much talk and laughter, and sometimes complaints are heard to be settled by the matron, because "I had my water all ready, and she used it," or "She took my comb," and like troubles. But there is not much time for quarreling, for after bathing, hair-combing and dressing are completed the day's routine must begin. The windows are all open in the large dormitory, beds neatly made, clothing put away and floors swept by the girls appointed for each task. The dining-room is opened (there are twelve large windows), swept, dusted, and six long tables laid for breakfast. Six girls do this work, for there are many dishes to wash and a very large room and pantry to be kept in order.

Meantime three girls have gone down to the kitchen, and a fire is kindled in the large range, and the kettles of water are set on in which the rice and fish are to be cooked. The matron and storeroom girl have measured out a sufficient quantity of food. Two girls have aired, swept and dusted the schoolroom, and others are doing similar work in the parlor, hall and teachers' rooms. All windows and doors are wide open, and the fresh, sweet air from land and sea is rushing in, and there is the perfume from the flowers with which the girls have filled the vases. Some of the girls are busy in the laundry, with clothing to wash or iron or special work on the Sunday uniforms; others, having no household tasks at this hour, are sitting at their desks in the schoolroom, preparing a lesson, or busy with a bit of crocheting or embroidery; one girl is practising a lesson on the organ.

Seven o'clock, and the bell is ring-

ing for prayers, and you can see the girls hurrying from all parts of the building and from the yard where they have been sweeping and picking up the trash, and quietly seating themselves in the schoolroom. A hymn is sung, one girl accompanying on the organ, and the psalms are read responsively. Prayers follow, all joining in the Lord's Prayer and Collect. After these exercises there follows inspection of hair, teeth, nails and dress. Any lack of attention to these details is noted, and inquiry, reproof and sometimes punishment, a bad mark against the delinquent's name, is given, and she is sent away to remedy the fault before breakfast. When the breakfast bell rings the girls form an orderly line in the schoolroom. A teacher is always in charge, and marches them across the long veranda at the back of the building to their places at the table. Grace is said or sung, and the matron and teachers are present to keep order and instruct the girls in table manners. The girls in charge of the dining-room pour out the water and wait upon the others.

The school bell rings at nine o'clock, and all are busy with lessons until noon, when the chapel bell rings from the tower for mid-day prayer. Afterward there is a "manual-at-arms" exercise, with a quick march to music several times around the room, then across to the dining-room where they are dismissed. There is time for a run in the yard and the girls are glad to be free until the bell summons them to lunch, for which they are quite ready. Here come the dining-room girls, with large pans of biscuits which they quickly serve, and the matron has been able to buy some oranges or pine-apples, or perhaps a big bunch of bananas is ready, having been cut from a tree in the yard and hung in the storeroom a day or two to "turn," and the girls have a jolly, noisy time, enjoying the lunch.

The one o'clock bell calls them again

to the schoolroom, but there are no lessons in the afternoon. After roll call the sewing teacher enters, and gives out the work. Some girls will finish off some garments, some are carefully cutting out new work, others measuring and basting tucks, while some are making buttonholes. The eyes of the sewing teacher are everywhere, for there are some little girls learning to thread needles, make knots, use a thimble and set tiny stitches in straight rows. You will find some girls in the laundry ironing, and the cooks busy preparing the dinner. A teacher is giving a few girls a lesson in music, demonstrating with lines and notes on the blackboard. Should you call at this hour you would find the house very quiet and everybody intent on some work.

A few minutes before the bell sounds, all the work is neatly put away, and after dinner there is time for recreation. In dry weather groups of girls are strolling about the grounds; those who like violent exercise are jumping rope or playing noisy running games, and all having a good time. Some of the teachers are sitting on the veranda watching the girls and enjoying the beautiful sunset which casts a rosy glow on the river and banks beyond. The hour passes, night comes on swiftly in the tropics, the rosy light fades, and the succeeding grays and mauves dwindle into darkness. The doors are closed, the lamps lighted, and the evening bell has rung, and in the next breath comes the soft tones of the girls and teachers singing:

"The day thou gavest, Lord, is ended,
The darkness falls at thy behest."

Reading of the Psalter and prayers follows, and then the principal spends a little time in a talk to impress some lesson in morals and manners on the minds of the girls. Before seven o'clock the pupil-teacher has marshalled the group of small girls to the dormitory to bed. The kneel in rows,

fold their hands and sing, "Jesus, tender Shepherd, hear me," and their childish voices sound very sweet in the familiar hymn. At seven o'clock the older girls in charge of a teacher take their place for study period and prepare their lessons for the next day. At 8.40 the retiring bell rings and the girls are sent to the dormitories. At half-past nine the principal rings the silence bell, and about ten with her candle in hand she visits the rooms and looks at each sleeping girl, and if "all's well" her day is over. So the days pass swiftly and the girls are being trained to acquire habits of regularity and promptness. Our real concern is not so much as to what the girl learns as to what she does, not her theory, but her practice, her ability to live a clean, sweet, Christian life and to carry these principles with her in the establishment of her own home.

We have been so kindly aided in the work by the gifts of clothing from the Woman's Auxiliary to the Board of Missions, and we are grateful for what has enabled us to keep the girls in neat dress and to insist on a regularity of changes. The hearts of the children are gladdened by the gifts of dolls and other toys and of books and games. Happy times are spent by the children in making new clothing for the dolls, and there are tea drinkings from the tiny cups which Santa Claus has brought, while the dolls sit in rows, solemnly looking on and occasionally being offered a bite or drink by the little mothers. The older girls much appreciate the towels and bed-linen, which enable them to keep their beds in spotless order. The need for materials for work as well as for clothing is great, because the girls must be kept busy. A stamping outfit with materials for marking, crochet cotton and embroidery cottons are especially needed. The work boxes and bags have been a delight and comfort, enabling each girl to keep her sewing articles together.

With such help as we have had in our work, we feel that we can go on with patience and with all our might to greater success.

The scope of our work ought to be enlarged, and an infirmary under capable management added. Absence of knowledge of modern sciences, particularly of medicine and sanitation, causes much suffering and needless mortality in heathen lands. Superstition and witchcraft too often take the place of legitimate medicine. The greatest dangers of Africa are not lions or leopards and other four-footed beasts, but flies, mosquitoes

and sleeping sickness. The last stages of this dreaded disease are beyond description.

The training and uplift of heathen womanhood mean much where emancipation from her degraded position has been so long delayed. It is a divine instinct which is leading Christian women to give the gospel to all other women in the world, which exalts them into places of honor among their own people, and so it is:

"We lose what on ourselves we spend,
We have as treasure without end,
Whatever, Lord, to thee we lend."

ONE WOMAN'S WORK IN AFRICA

The *July Review* from the Committee for Women's Work of the S. P. G. gives the following most interesting account of the recent experiences of an English woman missionary stationed at Bochefstroom in the Transvaal.

ONE day I went to Boshoeck, one of our out-stations. Starting early in the morning by train, and then going on by ox-wagon, it was quite dark before our wagon reached a lonely little spot under the shadow of great hills. The hut where I was going to stay was in total darkness; a few stars peeped out from the blackness above the hills, and there was a sound as of running water from many streams. Sophie Tullie, a native woman, who is the leader of the women's meetings in that district, took me into her hut, and proceeded to get me some supper. The next morning we set out for another mission, and after rolling about in an ox-wagon up hill and down dale for an hour or two, we came to the catechist's house. As we came up, about sixty women filed slowly out of the kraal, and came up solemnly singing hymns. Each one came to shake hands with me, and what with the singing and having sixty pairs of eyes gazing at me, I had a sudden fit of embarrassment and very nearly wept! We had quite

a large meeting, for the women had come from many kraals. Several women became probationers of the Women's Help Society.

In the afternoon we returned to Sophie's hut, and had a meeting in the evening for Dutch Reformed people chiefly, who had asked to be allowed to come. After the meeting I was showing some pictures of Our Lord's Passion, and they asked if I would stop a moment while they sang one of the Passion hymns in Dutch. This they did with wonderful reverence, men and women together. Their voices floated out into the night air, there in the loneliness of the hills. One of the men came to me afterwards, and said, "Are you going away to-morrow, sister? May God save you on the way. Remember your brothers and sisters here."

They gave me quite a good collection for traveling expenses. A Dutch Reformed woman gave me a bottle of chutney, and one of our women a pot of fig jam.

Another new station I have visited

is Rovikraal, a pretty place in the hills, where we had a good meeting, after which an ancient Kaffir made a speech, saying that he was glad I had come, because now he knew that God is the Father of us all. When we went away, the women came with us over the hills, singing hymns, for nearly a quarter of a mile. One of the Wesleyan women made a speech and said that she was very glad that I did

not keep the Word of God to myself, but gave it out to others. Then came a long ride home in the usual ox-wagon. The aim at all these meetings is to make new probationers for the Women's Help Society, and to report afterwards to the priest about these members, who, having passed their time of probation, are ready to receive the cross and become full members.

THE ANNUAL MEETING OF THE SHANGHAI BRANCH

Reported by Mrs. Graves

THE twenty-second annual meeting of the Woman's Auxiliary of this diocese was held at Jessfield on May 27th. There was a celebration of the Holy Communion in St. John's Pro-Cathedral at half-past nine, the Bishop being celebrant and being assisted by the Rev. W. P. Roberts. More than 160 women were present, all being communicants.

After the service, the women assembled in St. Mary's Hall for the business meeting which opened at a quarter to eleven. The roll call showed an attendance of more than 300 delegates. Each of the twenty branches was represented, and each sent a report and an offering. Two additional branches were reported as having been organized during the year.

The total offering was \$875.98, one-half of which was appropriated to the United Offering, the other half to various purposes within the district.

A small offering was sent in by the Christian women of the Kashing Road Chapel, connected with St. Luke's Hospital, with a letter stating that the givers hoped to organize a branch society in the near future.

Mrs. Tseu, the head of the large government orphanage in Nanking, who has recently been baptized, came

as a visitor, and by invitation of Mrs. Graves spoke a few words to those present, telling them she hoped a branch would be organized in Nanking during the coming year.

The meeting closed at one. The women then sat down to a lunch provided for them by the foreign ladies of the mission.

At half-past two there was a service in the church, conducted by Dr. Pott. The Bishop gave a short address, and the Rev. Mr. Dzing, of St. Paul's Church, of the English Church Missionary Society, preached an earnest and helpful sermon.

After service the women assembled for tea on the lawn, and then separated and started for their homes. More than twenty, whose homes are distant, were entertained for the night, some at St. Mary's, some in the Orphanage, and some in the Jessfield Station School for Christian Women.

Each year the women show increased earnestness, zeal and practical ability. The cost of travel, especially in the case of those coming from distant stations, is often met by considerable sacrifice on the part of those who come, and so the large attendance is a test of their appreciation of this annual meeting of Christian women interested in the spread of the Kingdom of God.

THE AUXILIARY CONFERENCES

FOR many years it has been the custom to hold conferences of the officers of the Woman's Auxiliary at the Church Missions House on the third Thursday of each month, from September to April, inclusive. Recently these conferences have been preceded by a Celebration of the Holy Communion in the Missions House Chapel and they have closed with the usual noonday prayers. They are primarily intended for diocesan officers, but the sessions are not private, and interested members of the Auxiliary and other visitors are welcome. The Board room in which the meetings are held is not large, however, and if the officers only availed themselves of the opportunity, they would more than fill the room. The attendance, however, does not warrant any such fear. In the Diocese of New York and half a dozen neighboring dioceses alone, the diocesan officers number one hundred and ninety-four, while altogether in the Auxiliary there are over twelve hundred such officers, many of whom, from distant places, frequently visit New York. It would seem, therefore, that the attendance might naturally be much larger than it is.

It may be the officers have yet to find that the discussion of the possibilities before the Auxiliary and the methods by which those possibilities may be fulfilled have not yet been entered upon so seriously as to promise those tangible results that would call forth first the presence, then the careful thought and its expression, and finally the action of those who want to make their office in the Woman's Auxiliary a very real and telling service.

To bring these conferences afresh to the minds of the Auxiliary officers, and to suggest how they may be made of greater value in the new year, a

committee was appointed, whose report appeared in the May number. We again call attention to it, and remind all concerned in the matter that this year the first conference will be held in October instead of September, and add the following list of dates and subjects for the season.

October 21—Relationship of diocesan officers to the officers of the Church Missions House, and the adoption of a constructive policy for the year.

November 18—Shall we ask the Board to replace the Woman's Auxiliary by an auxiliary of both men and women?

December 16—How to bridge the gap between the Woman's Auxiliary and its Junior Department.

January 20—The relationship of the Woman's Auxiliary to the parish and its organizations, including the Sunday-school with its Lenten Offering.

February 17—The Woman's Auxiliary and the clergy—How they help and hinder.

March 16—Experience Meeting:

(a) Methods of work in missionary districts and distant dioceses.

(b) "Do's" and "Don'ts" from missionaries.

April—Quiet hour (date not fixed).

Correspondence upon any of these subjects is invited with Mrs. A. S. Phelps, Bound Brook, N. J., President of the New Jersey Branch, Chairman of the Committee, or with its Secretary, Miss Grace Lindley, Associate Secretary of the Woman's Auxiliary to the Board of Missions, at the Church Missions House, New York.

THE JUNIOR PAGE

NEXT YEAR'S STUDY

IT is no easy thing to decide what the Juniors shall study, or, that question decided, to find the right book or the right author to write the book. The ages of Juniors make it especially difficult, for the Junior Department runs from Baptism to twenty-one and up!

The women are to have this winter for review, taking one of the books printed in the last years. But there are many Junior branches which have kept up in their study, that will want a new book or books. So it is recommended that for branches which have not used all the last courses, one of these shall be used this winter: "The Honorable Little Miss Love," "Forward March in China," "Building the City," or one of the books prepared for the Sunday-school. (If your Juniors did not have, either in the Junior branch or Sunday-school, "How the Cross Goes Around the World," by all means take that this year.) For those who have used all these there are two books, one for older Juniors, another for younger ones.

"Modern Heroes of the Mission Field" is an old book written by Bishop Walsh. It has been reprinted in a cheaper edition and two of our own heroes put in. Some of the heroes are old friends—Carey, Livingstone, Hannington, Patteson—and there are others about whom most of us know less, but who are well worth knowing—Marsden, Johnson, Hunt and Gardiner. This book proved most successful in a class of young girls, and it is hoped that that class may be a prophecy of the pleasure which older Juniors will have in meeting these splendid heroes. It was proposed that the book should be used as well for little children, but, as it might prove too

difficult for them in its present form, the stories have been rewritten and adapted for their use. They will be published monthly, beginning in October, in the *Missionary Magazine* of the *Young Churchman*. Address the Editor, *Missionary Magazine*, 281 Fourth Avenue, New York.

Those who feel that even with this help grown-up heroes who lived some years ago will not be as appealing as present affairs, may use a new and charming book brought out by the Central Board of United Study. "Around the World with Jack and Janet" is the story of a missionary journey to Egypt, India, Burma, China, Korea, Japan and Honolulu. In many of the places visited we have no work, but leaders might omit some of these and put in more about our own work, and perhaps something could be added about the Church of England in Egypt and India. In any case the trip should create an interest in missions in general, while the delightful helps for leaders will have an eager welcome.

With these two books, "Modern Heroes of the Mission Field," for children over fourteen, "Around the World with Jack and Janet," for those under that age, with the lessons in the *Missionary Magazine*, and, for those who have not yet had them, the books of the last few years, we are beginning what we may surely hope will be our best year in mission study.

The leader of a parish branch of Washington Juniors, writes, in asking for two Junior pins: "These pins are to go to two girls as prizes for perfect attendance during the past year. Two others of the Junior girls also won prizes, one for the fourth time, the other for the second."

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.
- 55 A Form of Intercession for the Present Need.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M.1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 Investments in China.
- 204 For the Girls of China.
- 205 We Have It! (St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwal. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo).

Liberia

- 100 Our Foothold in Africa.
- A Sojourner in Liberia.

Mexico

- M.3 A Year in Mexico.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- M.4 A Year in South Dakota.
- M.5 A Year in New Mexico.
- The Forward Movement
- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library of the Church Missions House.

The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5. Two Experiments with the Lenten Offering.
- 6 A Message to Sunday-schools.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 914 "The Board of Missions and Special Gifts."
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 983 "One Day's Income."
- 986 "How Three Parishes Did It. (Emergency Fund.)"
- 1105 How Shall I Vote?
- 1301 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 4. Collects for Daily Use.
- W.A. 5. For Spring and Summer.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 16. A Bit of History. 5c. each.
- W.A. 20. Hand Book. 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 21. A War Message.
- W.A. 22. "Borrowed Suggestions."

United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 107. The Churchwoman's Offering of Romance.
- W.A. 110. The Expression of Our Thankfulness.

An Emergency Letter.

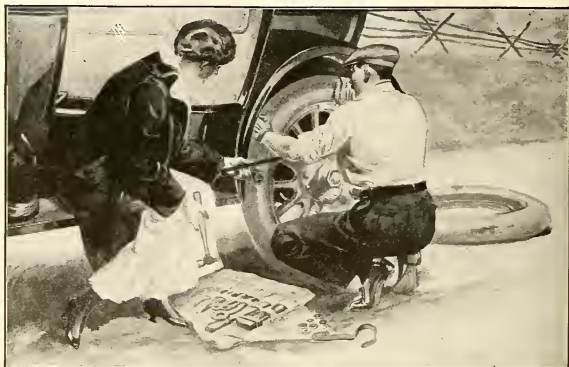
THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c. each.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Play 5c. each; 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1915.
- W.A. 252. Someone's Opportunity.

The Little Helpers

- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.: Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card. 1 cent each.
- W.A. 304. Letter to Leaders.
- W.A. 308. More Little Helpers for 1914-1915.
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THE

Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

OCTOBER, 1915

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MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

Alaska: Rt. Rev. Dr. Peter T. Rowe.
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Asheville: Rt. Rev. Dr. Junius M. Horner.

Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.

Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.

Honolulu: Rt. Rev. Dr. Henry B. Restarick.

Idaho: Rt. Rev. Dr. James B. Funsten.

Nevada: Rt. Rev. Dr. George C. Hunting.

New Mexico: Rt. Rev. Dr. Frederick B. Howden.

North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.

North Texas: Rt. Rev. Dr. Edward A. Temple.

Oklahoma: Rt. Rev. Dr. Francis K. Brooke.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

Porto Rico: Rt. Rev. Dr. Charles B. Colmore.

Philippine Islands: Rt. Rev. Dr. Charles H. Brent.

Salina: Rt. Rev. Dr. Sheldon M. Griswold.

San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.

South Dakota: Rt. Rev. Dr. George Biller, Jr.

Southern Florida: Rt. Rev. Dr. Cameron Mann.

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Utah: Rt. Rev. Dr. Paul Jones.

Western Colorado: Rt. Rev. Dr. Benjamin Brewster.

Western Nebraska: Rt. Rev. Dr. George A. Beecher.

Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

II. ABROAD

Anking: Rt. Rev. Dr. D. Trumbull Huntington.

Brazil: Rt. Rev. Dr. Lucien L. Kinsolving.

Cuba: Rt. Rev. Dr. Hiram R. Hulse.

Hankow: Rt. Rev. Dr. Logan H. Roots.

Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.

Kyoto: Rt. Rev. Dr. H. St. George Tucker.

Liberia: Rt. Rev. Dr. Samuel D. Ferguson.

Mexico: Rt. Rev. Dr. Henry D. Aves.

Shanghai: Rt. Rev. Dr. Frederick R. Graves.

Tokyo: Rt. Rev. Dr. John McKim.

IMPORTANT NOTES

SUBSCRIBERS TO THE SPIRIT OF MISSIONS

IN order to give our subscribers efficient service, it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



A TYPICAL WESTERN MISSION—MONTEZUMA, COLORADO, AND SOME OF ITS INHABITANTS
Service is held in a dance hall over a saloon which kindly closes during service time

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

October, 1915

No. 10

THE EMERGENCY HAS BEEN MET

AS we go to press, the treasurer has just finished drawing his balance sheet for the year ending September 1st, 1915, and declares with the \$373,000 already contributed to the Emergency Fund, the emergency has been met, even though the Fund has not been completed.

In other words, the missionary treasury is entirely out of debt for the first time in eight years!

The Church has not only given the Emergency Fund of \$373,000, but has also exceeded by several thousand dollars its gifts on the regular apportionment; so that, as a matter of fact, almost \$400,000 over and above the giving of last year has come into the treasury.

What a splendid cause for thanksgiving to God, and for confidence that His Church will carry on the work He has committed to her!

WE had hoped in this issue to announce the triumphant completion of the Emergency Fund.

Almost
\$400,000

While that is not possible, we have news almost as good. The splen-

did rally which the Church made at the call of the Presiding Bishop has sent the total up to \$373,000, and we are confident that there are other givers in the Church who will not permit this comparatively small sum to prevent us from reaching the goal set. But whether or not this is true, the achievement is already a notable one, all the more because it has not been done at the expense of the regular gifts toward the apportionment. The greatest danger which its promoters felt in connection with the Fund was that response might be made to it and the regular giving neglected. But, as a matter of fact, the treasurer's report of the fiscal year which closes September 1st shows an increase over last year in gifts to the apportionment of about \$10,000.

Perhaps this should have been expected. We are still far from being adepts in spiritual psychology. We have not given with sufficient generosity and self-sacrifice to understand how stimulating is the process; therefore rectors and Board secretaries are still surprised to find that when you ask people to make an offering, and show them a concrete way of doing it, the apportionment matter practically takes care of itself. That which is written in the Holy Book, and in the personal experience of not a few individuals, has again been proved true, "There is that giveth, and yet increaseth." Perhaps the right note, then, for the Church is not one of self-gratulation, but of humble thanksgiving that by the pathway of a more generous sacrifice we have come to the vision of a larger truth. Is it perhaps the earnest of a day when apportionments will have been

forgotten in the deepening sense of individual opportunity and responsibility? Certainly the appeal for the one day's income or wage has touched the wills and roused the consciences of individuals more widely and more effectively than anything in the previous history of the Church. The cause of missions has been vitalized and made personal to hundreds and thousands whom before it did not reach except as an uninteresting and unwelcome appeal. Are we perhaps at the beginning of a better path of progress?

One of the most encouraging phases of the Emergency campaign is that its success is due to the interest and co-operation of the rank and file. It has meant enthusiastic freewill offerings on the part of many, in amounts not large, but nevertheless representing personal sacrifice. There has been no "whirlwind campaign" in the ordinary sense, no committees waiting on wealthy individuals for large gifts, and no sums held back until the last moment in order to make up the balance. Little of the usual machinery of financial campaigns, as most of us know them, has been employed. The Church has been informed of the need, individuals have reached individuals, and the very strength of the movement lies in the fact that every gift has been personal and spontaneous, made without pressure and with a willing heart.

It should be added that the undertaking has, from the beginning, been accompanied by widespread and continuous intercession for its success. In the very outset the Board was bidden to prayer for guidance, and the Committee which had it in charge devoted a whole session to earnest prayer for wisdom and direction. It has been impressed constantly upon those who desired to share in the enterprise that they could contribute quite as effectively by their prayers as by their alms, and through-

out its progress, as is shown by the correspondence received, this movement has been permeated by intercession. We should indeed be only superficial Christians did we not believe and gladly recognize that success has come because we sought the Source of strength and wisdom.

**"The Spirit
of Missions"
and the Fund**

Shall we be forgiven for what may seem a bit of gratified pride if we tell our readers how large a share they have had in the campaign? The exact amount contributed through the influence of this magazine cannot be known. The first letter which went to the whole "SPIRIT OF MISSIONS Family" was not "keyed" in such a way as to differentiate their offerings from those of others, as was the second one, sent by Bishop Tuttle, which reached 15,000 of our readers. The result showed that the response made by them was three times as great as the response from 60,000 non-readers whose names had been given us by their clergy. What influence we may have had in some of the larger gifts cannot be determined, but it is gratifying to the editor, and will be to the readers to know, for example, that in the first week in September a donor sent a check for \$5,000, saying, "I notice in THE SPIRIT OF MISSIONS for September that the Emergency Fund is nearing the \$400,000 you have asked us to raise. Please accept the enclosed contribution."

It is too soon to write the story of the Emergency Fund, but it would certainly be an interesting one. There are innumerable telling and impressive incidents connected with it, and the attitude of the whole Church toward it deserves to be known and recognized. Such a response proves the ability and the willingness of the Church properly to support the work in her mission fields.

THE fall meeting of the Board of Missions is usually held early in October. When the Board adjourned

**The Board
Meeting
Postponed**

in May it chose October 13th as the date. At that time it was not realized that this was the date already chosen by the Synod of the Mid-West for its session in Chicago. At the suggestion of members of the Board who are also members of this synod, a vote was taken by mail with regard to changing the meeting so as to conflict as little as possible with the meetings of the various synods, four of which occur in the month of October. It has been decided that the Executive Committee shall meet on Monday, October 25th and the Board on Tuesday and Wednesday, the 26th and 27th. In making any change of date it was practically impossible to avoid a partial conflict with some synodical gathering, and the dates here indicated partly cover the session of the synod of New England in Concord, N. H. In the case of this synod, however, which is only a night-ride away from New York, it will be possible for persons to attend both gatherings for part of the time. Important matters will come before the October meeting which make it desirable that the fullest possible attendance shall be had.

IN these days when women are making for themselves an honorable place in every sphere of activity, it is to be expected

**A Deserved
Recognition**

that their good work will receive honor and will be accorded the recognition due to it. This, however, has not often been the case with those who give their talents to the Church's service and devote themselves to missionary work. This fact makes it all the more gratifying to read of the honor bestowed upon

Miss Helen Peabody, the head of All Saints' School, Sioux Falls, South Dakota, upon whom the Board of Regents of the University of South Dakota recently conferred the degree of Doctor of Letters. This is the first time in the history of the state that such an honor has been given to a woman.

Dr. Peabody is the daughter of a pioneer missionary who served the Church in Northwestern Wisconsin. She began her career as a teacher in the rural schools of that state. Through the efforts of an elder sister and the kindness of interested friends she was enabled to go to St. Mary's Hall, Faribault, where she graduated with honor, and began to teach in St. Katherine's School, St. Paul. It was there that Bishop Hare found her, and engaged her and her sister for his new All Saints' School. Thirty years of quiet labor followed, during which these two women have been helping to make history by building character in the lives of the Church girls of South Dakota—a service which is now graciously recognized by the highest educational institution of that state. Born and bred in missionary surroundings, educated in a missionary school and giving her life continuously to missionary work, in the honor accorded Dr. Peabody the whole missionary enterprise is distinguished and dignified.

NOW and then one is forcibly reminded of the great advances in civilization which have been due to missionary work.

The First Moro Newspaper An instance of this comes to hand from Zamboanga in the Philippine

Islands, where about three years ago Bishop Brent began aggressive work among the Mohammedan Moros. This work assumed the form of a hospital and other enterprises of practical social value. Among them

was the establishment of the *Sulu Press*, operated in connection with the mission by Moro boys. The missionary, the Rev. Robert T. McCutcheon, writing on July 1st, sends a four-page sheet, 9½ by 13 inches, which he assures us is "the first exclusively Moro paper ever published. It is also the first work on the mission press other than letter-heads. The paper will be issued monthly for the present."

Small as this paper is, we have not read it, but we are able to say that typographically it is excellent. From the one illustration that it contains we judge there is an article on our Moro hospital at Zamboanga. The letter-press impresses us as a cross between American shorthand and Syriac, with a leaning in favor of the latter. However that may be, it is significant of the many ways in which a backward people may be aided by missionary endeavor.

ON August 19th there was called to his rest and reward one of the leading Churchmen of the Middle

West, at the age of seventy-three years. The name of Linden H. Morehouse—Churchman of Linden H. Morehouse was a

perhaps better known a decade ago than it is to-day. This in part because his son, the editor of *The Living Church*, was taking a greater place in the councils of the Church, and in part because failing health and infirmity held him closer to the center where his life-work had been done. Yet, few men in any generation have served the Church more loyally, continuously, or in more practical ways than did he. Fifty years ago, as a young commission merchant in Milwaukee, he threw himself into the Church's work, assisting Bishop Armitage in the establishment of All Saints' Cathedral, becoming the superintendent of its Sunday-school

and a vestryman of the parish. The lack of proper lesson material and periodical literature for children led Mr. Morehouse to begin the publication, in 1870, of *The Young Churchman*. For some years this was a labor of love, done at odd times in his home with the assistance of the family, but out of it grew The Young Churchman Company of to-day, with its important publishing business and its influential periodical, *The Living Church*. That which the father began the son carries forward.

Mr. Morehouse had "a genius for friendship." His genial and somewhat quizzical smile was the sign of a character which won wide acquaintance and made strong friendships throughout the Church. Above all else he was a devoted Churchman, and consecrated his talents of every sort as completely to the service of Christ and His Church as did priest at the altar.

Such lives are rare and precious. The Editor is only one of thousands who count the memory of Mr. Morehouse's lifelong friendship among their cherished possessions.

NO problem could be more puzzling and disheartening than that presented by conditions in Mexico.

Mexico there is little likelihood of immediate improvement. It would seem that our own government, with the very highest of intentions and purposes, has not, by what it has done in the past, really helped toward a solution. The utmost we can claim is the virtue of having been patient (which, as a virtue, has its definite limitations) and having tried many expedients.

Just at present it seems that General Carranza may make good his claim of conquest. It remains to be seen whether in the hands of a man so narrow, obstinate and egotistical

the pacification of the country and the erection of a stable government is possible. Meanwhile ninety-nine per cent. of the helpless, hopeless people of our neighbor nation suffer hardship even unto death, while one per cent. struggle for a chance to loot the public treasury. We have not wanted to believe this. We have hoped that the protestations of the revolutionists, as they went through their manifold revolutions were sincere, and that a strong man might arise. But the hope grows daily more dim and distant. Whatever temporary adjustment may be made on the basis of Carranza's sovereignty, we personally have little hope of any good result for Mexico until a helping hand is extended by her neighbors and well-wishers.

We also believe that the majority of the people of Mexico have altered their opinion concerning the situation and its cure. A year or two ago intervention of any sort would have met with unanimous opposition. To-day there are thousands who secretly but earnestly appeal to the few Americans still remaining in Mexico, saying, "Señor, tell the Americans to come and save us; they cannot arrive too soon!"

Meanwhile everything in Mexico—and conspicuously the missionary work—languishes and dies. Yet missions only wait their opportunity of beneficent service. The chance is coming, and it will be a great one; the new Mexico will need, and we believe will welcome, every helping hand which can be stretched out. Especially must we co-operate in developing in our sister republic the educated citizenship which will make the existence of a settled government a possibility. Mexico, a nation of princes and peons, has yet to raise up its middle class—that class which is the backbone of every popular government and the only stable element in national existence.

TWO great movements will be under way this winter, designed to stimulate and strengthen the life of the Church. The

**Prayer for
Success of
Conventions**

Laymen's Missionary Movement campaign will give an impetus to

Christian service, while it is the aim of the Nation-Wide Preaching Mission to deepen Christian character. These two are by no means rivals, but co-partners in a great enterprise. The success of either must work for the success of the other, and neither can succeed except the conscience of the Church be awakened. Therefore it is that with earnest sincerity the leaders in both these movements are bidding the faithful to prayer, and urging that specific petitions be made for the success of the work undertaken.

We all frankly admit that we pray far too little; that we depend too much upon the arm of flesh and the power of organization. Yet ready as we are to admit this, we are slow to correct it. Will not the clergy and leaders among our laymen make plans to enlist this power in behalf of a great need?

DEEP and sincere concern has been expressed because of the action of the Board at its May meeting in passing a

**The Board and
the Panama
Congress**

resolution to participate in the Congress on Christian Work in

Latin-America—the title now used for the gathering previously called the Panama Conference.

The reasons given for adversely criticising the Board's action have varied according to the point of view of the objector. There has been (1) the legal reason: the statement that the Board is incompetent to act in the matter either (a) because the General Convention has adversely ruled, or

(b) because participation in the conference and the election of delegates should be the act of the several organized districts representing our work in Latin-America. There has been (2) the ecclesiastical reason: (a) that by participating in a conference concerning territory wherein the Church of Rome was supposed to have pre-empted the ground, we were guilty of an unfriendly act toward that Communion; and (b) that by conferring with Christians of Protestant denominations we were putting ourselves on the same footing with them and practically denying the Catholic character of the Church. There is (3) the diplomatic reason: it has been suggested that such a Congress smacks of condescension, and approaches the South American problem in a way which would be offensive to the sensibilities of the peoples inhabiting that country. And there is (4) the fear of entangling alliances. It has been taken for granted that the purpose of the Congress is to set about practical plans of co-operation and co-ordination between and among all those who take part in it, and that in some measure any who do so take part are committing themselves in advance to such plans as: delimitation of territory, union schools and colleges, interdenominational text-books and the interchange of communicants.

In view of this forbidding array of possible objections—to which catalogue many more might be added—it is not strange that printed protest has raised considerable personal apprehension among loyal Churchmen and supporters of the work committed to the Board. Interested and anxious, because they care for the missionary work, they have a right to be reassured and to have the situation made clear to them. For on the whole the objections which many find against the Congress are not imaginary, but do represent real difficulties which make the task of such a gathering a

delicate and difficult one, particularly for a Christian body like our own. The Board manifested a sense of this fact in passing a qualified resolution at its May meeting. It will be for the Board at its October meeting to decide whether the conditions upon which it based its promise to elect delegates have been satisfactorily fulfilled, and also whether the advantages to be gained and the service rendered by participation are such as will offset the difficulties involved; but at least some of the prevailing misapprehensions would be removed in advance by a careful study of the following statement made by the promoters of the Congress, and setting forth its purpose and spirit.

THE PURPOSE OF THE CONGRESS

"Realizing the ever-increasing interdependence of the civilizations of the world, and especially those of North and Latin-America, as well as of the continent of Europe, the Congress at Panama has been called for the purposes:

"First—To obtain a more accurate mutual knowledge of the history, resources, achievements and ideals of the peoples so closely associated in their business and social life.

"Second—To reveal the fact that these countries may mutually serve one another by contributing the best in their civilizations to each other's life.

"Third—To discover and devise means to correct such defects and weaknesses in character as may be hindering the growth of those nations.

"Fourth—To unite in a common purpose to strengthen the moral, social and religious forces that are now working for the betterment of these countries, and to create the desire for these things where absent.

"Fifth—To discover the under-

lying principles upon which true national prosperity and stability depend, and to consider ways and means by which these principles may be put in action and made effective."

THE SPIRIT OF THE CONGRESS

"This Committee strongly recommends that those who are making arrangements for the Panama Congress, as well as all writers and speakers at the Congress, bear in mind that, if the best and most lasting results are to be obtained, while frankly facing moral and spiritual conditions which call for missionary work in Latin-America, and while presenting the Gospel which we hold as the only adequate solution of the problems which those conditions present, it shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth.

"In the matter of Christian service, we will welcome the co-operation of any who are willing to co-operate in any part of the Christian program. We should not demand union with us in all our work as the condition of accepting allies for any part of it.

"All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin-America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed."

IT was a very dramatic, and rather a tragic scene which took place two Sundays ago in Plymouth Church,

Brooklyn, where

**A Stimulating
Confession**

Dr. Newell Dwight Hillis spoke from the former pulpit of Henry Ward Beecher. Dr. Hillis is widely and favorably known as a preacher and lecturer. He is one of those who would be ranked as standing high in the ministry. It seems, however, that he has become involved in some unfortunate financial transactions, which, altogether without suspicion of dishonesty on his part, have wrought injury to himself and others. Adverse criticism has been made against him, and in reply, on Sunday morning, September 19th, he spoke out frankly, as a Christian man, acknowledging that he had been led away from the spiritual tasks of the ministry by a desire for wealth and power. He proclaimed himself ready and eager, by the surrender of such wealth as he had accumulated, to make good the loss which had occurred through him, and to return to his old ideals of the Christian ministry.

It is not so much because of the dramatic quality of his act that we advert to it here, as because in making his public confession he spoke true words of high idealism concerning the real work of the ministry which should be known and read of many, for they open a door into the very heart of Christian service. He said:

"For several years I have been increasingly disturbed lest my little influence upon some students and young ministers was far from my ideal. I have feared lest I was biasing them toward the lecture platform, public life, and prosperity, instead of toward obscure, gentle, tender, Christ-like service. To them I owe this state-

ment: Often I have loved my books more than the poor; I have loved position and office and honor, and sometimes I have thought of my own interest, when every drop of my blood and every ounce of my strength and every thought of my mind belonged to our schools, to the sick, to the friendless, to the poor, and to the boys and girls, with their eager and hungry minds.

"Often I have taken honors when I should have chosen solitude and dwelt apart and listened to the voice of God and tried to be a true prophet of God to you. For several years I have had a growing conviction that a minister has no right to make money, and does his best work without it.

"If, therefore, there is anywhere in this wide land a noble boy who has done me the honor to read my books or sermons, or to listen to my lectures, and who has come to cherish a secular idea of the Christian ministry, let me say to him that I deplore my own influence; that my deepest thought is that there are home missionaries and foreign missionaries and social settlers and neighborhood visitors whose shoe latches I am not worthy to stoop down and unloose.

"At best, the longest life is short—all too short for the noblest of tasks, that of the Christian ministry. Great is the influence of the law and medicine; wonderful the task of the jurist and the statesman; marvelous the power of the press; great also the opportunity of the merchant and the manufacturer who feed the people and clothe the people. But nothing can be higher than the call to shepherd Christ's poor and weak, and happy the minister who has never secularized his sacred calling and who at the end of his life is able to say: 'Behold, these are the sheep that thou gavest me, and not one of them is lost.'"

THE SANCTUARY OF MISSIONS

A GREEK PEACE PRAYER

O THOU that makest war to cease in all the world, In accordance with thine ancient name, we beseech thee Make war and tumult now to cease. From the murmur and subtlety of suspicion with which we vex one another Give us rest. Make a new beginning, And mingle again the kindred of the nations in the alchemy of Love. And with some finer essence of forbearance and forgiveness Temper our mind.

—Aristophanes.

THANKSGIVINGS

WE thank Thee— For the generous gifts of Thy Church which have lifted the burden from our mission work. (Page 663.)

O Lord, our Heavenly Father, ruler of heaven and earth, who hast opened our eyes in these latter days more fully to discern Thy love for all mankind; we praise Thy name for the bountiful offerings of Thy Church; and we pray Thee that abounding more and more in prayer and labors, we may help to hasten the time when the knowledge of Thee shall cover the earth as the waters cover the sea. In Christ's name we ask it. Amen.

For the noble Christian service rendered by our American churches in Europe. (Page 702.)

For all hospitals and dispensaries, which by their ministry of mercy preach the gospel of the Healing Christ among the sick and suffering. (Pages 693 and 697.)

For the planting of Thy Church in America, and for the devotion and sacrifice of that earlier day. (Pages 685 and 709.)

INTERCESSIONS

WE pray Thee— That the Board of Missions may be wisely guided in the deliberations of its October meeting.

For the Bishop of the Philippine Islands and all who labor with him. (Page 672.)

That it may please Thee to cheer and encourage our missionaries in China in their great and lonely work. (Page 688.)

To bless especially the labors of Thy devoted servants who plant and strengthen the Church in the home land.

For the Christian leaders of the New South, and those in behalf of whom they labor. (Pages 683 and 697.)

That, recognizing the world's great need, Churchmen of wealth may realize their responsibility and opportunity. (Page 696.)

Richly to bless the efforts being made this winter to inspire Thy Church with righteousness and zeal. (Page 668.)

PRAYERS

For Missions at Home

O GOD of the nations, we ask thy blessing upon the people of this, our land; may all those who are gathered within our borders learn to acknowledge thee as their Ruler and Guide, and to speak of thy glory and salvation. Bless those who labor for the upbuilding of thy Kingdom, that in the spirit of love and power they may lead men out of darkness into the light of thy truth; and grant, O Lord, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; through Jesus Christ our Lord. Amen.

For a Rightful Peace

O ALMIGHTY GOD, the refuge of all those who put their trust in thee; we turn to thee in this time of trouble; Direct the course of this world, we humbly beseech thee, in accordance with thy holy will; take away whatsoever hinders the nations from unity and concord; prosper all counsels which make for the restoration of a rightful and abiding peace. This we ask for thy mercy's sake, through Jesus Christ, our Lord. Amen.



PANORAMIC VIEW OF PART

KALINGA*

By the Right Rev. C. H. Brent, D. D., Bishop of the Philippine Islands

THE scene as it is spread before me is romantic and picturesque, even to an eye accustomed as mine is to primitive peoples and their habitat.

This town, Lubuagan, the Kalinga capital, numbers 3,000 people and is situated on a mountainside rich in springs, which irrigate the rice sementeras that terrace the slopes. I am sitting in front of the headquarters of the Government. Facing the Governor of the Mountain Province and the Governor of

Kalinga are the presidentes and other representatives of the forty-one districts of Kalinga—some 250 in all. A monthly conference is in session, and questions of state are being solemnly discussed. The participants are squatting on the plaza in a semi-circle, the front row composed of presidentes holding silver-headed canes as their badge of office; behind them the lesser lights. The Kalinga is a tall, well-built man with long black hair and strong features. In some there is a Moro strain which can be traced to a group of Moros being brought from Mindanao some three generations ago. Their clothing, and an occasional

* An Ibinag word meaning "enemy," given to the hill-people by the people of the lowlands. The name has been accepted by the tribe who bear it. Counting the Moros, the total uncivilized people of the Philippines number something more than a million.



UAGAN, KALINGA SUB-PROVINCE

word, show Moro influence. A curious blending of reds and yellows, here and there the blue coat and polished buttons of a venerable army tunic, brass neck and arm ornaments, ear-plugs, all adorn the leaders of 85,000 people whose men are warriors by tradition and preference. Looking over their heads I see the school-boys going through setting-up exercises on the terrace below, beyond them the native constabulary drilling, in the near distance the gentle green of the young rice running to the edge of the plateau, women with four or five earthen pots of water balanced on their heads going swiftly and gracefully to and from the springs, and in the far distance, across the deep valley of the Chico River, rise the steep, high peaks—some of them sharp as a dagger—of the Eastern Range.

My immediate interest is that today on this spot, in what is going on before me, I see America measuring

her wisdom and strength with the problem of primitive man, and doing it to her credit.

It is affirmed by those who would discount the problem of the wild man and the Moro, that it is only a decimal of the whole Philippine question. That is true, but it is an important and human decimal, covering a quarter or more of the entire territory of the Islands, and a tenth of the population. A short time ago I asked a prominent Japanese what progress was being made in Formosa among the hill-tribes, who are closely allied to those of the Philippine. He replied, "very good since we introduced the live electric wire defences!" The method is forcible, and I should judge saves a lot of bother.

A brief period has elapsed since Kalinga was a savage district whose code was an eye for an eye, a tooth for a tooth. Head-hunting was a common pursuit. It was unsafe for

a man to move out of his own rancharia unless he was armed. Eleven years ago I passed through yonder valley with a group of Bangad men armed with spears and aliwa (battle-axes) and shields. They were urgent that we should join forces with them in a raid upon Lubuagan. This morning the representatives of the two towns sit amicably side by side considering problems of common interest. The present Governor, who describes himself as having been educated in the "University of hard knocks," does credit to his university. He has that habit of industry, practical ability and common sense which can be earned only by rough experience. When he first came to Kalinga he set to work to discover the principles lying behind the existing government, that he might convert such as were sound at the core and supersede those which were pernicious or outworn. He found that the Kalinga unit was the rancharia, of which there are 275 in the Province. Two things were immediately obvious. First, the rancharia must be held responsible for the conduct of the individual, and second, the rancharia should be reached through the baknang,* or the natural leaders in each community. These two principles were put into effect with encouraging results. The Province is divided into districts, each with its presidente, who receives from one to four pesos a month and is held responsible for the behavior of his cabecillas and their people. Responsibility not in excess of present capacity, and imposed with due regard for personal fitness, is the best tutor there is. The Kalinga in the past five years has been rising to it. He is not by any means a finished product, but he is learning the meaning of order, is increasingly ready to talk out rather than to fight out his differences, is responding to

industrial training, and is in a fair way to develop his country to the utmost. He has abundant virility. As you go north through the hill country the people seem to improve in physique and characteristics, the Kalingas in many ways outrivalling their fellows in attractiveness.

The questions to be considered were outlined last night and talked over by the cabecillas informally. This morning they are being taken up one by one: the approaching visit of the Governor General; the laziness of three baknangs who for two years have not worked out their road-tax, and who were made the cynosure of the assembly by having the finger of scorn pointed at them—one, however, was partially excused because, as his scarred arm and leg testified, a recent struggle with a crocodile had left him maimed; the need of contributing to public improvements by working on the roads fifteen days this year, by planting trees—each man twenty,—by improved irrigation; the iniquity of a town which has for the fourth time in the year allowed a case of spearing, this time a young girl and a woman being victims; the need of executing proper documents when cattle change hands; the desirability of using passes when Kalingas go on long journeys; the question of schooling; the shame of a town that is deterred from a head-hunting expedition only because the omens are unfavorable. An opportunity to present complaints was given. Not many were made, but among them were those which were musty with age, showing that the Kalinga does not forget. Such questions, running back it may be a generation or more, have to be treated with patience and seriousness. They are always cropping up. By night the conference will be over and the representatives on their way home.

Among the conferees is Bakidan,

* Boss.



ONE OF THE VILLAGES THAT GO TO MAKE UP LUBUAGAN

presidente of Buaya, a silent, brave, fine-featured man, who stood between Commissioner Worcester and death on the occasion of the latter's first visit to Buaya. No white man had ever before ventured there, and all night Bakidan sat in front of his house, aliwa in hand, ready to strike the first man who ventured to attack the visitor. Bakidan has just shown his unqualified approval of me by presenting to me a choice stick of home-made chewing tobacco!

Lubuagan is the most progressive town in these mountains. It is clean, which is a rare communal virtue in Igorotdom. The water is cleverly conducted through stone water-ways into troughs, where are seen women washing themselves, their babies and their clothes. Just beyond is a swimming-pool where boys splash and play. The school of fifty boys from different towns is almost exclusively industrial. The pupils make and temper their own tools, adzes, chisels, hammers, planes—nearly everything but files. The

forges are always busy, and when a boy leaves school he carries with him his well-selected tool-chest, his own handiwork. The dormitory, rice-house, and other school buildings were built by the boys themselves. They have their own garden with good vegetables in it. If here and there a boy shows marked ability and capacity for leadership, special provision is made for his literary education. The training of girls has not yet been taken in hand, but when it is it will be along the same sensible lines. The system is not academic. Children are taught how to do things by doing them; how to shape and temper steel by making an adze or hammer; how to economize by using a chisel as a blade for a plane; how to do carpentry by building a house. As a result, the young workmen are not dilettante. There is only one other place I know in the Philippine Islands where the same system is in vogue, and with the same encouraging results—in Sagada under the Rev. J. A. Staunton, Jr.

Justice is a communal affair, as it should be. Though not all Kalingas are good men by any means, there is a fair progressive majority in each district. The criminal is apprehended by his own rancheria, and when he stands so convicted he is not likely to flee from justice, but presents himself to the central authorities ready to take his medicine at such time as he is wanted. The jail in Lubuagan is not a place of bolts and bars, nor has it warders and turnkeys. The prisoners sleep and eat in it. The balance of time they, without guard, do the work that is assigned them, terraplaining, cutting stone, weeding the plaza, as the case may be.

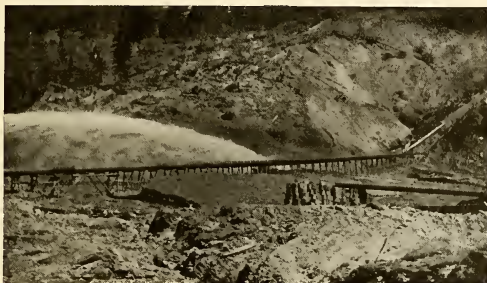
The Kalingas have good rice territory and reap two crops a year. This enables them to sell a considerable amount to people higher up in the valley who are less fortunate in their sementeras and less industrious. When I first passed through these parts natives would not dare to travel any distance though armed. Now they move freely along the trails, as far as to the Cagayan valley northward and two hundred miles south, seeking work or selling produce. The explanation is to be found in the organizing ability, the unifying influence and disinterested service of the wild people by Dean C. Worcester, whose asperities, which have been broadly advertised, cannot invalidate the enduring value of his work. Governor W. G. Hale, of Kalinga, is one of many Americans in the Philippines whose labors will never be widely known in history but who belong to that sturdy, pioneer, uncompromising type of man, who by hidden service in rough conditions makes the history of a country progressive.

As we were making our way over the trails of this country—such trails as would be hard to excel—it was remarked that some monument

ought to be raised to the men who built them—Fox, Knabe, Muller and the rest. Upon this work hangs the order and progress of the mountain people.

The question that arises in my mind is what will happen to these hill people if less experienced men, less robust, less single-minded than those who have been laying foundations, succeed to the task? The natives are as yet unresponsive to any but a strong, and even arbitrary hand. One-man government, with the check and balance of a provincial board, composed of the Governor and other chief officials of the Mountain Province is the best for the present stage. If the Filipinos are ever to rule and develop the mountain people, it can only be after picked men have had long training on the spot. At present there are none. To give a man position because he is a creditable, or even able person, without regard to whether or not he has qualified for a highly responsible and difficult work by long and loyal apprenticeship, is a dangerous business. In any such process of development the system of understudies should prevail. Each understudy ought to be given a chance to make good through years of stability and hard work. His ability to succeed as an understudy will determine his ability to assume the place of first in command. This is the approved method in the business world. Why should it be different in government?

WHEN Mr. Eddy was preaching in Pekin, and spoke of the Bible as the very Word of God, containing the message of salvation, a rich Chinaman in the audience was so impressed with what he heard that he said: "I will buy two thousand of these Bibles and send them to my friends." And he did so, though they cost him \$2,000.



HYDRAULIC GOLD MINE AT HAPPY CAMP

HAPPY CAMP

By the Rev. John J. Cowan

HAPPY CAMP used to be uproariously happy, but that was in the good old days when an ounce of salt brought an ounce of gold, and apples sold for a dollar apiece; when thousands of dollars in good "dust" were handed over the bar of Cuhady's Hotel to be liquidated on demand.

Situated on the banks of the Klamath River, eighty miles from the nearest railway, amid ravishing mountain scenery, civilization and progress has passed it by, so that to-day I doubt if there can be a more abjectly pitiable hamlet on this broad continent than Happy Camp.

After a two and a half days' journey from Yreka, where the missionary keeps his few belongings, he was told to dump his baggage at the door of Cuhady's Hotel, now in the possession of half-breed Indians. The supper bell—a steel triangle pounded by an iron bar—summoned the hungry

neighborhood to put their feet under the table. The company was surely the most heterogeneous conglomeration of racial complexities to be found anywhere west of Suez. Five half-breed Indians, a Bogotan from Colombia, two miners from gallant little Serbia, a Chinaman and a negro—and, of course, the missionary, who is suspected of being Irish, accused of being Scotch and charged with being English.

It was no trouble at all to arrange a service. Two years had elapsed since the last opportunity to come together for "meeting," when the Rev. J. E. Shea passed through Happy Camp on his way to the Hoopa Reservation. The little schoolhouse was crowded with a cosmopolitan congregation such as could scarcely gather at Ellis Island, for the ancestors of many of the people came from the other direction, via the Pacific. The place of honor near the preacher was appropriated by very



THE KLAMATH RIVER NEAR HAPPY CAMP

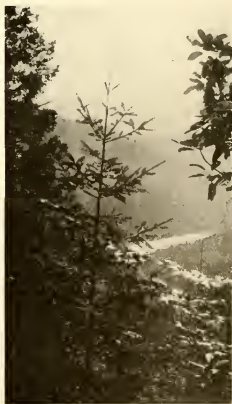
attentive quadrupeds who evidently expected a dogmatic discourse.

Happy Camp is but one of many small settlements in Northern California, each with its distinguishing peculiarities, each with its own code of ethics, few recognizing any obligation to State or nation; they have simply been passed over by both, and, alas! neglected by the Church. Therein lies the explanation of a low moral condition which in such cases is apt to take the line of least resistance. No religious work of any sort is being done in Happy Camp region, nor is there likely to be until the Church comes to the rescue, for the people are abjectly poor, and traveling is expensive in this difficult country.

In the old days the miners owned the gold they took from the moun-

tains; to-day they hire out as laborers to corporations controlled in Boston, New York and San Francisco, which see to it that no more money than is necessary for running expenses is left in the district.

In such surroundings hundreds of children are growing up in what is practically heathenism—an ugly word in Christian America; yet a yearly religious service is not likely to remove the stigma; it but quickens the yearning for more. Shall they be denied the benefits of Church and parson because they lack a few dollars? Are there not members of the above-mentioned corporations who feel the debt they owe to the souls of their laborers in Happy Camp and parts adjacent, who will donate as much to the monthly traveling expenses of the missionary to Happy Camp as they spend in gasoline and lubrication for a month's pleasure?



SCENE ON THE TRAIL



JUNCTION CITY, COLORADO

AMONG THE COAL-MINERS OF COLORADO

By the Rev. Benjamin Bean

SCATTERED through the mountains of Colorado are many communities like the little town of Junction City, which appears in the above picture; some are larger, some smaller; all more or less destitute of human interest, social life and religious opportunity. The coal company brings in men, with their wives and children, to work its mines. Year after year passes without a Christian service of any kind, or so much as a hint of religious instruction. Except for some lingering knowledge in the minds of the parents, the children hear as little of Christianity as though they had been born in the heart of China. Is it strange that in such communities moral standards are low and the animal instinct prevails?

I held the first service in Junction City not long ago, in one of the queer little shacks shown in the accompanying picture. The condition here is typical of the numerous mining camps contained within the borders of my mission field. This spring the bishop listened to my appeal and, out of the very small allowance given him for the vast amount of work to be accomplished, he gave me the help of a student to visit these little camps where no services were ever held.

The response has been immediate and pathetic, for the isolation and loneliness are profound.

But, some will ask, are not these miners what is commonly called foreigners? They surely are! Hence their need of a missionary, for they are even more forlorn than natives would be. Indeed, we have a foreign



IN THE CENTER BUILDING THE SERVICE WAS HELD



A nearer view of the residences

mission field quite as difficult, with hardships as great, as any in the world. Drives of forty or fifty miles a day, with two or three services, are not unusual. There is heat and there is cold, even in mid-July. Mr. Stowe,

the young man who is so splendidly helping me, declares that he froze two fingers last Sunday on our way home from Oak Creek. Well, it certainly can get cold among these mountains at any time of the year!

Our paths do not always lie in easy places. We creep along the mountain-side where a false step or a slight accident would hurl us over a precipice. Sometimes it is so dark that we can only trust in the Almighty, and hope that we have duly repented us of our sins and that the horses will behave themselves *this* time also. Of course it is reassuring to know that last week a party of six, driving along this road, went over the embankment, falling sixty feet and breaking only a few bones!

So we go about this little mission field, which the bishop has entrusted to me, and which has more square miles than New Hampshire, doing our best to lay foundations, so that when more funds are available and more men come into the field they will at least find something whereon to build.

OUR ANCHORAGE AT ANCHORAGE

ANCHORAGE is Alaska's youngest town. It has grown up suddenly on the southern coast in the neighborhood of Seward and Valdez, because that locality has been selected by the Government as the southern terminus of the projected

railroad into the interior of Alaska.

The Rev. E. H. Moloney, our missionary at Valdez, has visited Anchorage twice. He found about 3,000 people in the camp just outside of the townsite. Now that the sale of lots has been completed the camp is in all



Government hospital, library and social hall and temporary camp



AUCTION SALE OF LOTS ON NEW TOWN-SITE
Taken at the moment when the first lot was sold for \$825

probability broken up, and most of the people have moved into the town. As Mr. Moloney says, the situation is entirely unique, even for Alaska. Anchorage does not represent a stam-pede to new gold-diggings. There is every assurance that it is to be no temporary camp, but a permanent town of great importance. At present, next to Juneau, the capital, it is the busiest and most promising place in the whole country.

On one of his visits Mr. Moloney secured two excellent corner lots as the site for a future church. With the help of some loyal Church people who have gone into Anchorage the money was raised to pay for them. The next step should be the erection of a simple building to serve as a reading-room six days in the week and a church on Sundays. Briefly, what is needed is another "Red Dragon."

Many people know what splendid work the Red Dragon at Cordova has accomplished. One reason for this was its erection early in the history of the town. Tradition has it that Bishop Rowe reached Cordova in advance of a number of men representing saloon interests. He coralled all the lumber supply, secured a site, and had the Red Dragon open and at work before a single saloon was ready for business. Here is another opportunity for similar enterprise if the

\$2500 necessary to erect the building can be speedily secured. Undoubtedly the American Church Building Fund Commission will make a generous gift toward the project, but other help will be needed. Writing on July 18th, Mr. Moloney says:

"This morning I had a funeral of an 'old timer' 16 years isolated in the interior. Last week, I had the wedding of a young couple, the man being a civil engineer employed by the Government. We began the first Sunday-school of Anchorage this morning; twelve children were present, but it will grow, many more being here."



The "rector" cooking his dinner



OUR YOUNG PEOPLE GATHERED IN THE GYMNASIUM



SOME OF OUR GIRLS

WHERE WE FOUND THE MILL-FOLK

In 1899 the Rev. Churchill Satterlee, son of the late Bishop of Washington, who as a missionary in the district of Asheville, had been largely instrumental in introducing the mountaineers to the Church and the Church to the mountaineers, removed to Columbia, S. C., and began a constructive Christian work. He found there his mountaineer friends in the second stage of their development, working as mill hands in the town. The story which follows is of the work which he began. There are few places in our country where character is more thoroughly "in the making" than in the mill towns of the new South. Large communities will be influenced in the future by what happens there to-day. The Church would lack vision and fail in duty did she not earnestly strive to minister in these nerve centers of our national life.

IN the extreme southern section of the city of Columbia, S. C., and extending out into the surrounding country, is a population of about 8,000 men, women and children. All the men, many of the women, and most of the children of twelve years old and upward earn a livelihood in the five great cotton mills in this vicinity. Around each mill a village has grown up bearing its name: Olympia, Granby, Palmetto, Capital City and Richland. Olympia—the largest cotton mill under one roof in the world—and Granby have the most operatives, and therefore the greater part of the welfare work and all of the churches are located in these two villages. The company which owns the mills maintains a dispensary

and buildings devoted to the work of the Young Men's and Women's Christian Associations. There are also Methodist, Baptist and Lutheran churches. All these are doing good work, but it is of the various activities connected with Trinity Mission, Olympia, that we would speak here.

Our Church was the pioneer in this field. When the late Churchill Satterlee was rector of Trinity Church, Columbia, his heart was stirred by the needs of the workers, largely recruited from the mountain districts, in these huge hives. The change from the freedom of outdoor life was disastrous alike to body, soul and mind, and it fell hardest of all on the children. Mr. Satterlee gathered them around him in Sunday-school and

church and laid the foundation for all the welfare work that has since wrought some small alleviation of their lot. Five years after Mr. Satterlee's untimely death the work was taken up by the Rev. Wilmer S. Paynor, under whose efficient administration, largely aided by Mrs. Paynor, it has grown religiously, socially and educationally, to the great benefit of the community.

Work

Of the educational work, perhaps the best example is the night school. Nine years ago the pastor of the Lutheran Church in Columbia realized the need of education for those whose days were occupied in bread-winning, and opened a night school in his own home, taught by himself and his wife. It grew rapidly. After two years' time, the city decided to take charge of the school, and the mill offered the building, heat and lights. It is now about nine years old, employs eight teachers and has an enrollment of over 200. The school is in session three evenings a week and although the time is short, much is accomplished. Many of the boys and girls have left the mill to enter upon work elsewhere. Some have gone to college, some have entered hospitals for training as nurses, some have taken business courses and are now doing office work, while others are employed in other activities. For the past year and a half, Mr. Paynor has been serving as principal of the school, and under his guidance it is doing a splendid work.

On Wednesday afternoons a sewing school is held, taught by Mrs. Paynor and six assistants. The average attendance is about forty. Most of the children come unable to thread a needle or use a thimble, and in a short time do most creditable work on bags, towels or aprons. On Thursday afternoons the mothers gather and spend an hour or two in

social chat and quilting. Before dispersing they are served with coffee or tea and crackers. Saturday afternoons are given up to a cooking school, to which all the girls of the village are invited. Here they are taught to set a table, prepare and serve many wholesome dishes. After the lesson is over interesting stories are told and indoor or outdoor games are played as the weather permits.

Play

Open house is held on Saturday nights for the young people. The large hall and two adjoining rooms furnish ample space for these gatherings. It would make your heart rejoice to see between sixty and one hundred of our young people enter so fully into the games after five and a half eleven-hour days in the mills. They are normal beings and demand recreation of some kind. Their houses are too small for entertainment, and the Mission House is the only place open to them for wholesome pleasure. The young men may gather at the Y. M. C. A. building, and until the Y. W. C. A. building was closed it was open to the young girls; here alone can they meet together regularly. They are hungry for good literature as well as amusement, and often slip away from the crowd on Saturday nights and haunt the magazine table. More books are needed; the library has many good ones, but books that will interest boys and girls are in great demand. Owing to the shutting down of the welfare work at the mills, the young people are depending on the Mission House in increasing numbers for wholesome recreation.

Worship

There is a celebration of the Holy Communion on the second Sunday in the month, with morning prayer. Evening prayer is said on the remaining Sundays and on Wednesday

evenings. The Sunday-school meets every Sunday and is doing a splendid work. There are but one or two of its members of sufficient age who have not yet been confirmed. On Sunday afternoons a meeting for Bible study, made up of young people from all the churches, is conducted by Mrs. Paynor.

The Result

Some may ask "Is the work worth while?" Assuredly yes! Apart from the influence of the religious side of the work, association with men and

women of culture and refinement uplifts the people, especially the young. By reading and study they have their horizon broadened and secure a vision of a larger work for them to do. The sewing and cooking schools train the girls for their future home life, and the social gatherings teach both boys and girls to enjoy themselves under wholesome restraint. Now that the welfare work at the mills has been diminished because of financial conditions caused by the war in Europe, our opportunity is the greater. But in order to take advantage of it help is needed.

AT OUR CHURCH'S CRADLE

Every American child knows that Jamestown Island is the cradle of Anglo-Saxon life, liberty and religion in our country. Here, too, is the cradle of our own American Church. We were forcibly reminded of this by an offering recently received for missionary work among Indians. In itself the amount was small but its significance was great, for it had been taken at a memorial service held on Jamestown Island, of which the rector of Old Bruton Church, Williamsburg, who conducted the service, sends the following account:

MORE than three hundred years ago the Rev. Robt. Hunt, of sacred memory to all Churchmen, preferring "the service of God in so good a voyage to every thought of ease at home," landed with the colonists at Jamestown Island, May 13th, 1607. Capt. John Smith leaves an account of the services that were held from the first with an old sail stretched to protect the congregation from the weather, and with a crude bar nailed between two trees for a pulpit. "We all received from him (the Rev. Robt. Hunt) the Holy Communion together as a pledge of reconciliation for we all loved him for his exceeding goodness." The first Communion was celebrated on the third Sunday after Trinity.

Bruton Parish Church, Williamsburg, was the successor of the Jamestown Church as the Court Church of Colonial Virginia, the inheritor of the Jamestown traditions, and is still possessed of the old Jamestown Communion silver. On the third Sunday

after Trinity this year the Rector of Bruton took the old silver to Jamestown Island, and there in the open held a memorial service with rustic rail and crude bar nailed between two trees. The Island is almost as devoid of inhabitants to-day as when the first settlers made their venture of faith, a planting which under God's blessing has taken root and filled the land. The congregation, small but earnest, came from the country-side, from Williamsburg and from Richmond. The address was historical in its nature, based upon the message of comfort for the early settlers contained in the epistle for the day, a message no less valid for us after the flight of centuries; a word to them that are far off and to them that are nigh, for we are all one, knit together in one communion and fellowship in the mystical body of His son. The Church's faith of universal application and perennial freshness can but supersede the fads of the hour. The offering was for work among Indians.



THE ENTRANCE TO THE PRIORY SCHOOL

THE CATHEDRAL AS A CENTRE OF MISSIONARY WORK

By Florence E. M. Hancock

A CENTER of strength, of spiritual power, a focus of energy, a radiating point of help and blessing to mind and soul and body, the very hearthstone of the Church's family—such is the ideal bishop's church—the cathedral.

Never have I seen this ideal so closely approximated as it is in Honolulu, where the stately cathedral, with its massive tower and fine equipment, gives one that impression of strength and solidity which an investigation of the splendid work that is being carried on here bears out most amply.

The Cathedral is not a show place, but a holy place in constant use, whence the daily incense of prayer and praise arise. It is most inspiring, morning and evening, to see the long procession of boys and girls from the Church schools coming for worship,

and to hear their sweet young voices joining in the hymns and responses. On Sundays, in addition to the various regular services for the American congregation, the Hawaiians gather at 9:15 for their celebration of the Lord's Day.

About seven acres surrounding the cathedral are occupied with church buildings, the beautiful Guild Hall and vestry rooms erected in memory of an active and devoted Churchman by his children, St. Peter's Church, the fine new concrete structure completed last November for the Chinese congregation, while the frame church they formerly used is now given over to the Japanese; the Priory, a school for girls (most of whom are Hawaiians), also a fine new building admirably adapted for its use; the Iolani School for boys, where good work is

being done in spite of this fact that the present buildings are old and not well adapted for school purposes; Trinity Mission, where day and night classes are held for Japanese who desire elementary instruction in English; the George B. Cluett Home for Working Girls, the Bishop's splendid new residence, and a number of smaller buildings for various purposes.

At Trinity Mission religious teaching is given in addition to the English. The building is old and does not belong to the Church, but is rented for school purposes. To an outsider the Japanese work would seem to be most important, and worthy of fine equipment, as the Japanese greatly outnumber all other races on the islands, and the spread of Christianity among them will mean much in the future.

The Priory was founded nearly fifty years ago by some sisters of an English order, two of whom still live in a cottage on the Priory grounds. One of them is eighty-five years of age, but is bright and active, with faculties unimpaired, and still able to do the finest of needlework. Many are the Hawaiian women throughout the islands who have been under their care and tuition, and who love them dearly. They have not been actively connected with the school of later years, but their sweet faces are a benediction, and it is a privilege to hear them tell of the stirring events which have taken place in Honolulu while they were quietly following along the path of duty, giving Church training to the girls under their care and fitting them for a useful place in life.

The missionary influences of the Cathedral not only radiate out into different parts of the city, as well as into the other islands, but they furnish a new outlook to many a Churchman and Churchwoman from afar, who gather inspiration from the splendid work which is being done and from the earnestness and devotion of the work-

ers, realizing as never before the value and effectiveness of well-conducted missions, and the responsibility which rests upon each Christian to support and to further them.

When Bishop Restarick took charge of the work under the auspices of the American Church the sisters requested him to take over the school, and it is owing to his successful labors that it is now so well housed and in such a flourishing condition. The ages of the girls range from three to twenty-two. Graduates of the Priory are holding positions as teachers, while some are training for nurses and other responsible positions. They look upon the bishop as their beloved friend and most trusted advisor, and often ask his advice regarding the men they wish to marry. One came to him not long ago and said that if he did not approve she would give up her fiancé. She would not give him up for the school or for the sisters, but if the bishop thought best she would do so. When the girls who do not marry go out into the world to earn their own living they have a comfortable home with good influences about them within reach, at moderate cost, in the Cluett Home.

An enthusiastic Churchwoman, who sees untold opportunities for good in the furthering of the work of the Priory, has undertaken the task of raising an endowment of \$50,000 to provide a fund to help some of these girls after they leave the school to fit themselves for self-support.

What the Priory does for the girls, Iolani School does for the boys, but in a different way. All the work connected with the institution is done by the boys themselves, with the aid of a matron and a cook. Their training is most practical, and they are taught to use their hands as well as their heads. Evidence of this is to be seen where they assisted their instructor and spiritual advisor, the Rev. Mr.

Kroll, in the erection of the mission church of St. Mark's, in the Kapahula district of Honolulu; and in addition to this they made the desks for the school-room at this most active mission.

One feature which strikes a northern visitor with great force is that, owing to the incomparable climate of these beautiful islands, it is not necessary to make arrangements for providing heat in any of the church or mission buildings.

Among the missionary influences radiating from the Cathedral is the effective and earnest work of the parish visitor and the deaconess, one of whom is the president of the Woman's Auxiliary in the district, as well as being active in all phases of the parish work; while the other is laboring among the Japanese women, giving herself in loving effort to bring them to a knowledge of Him who is the great uplifter of womanhood.

Visitors to Honolulu cannot fail to be struck with the magnitude of the work which the Church is doing in the islands, and especially the work among the young. Referring to this one day, Bishop Restarick said: "We certainly have plenty of raw material here. For instance, I was talking to my Chinese sexton lately, and I asked him how many children he had. 'One

dozen,' he calmly replied, and this is not at all an unusual number."

In addition to the work carried on among Hawaiians, Chinese and Japanese in connection with this Cathedral, there is the church and settlement work at St. Elizabeth's, where Chinese and Koreans are ministered to; the work at St. Mary's, Moiliili, where there are kindergarten and primary classes for Japanese children, and a dispensary, where a thousand patients a month are treated; the mission of St. Mark's, already referred to, which is fast becoming the religious and social center of its neighborhood, and where no restrictions of nationality are imposed. Soul, mind and body are ministered to in this plain but pleasing church, the attractive school, and the useful dispensary in charge of a competent nurse, who has a little helper in the person of a full-blooded Hawaiian girl of ten, who sees that the children line up in order for the nurses' ministrations, weeds out those who may be shamming, helps with the bandages and declares that when she grows up she is going to be a nurse. The Junior Auxiliary of St. Andrew's Hawaiian congregation intend to support a girl at the Priory as a part of their work, and this little would-be nurse is the one who has been chosen.

AT THE CLOSE OF DAY

By the Rev. J. M. B. Gill of Nanking, China

THE quiet hour of twilight has fallen, and on the cool breeze there comes a sort of minor note—the subdued murmur of a great Chinese city, so suggestive of the travail and toil and mystery of the life of these Eastern people. As one sits quietly and yields to the influences of the moment, letting the

events of the dying day pass before the mind's eye, there arises a feeling of quiet, peaceful satisfaction with the work which, in God's providence, he has been given to do; and an assurance of the reality and joy of every work undertaken in His name.

As one thus reviews the day's work, what goes to make up its tale?

First, there was the always fresh inspiration of morning chapel with the day-school pupils; twenty little friends they are, singing with clear, glad voices their morning hymn, and quietly kneeling while the priest returns thanks for the protection of the past night and seeks guidance and blessing for the new day. After the grace there is the quaint exchange of ceremonial bows between priest and pupils before they file out of chapel to begin their day's studies. As one watches them marching out he feels that were this the only opportunity the day should bring the work would be well worth while.

Then comes a little time of quiet with God's Book, with its inevitable inspiration and its blessing of comfort and strength. Now a half hour's ride by 'ricksha along the narrow, surging streets and through the massive gate, tunnelling one hundred and eighty feet through the city wall, and then on through a busy suburb literally teeming with noisy life, then suddenly into the still presence of death. It is a catechumen, a man who in ignorance and weak faith had set his feet in the paths of light, but falling soon into sin was put under discipline, and ere he had seen the justice of his punishment was stricken with tuberculosis and taken hence. There in the humble Chinese home are gathered a number of the Church's children and many heathen neighbors. Advantage is taken of this opportunity to speak quietly to them of the Christian view of death, and our firm hope in the resurrection and the life to come, as contrasted with the hopelessness and dark despair of heathenism.

After a short service a procession is formed: In front the three sons of the dead man clad in white from head to foot, following them the eight bearers with the red coffin, next the two foreign priests and behind the Church people all bearing flowers. This is a marked contrast to the

heathen customs, and so impressed was the father of the dead man with the respect shown his son by the Church that he could not restrain himself, and frequently called out to the curious crowds to "See how believers in Christ honor their dead! If my son were a heathen, there would be no more than two or three of his relatives to escort his body." This no doubt seems strange behavior, but it is not at all unusual; the Chinese make little show of grief on such occasions.

About half a mile out we go, and on the brow of a hill overlooking the majestic city wall and the green lowlands we buried him beside his wife, who, also a catechumen, had died about a year before, and through whose death the husband had been brought to believe. On our return to the home, where according to Chinese etiquette we had tea and sweets, the father told of his son's last day, and how he had confessed his sin and hardness of heart, and clung to the Master's gracious promises of pardon and redemption, and at the end faced death calmly and without fear.

Back to our compound just in time to hurry through lunch and go into school for an hour's teaching. This through with, there is waiting in the guest-room an officer in the Chinese army, a most attractive fellow who has for some time been regularly coming to the Church's services. Here we sit and talk of his country's troubles, which just now are many and serious, and discuss the importance of a Christian foundation for any state that hopes to make real progress or attain to any degree of real stability. But we must leave in the midst of this visit in order to take a class of baptized women for instruction and Bible study. It is slow work, for they are timid and quite bashful about asking or answering questions, and yet seem deeply interested in what one tries to teach them.

Now the time has come for the school boys' physical drill and games—three-quarters of an hour of relaxation and real companionship with a crowd of interesting, active, restless boys. This is always a bright spot in the day. Our guest is an interested spectator; the fashionable call is a Western custom not yet adopted in the East. After the games we renew our talk over the tea-table.

Duty at last calls our military visitor, but the end is not yet. Mr. Li, an enquirer, has come about "a piece of business" which he desires to discuss. This man's father was one of Nanking's most celebrated fortune-tellers, and his son, as filial piety directs, took up his father's calling and is himself a "swang ming ti" (fortune-teller) of no mean reputation. Over a year ago he came under the influence of the Church's message. Naturally of a quick intellect, and having the alertness of mind inevitably developed by such a calling as his, he brought these faculties to bear upon the message of the Gospel, and has to all appearances completely surrendered to his new faith. Such a man needed not to be told that there could be no compromise between his calling and his Christianity. His growing dissatisfaction with his present means of livelihood we have anxiously observed. Now he comes to say that he stands at the parting of the ways. His family consists of himself, wife and three little ones, "five mouths," as the Chinese put it, and they must be fed. He stands before the foreigner as a wayfarer in a strange country before the guide-post at the crossroads. We know that for some months he has, for himself, been quietly seeking some new work; but the "needle in the haystack" is an easy quest compared with the search for a competent living in this crowded country. He has never sought help from the foreigner before, and finding it difficult to talk he has written, in

beautiful Chinese, with its quaint and expressive figures of speech, a statement of his case. In it he says: "As for the five mouths in the home, is it not, if one dies all die, and if one remains all must remain; truly I am as a sheep standing at the mountain's foot, without strength of itself to go up." His mountain is the Mount of the New Life in Christ; can we help him in its ascent? It seems that the Good Shepherd has discovered His lost sheep, and there will be the rejoicing if we His servants can bring him into the fold. Here, as the day is drawing to its close, we are brought up sharply. Our wisdom is not enough for the problem, and we are thrown back upon faith in God's wisdom and love in dealing with His children.

After a long talk he decides to make the break with his old calling, and leaves early the next morning to go up the river in search of some employment which may replace his fortune-telling. His heart is full of fears; the new faith is meeting its first acid test. It seems too bad not to be able to solve his problem for him. To actually see the struggles of a soul, when one fully realizes the obstacles it has to face and the possibilities of failure, is not at all a pleasant thing; it is a most sobering spectacle. With mixed feelings of sadness and hope we see him go.

These are some of the hopes and fears, the joys and sorrows, the problems that come with the dusk and the stars at the end of the day, to those who are privileged to serve as the King's messengers in the far country.



MORE than one-third of the 315,000,000 of India never know from the cradle to the grave what it is to have enough to eat. Over 100,000,000 of them live at the rate of one cent a day per head.



THE COMMUNION SERVICE AT THE FOUR CORNERS

THREE BISHOPS—AND A DEAN—AT THE “FOUR CORNERS”

AT the close of his Convocation Bishop Howden of New Mexico left for the extreme northwestern section of the state, stopping en route at Durango, where he made an address before the Western Colorado Convocation on New Mexico Missions. The next day, in company with the Bishops of Western Colorado and Utah, and Dean Smith, he proceeded to Farmington. Here a reception was given to the visitors by the people of St. John's, after which the party proceeded by auto to Shiprock, arriving there on the night of May 10th. The same evening the agent of the Reservation, Mr. Shelton, arranged a special meeting of the entire Indian School, in the assembly hall, upwards of a hundred young Navajo men and women being present. Addresses by the three Bishops and songs by the Indians made up an interesting program.

Early the next morning the journey was continued, and about noon the party arrived at Carriso or Leznepas, a trading post just over the line in Arizona, where Dr. Bell, the Pres-

byterian medical missionary, most kindly provided hospitality. After lunch, horses were procured by Dr. Bell, and the Indian Chief and a company of fifteen persons proceeded to the spot known as "The Four Corners," a distance of about eight miles. Geographically this spot is unique. For it is not only the one point in our country where four states meet, but also marks the spot where three Indian reservations, as well as the three great missionary provinces (6th, 7th, 8th) come together. The government formerly had an iron pole to indicate the spot, but the Indians were superstitious regarding it, and threw the pole over a cliff, so that a pile of stones alone remains. In the center of this pile a flat stone served as an altar, and Bishop Brewster, assisted by Bishop Jones, Bishop Howden and Dean Smith (representing the Bishop of Arizona) celebrated the Holy Communion, after Bishop Howden had made an address to the Indians explanatory of the service, speaking through an interpreter.

During the celebration each bishop

took his position in his respective State, the celebrant being in Colorado, the gospeller in Utah, the epistoler in New Mexico, and the server in Arizona. The service was impressively reverent throughout, and no cathedral, with organ, choir, stained-glass and other embellishments, could have made a more glorious scene than did this open mesa, surrounded with the great mountains of four states, with its rude stone altar, with the Bishops in their Episcopal robes, and a congregation composed of Indians, sheep-dippers, a Mormon post-trader, besides Dr. Bell and his son. As those who received knelt there on the desert, and the great “Sleeping Ute” and the “Mesa Verde,” with their almost weird and sombre beauty looked down on so strange a scene, one could not help pondering after the service was over, how fitting the summons “O ye mountains and hills bless ye the Lord; praise Him and magnify Him forever.” What pagan rites and incantations those same mountains had often witnessed during the centuries! But now they have looked at a service in honor of Him Who is indeed the Lord of Nature, and seen red men, as well as white men, worshipping the

true King of Kings beneath their shadows.

The purpose of this trip was not the gratification of a sentiment. The geographical aspect was no doubt suggestive, but there were the much more important purposes of missionary extension and investigation.

All three bishops have been recognizing for some time the need of our Episcopal Church doing missionary work among the Indians in this part of the country. The Presbyterians deserve much credit for their efforts in this direction. Among the Navajos alone they have some twelve missionaries. It does not seem right that our own Church should neglect this responsibility. The bishop is convinced that to do effective work among either the Apaches or Navajos of New Mexico, either the school or medical mission method is necessary. Evangelization of the Indians can come only by slow and patient constructive efforts. The mere preaching and baptizing method, irrespective of careful study of the habits, traditions and beliefs of these people, has proved a failure. Thus far little has been accomplished by any church or denomination in the matter of definite conversion, and those

who have been in the field realize that only by fundamental teaching, especially among the young, under conditions that allow the scholars to remain in one place for a period of years, can any real success be achieved. It remains for us, if we see this need and are really concerned about the situation to act promptly.



SHAKING HANDS OVER THE STONE

Left to right: Bishops Jones, Brewster, Howden Dean Smith

"DIRT—NOT FATE!"

By *Gulielma F. Alsop, M.D.*

St. Elizabeth's Hospital, Shanghai



Chinese Nurses

THOUGH hygiene and sanitation are still acorns in China, yet the seed has already begun to sprout. At the China Medical Missionary Conference held in Shanghai last winter, these were the burning subjects. Many signs indicate that the time for increased medical activity is ripe. The mission hospitals are better equipped and more adequately staffed, while the foremost medical colleges have the generous backing of Rockefeller's assistance. All this will raise a body of capable Chinese doctors. The great drawback to efficient medical work is the lack of co-operation on the part of the Chinese patient. He still considers foreign medicine a mysterious magic which can be applied one night and will cure by morning. Time and again have patients returned the second day to clinic with the complaint: "The disease is not yet cured!" An educational campaign is needed to give them a rational idea of disease, its cause and avoidance.

Many hospitals are tentatively starting social service work and more are planning such a department for the near future. Some missions are issuing hygiene leaflets which are distributed to the students in the mission school, as well as to the patients.

The foreign settlement of Shanghai has a very efficient Board of Health. In the winter this board published a leaflet on "Consumption and How to Avoid It." This summer it has issued one on "The Care of House and

Food." On account of the prevalence of plague and cholera, typhus and dysentery, the understanding of the principles of hygiene—which, after all, amounts to the understanding of cleanliness: personal, home and civic—is more important here than elsewhere.

St. Elizabeth's Hospital has obtained and distributed several hundred of each of these leaflets. During a patient's stay in the hospital, personal cleanliness is rigidly enforced. This may seem a foregone conclusion to you in America, but the change from a flea-bitten, lice-covered beggar in foul-smelling rags to a clean hospital patient is little short of marvelous. Fresh hospital clothes, clean sheets, individual towels and tub baths are the first demonstration in personal hygiene.

A series of twenty charts has been made illustrating the fate of a clean



PATIENTS ON THE SUN PORCH



A PATIENT ARRIVING AT ST. ELIZABETH'S

family and the fate of a dirty family. These scrolls have been painted by a Chinese artist and are in true Chinese style. The artist loosed his imagination upon rats and mosquitoes and flies—all the carriers of disease. These charts have been used in a series of lectures upon hygiene to the school children, the women of the congregation, the hospital staff of nurses, amahs and coolies, and the patients. The gist of the matter is to teach them that Dirt, not Fate, brings Disease.

The Chinese are naturally very fond of flowers. The hospital coolies have built a quaint rockery outside their windows, of large cinders and cement, with a little pool in the basin at the bottom, and flowers growing in the crevices. On the four posts of the terrace outside the baby ward are green-painted flower boxes—the gift of a pupil of St. Mary's Hall. On the second floor are four more flower boxes on the balustrade of the sun porch. This spring the boxes were overflowing with morning-glory vines planted by the nurses. The small grass plot belonging to the hospital is edged with narrow beds where roses and lilies, coreopsis and larkspur make a gay fringe of bloom. Every morning a flower girl comes to the compound with a shallow, round basket full of flowers on her arm. The bouquets are purely Chinese; a tuberose bud wired against a rosegeranium leaf, or a single spray of a pale green orchid. The Chinese women wear these flowers in their hair. The glowing bit of color is very becoming to their smooth, glossy, black heads. Blossoms with a sweet smell are the favorites. Often a grubby little urchin comes to clinic with a posy for the foreign doctor grasped in his hand.

If a love of cleanliness equal to their love of beauty can be grafted on the Chinese character, oriental epidemics will be banished and modern hygiene will find its reward.

THE ROMANCE OF MISSIONS

By Archdeacon Hooker of Montana

MISSIONARY work is not all hardship and grind. Even aside from the higher joy which comes from a consciousness of doing the Master's work and from the satisfaction of knowing that you have here and there helped some one

in the struggle of life, there are often very pleasant experiences and delightful associations.

One glorious day last July, a party of us, including the bishop, a deacon, the treasurer of the diocese, some other people and myself, made up an

automobile party to go some thirty miles northeast of Helena to a school-house in a little valley in the heart of the mountains for Sunday services. There is but one house in sight, yet at eleven o'clock the schoolhouse was filled with a congregation numbering about fifty persons. Every available contrivance for a seat was brought in, and we had a splendid service. Morning prayer, baptism, fourteen persons confirmed, a strong sermon from the bishop—the right word in the right place—and the Holy Communion. A long service, perhaps, but no one seemed to think it too long or to lose interest. Practically the whole neighborhood was there. After the service a picnic, or rather a splendid meal, was served for all who came. In the afternoon there was another service and another splendid sermon, explaining what the Church means, what it stands for, and what it ought to mean to be a member of it. Then a glorious ride through the mountains and across the Prickly Pear valley to Helena. A memorable day for us all!

* * *

Again on a beautiful day in May of this year I landed at the little station of Ravalli, on the Northern Pacific Road. This station was named after Father Ravalli—a Jesuit missionary who came out to minister to the Flat-head Indians in early days. I was met at the station by Mr. George Beckwith, who is manager of the Missoula Mercantile Store at St. Ignatius, and he took me in his auto over into that beautiful valley in which the little town of St. Ignatius nestles under the lofty peaks of the snow-clad Mission range, which tower up some 10,000 feet. It was a fascinating sight to look down on that beautiful valley as we dropped over the hill that lovely spring afternoon. It is said that the Jesuit missionaries looked over the whole state of Montana and parts of Idaho and finally chose this as the

most desirable location they could find for their permanent settlement. We found Mrs. Beckwith waiting to receive us in their beautiful and most hospitable home, where I was royally entertained. In the evening I was taken around to make a few calls and get the names of some babies that were to be baptized next day.

Sunday morning we had service in the Methodist Church, the minister very kindly giving up his service and attending ours. It was a neat little building, comfortably furnished, clean and new. To my surprise, we had a congregation that filled the church, and must have numbered about seventy-five. There was a hearty service which all seemed to enjoy; three children were baptized, and an offering was taken for Diocesan Missions amounting to \$7.25. And afterwards \$15 was brought to me by Mr. Beckwith, contributed by the communicants, who number eleven. This I sent on for the Emergency Fund. This was my first service in St. Ignatius, though Mr. Gatley has gone out from Missoula for an occasional service. I mean to manage to hold services there at least six or more times a year.

After a fine dinner, Mr. Beckwith drove me back to the station at Ravalli in time to catch the train for Thompson Falls, where I held service in the evening and took the train at 2:30 a. m. for home, some 220 miles away. This two-thirty train does not count on the romantic side.

THE Rev. Dr. Tidball, Professor Emeritus of Church History at the University of the South, Sewanee, Tenn., commenting upon the visit of Bishop Knight to the lepers of Palo Seco, Canal Zone, says that he thinks this is the first recorded visit of a bishop to lepers, and probably the only case in the history of the Church where lepers have been confirmed.

A BISHOP AMONG THE SUMMER RESORTS

One of our missionary bishops was in the office the other day, and in talking about his vacation spoke substantially as follows:

I HAVE been going, partly on business and partly on pleasure, through a very large section of the summer resort region of the north. I have seen a great many of the places in New York, Massachusetts, Maine and New Hampshire, whither our people go and spend weeks or months of recreation. It has been a really delightful experience, to see the hotels and homes situated in the choice spots of the land—along the shore line of the sea, on the tops of the hills, on the flanks of the mountains, and amid the encircling meadows and orchards.

Everywhere was natural beauty, large and small, from the gigantic cliffs and the immense woodlands to the delicate grace of wild-flower and seaweed.

Everywhere also was a beautiful and attractive humanity—healthy, well-dressed, kind-faced men and women, and joyous children. No one could move about amid such scenery, and the people so heartily enjoying it, without a large delight and a perpetual sympathy.

The continuous stream of automobiles along perfect roads, the canoes, yachts and motor-boats on the sounds, streams and lakes, invited to a constant interchange of happy greetings with their occupants.

And the charm of the spectacle was all the more because of the mental background—one might almost call it foreground—which is in the mind of all thoughtful people to-day—the battlefield of Europe with its prevailing deadly routine of carnage and filth and horror. One could not but thank God for this part of earth, exempt from such desolation and degradation.

I could not but wonder how far all,

or the majority, of those partaking this prosperity were really appreciative of their rare felicity and of its exceptionalness, and how far they were in any worthy way rendering thanks to God for the good things which He had given them.

Of course I saw many of them attending the various Sunday services, and I happened to know that some of them had been making large gifts for the human needs abroad and at home.

Every now and then I heard something said with regard to the missionary work of the Church, and the response which the call of that work receives. In several conversations much satisfaction was expressed at the near approach to completion of the \$400,000 Emergency Fund. I myself was comforted to learn that the amount had been so nearly raised; and I know that the contributions toward it do represent a great deal of self-denial and a very great generosity on the part of some people. But I could not help thinking, as I saw the wealth about me in costly hotels and mansions, that, after all, the thankfulness evinced in contributions to the missionary work was paltry in proportion to the reasons for such thankfulness.

One room less in one-half of those country houses, one day less in those expensive hotels, one seat or cylinder less in those motor-cars or vessels—if the cost were given to missions—would have raised the Emergency Fund twice over, if each of the vacation folk had made that offering.

And so, I feel, more than ever, the need of that prayer, "In all time of our prosperity"—or, as the English Book more strongly puts it, "In all time of our wealth—good Lord, deliver us."



SINKING CANE COVE FROM THE HOUSE OF ST. RAPHAEL

THE HOUSE OF ST. RAPHAEL

By Margaret R. Helm

SOMEWHAT removed from the business portion of the beautiful little town of Monterey, Tennessee (not nestling among the mountains, but built upon their crest, 2,000 feet above sea-level) is the valuable property of 100 acres, upon which is a large structure, formerly used as a hotel, but now the recognized settlement house and school for social workers and postulants of the Episcopal Church, under the direction of Archdeacon Thomas D. Windiate. As the primary object of this work was to lift the mountain people to a higher plane of living, physically as well as spiritually, it was fitting that the name of St. Raphael, the Angel of Healing, should be chosen for the institution.

This property is beautifully situated, and picturesque in its environment and natural beauty. Looking northward, a magnificent panorama of mountain and valley holds the eye

captive, terminating at length in the mountains of Kentucky. About a stone's throw from the house is a famous gorge, quite aboriginal in appearance; the great strata of rock, forcing, we would think, even the skeptic to recognize the Hand Divine. Picture to yourself an afternoon early in Spring, when, descending into the depths of this chasm, the eye is charmed by long icicles, hanging from the layers of rock, resembling a great organ of Nature. Touched by the rays of the departing sun, we hear the song of praise, as beautiful cascades come tumbling down from the melting icy fingers.

The central and ruling idea of this work is that of self-sacrifice and loving thought for the less fortunate; and already from St. Raphael's, as a nucleus, have been organized five active missions. St. Augustine's Chapel, in St. Raphael's House, is the center

of religious teaching. In this chapel daily morning and evening services are conducted, for the members of the household; also on Sunday, services to which the townspeople are invited; and we are glad to note that gradually they are beginning to attend. Here also has been organized a Sunday-school. When the weather is favorable in the summer, Sunday afternoon services are held under a pavilion situated in the park. Bishop Gray, the retired bishop of Southern Florida, long identified with the diocese of Tennessee, where he is greatly beloved, visited St. Raphael's recently and preached to a large audience under this pavilion.

In Calvary Mission, situated some three miles from St. Raphael's, our first service was held December 6th, 1914, conducted by Mr. Herbert Cunningham, a postulant of North Carolina. At this service five people were present, but so effective have been the house-to-house visits that now the average attendance at the Sunday-school reaches 70. The people are so anxious to receive instruction that they ride on mules seven or eight miles through the severest weather. The people are, on the whole, kind and hospitable, offering to Christ's laborers the best accommodations they can afford. Mr. Cunningham has with him in this work one of the students, who is thereby receiving practical knowledge of his great life-work.

Faith Mission, situated about two miles from St. Raphael's, in the direction of Sinking Cane Cove, was visited for the first time on October 13, 1914, for the purpose of arranging for regular Sunday-school, by Mr. Paul Williams, a postulant of Delaware. This visit was not very encouraging, for no one was there. Nothing daunted, however, another attempt was made the following Sunday, with nine in attendance, besides five members of St. Raphael's household. Interest is gradually growing and attendance in-

creasing. Besides the usual house-to-house visitations, another effective mode for arousing interest is that frequent Friday afternoon visits were made to the school while in session, which plan promotes interest among the children. There are two other students associated with Mr. Williams in this work. The places of meeting are primitive schoolhouses.

Besides these near-by missions, there are three others, situated respectively at Wilder, Davidson and Sandy. These are under the care of Mr. Clarke Smith, lay reader, whose work has received quite a little encouragement, and is visited by Mr. Cunningham from time to time.

As St. Augustine Chapel is the center of religious teaching, so the central infirmary is in St. Raphael's House. This infirmary is equipped both for surgical and medical work, and doubtless will prove a great blessing to the mountain people. It is in charge of Miss Anna P. Hiller, a graduate nurse of Philadelphia. A mountain cabin was the home of our first tubercular patient, a young girl whose life might have been spared for many years had she been removed for a few months to Selah Camp for Tuberculosis, situated about a mile from St. Raphael's House, and in charge of Miss Augusta Long, the nurse for the settlement work. Recently visiting this home in company with this same nurse, the writer heard the poor mother's reply to Miss Long, who had commented that had her daughter been taken to the Camp she might have been spared: "Yes; but I wanted her with me." Yet there was a superhuman messenger of removal whose will could not be withstood. Be it said that in this home, as in many others, though poverty-stricken, the good work of ministration is bringing forth fruit.

As social service may be termed the cornerstone of this work, the Training School for Postulants may be



THE HOUSE OF ST. RAPHAEL, MONTEREY, TENN.

truly regarded as the capstone; and our prayer is that men who shall go into all the world to preach the Gospel, may draw from their teachers and directors the true principles of the Christian religion which they represent. Besides literary training these students receive the great lesson so often overlooked in our schools for higher training, emphasizing the dignity of labor—all being required to do manual work each day. The education of heart and hand gives the poise so necessary in the work of winning of souls. Was it not for this reason that our Lord chose laboring men for His great work, supplying their lack of intellectual training from his divine store?

One of our missionary clergy, himself of Indian blood, writing in the *North Dakota Sheaf*, speaks as follows:

THE missionary was talking to a full-blood Indian about baptism and religion in general a short time ago. The Indian listened patiently, and then asked permission to air his opinions. He did not say much, but what he said was to the point, and it was this: "In my life I have been to a number of towns. I understand the English language a little, and I notice that wherever you find a group of men

and boys gathered you hear so much profane language used and vile stories told—even about ministers and Christianity in general. Why should I join the white man's Church when it does not seem to do him any good as far as I can see? When Indians gather for sociability you never hear vile stories told in the presence of young people. We all believe in a Supreme Power and do homage to Him in our own way."

Another Indian imparted to the Missionary the following information, which he had received from some source: He was told that baptism in the Protestant churches is good for only eight years. A child will attend Sunday-school and Church regularly until he reaches fifteen or sixteen years of age, then he drops out, and the majority never go to Church again. The power of baptism has ceased.

Talk about the heathen in foreign lands! why, we have millions in our own land. We need to lay the foundation of the principles of Christianity here in America better; then we will receive the blessings of Almighty God, and will be able to do more in the uplifting work for the races in other lands.

WHAT OTHERS ARE DOING

THE Moravian Church, which has its central missionary offices in Herruhut, Saxony, Germany, has 40,000 members in the home church and 96,459 in the mission fields.

✱

A MISSIONARY, on the eve of going to China, explains his purpose in the following language: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient'; the American Tobacco Company is using the motto, 'A cigarette in the mouth of every person in China'; so I, as a unit of the Church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'"

✱

MR. A. A. HYDE, of Wichita, Kans., whose gifts to churches and charities during 1913 aggregated nearly \$90,000, an amount which was exactly nine-tenths of his income, recently said: "If God gives ability to make money—and He has given me, if not the ability, the opportunity to make money—will He not hold me responsible for what I do with the money I make? The Bible warns us to lay up our treasures in heaven, and I regard my gifts to missions and to charities as investments. The world will go downward every day because of its rapidly increasing wealth unless we get back to God."

✱

A WEDDING feast was recently attended by a missionary in a native Congo village. The couple had been married about two weeks when they invited forty of their friends to help observe the event. On arriving, the missionary was greatly astonished to find tables and chairs made by natives with tools from England or

America. Covering the tables were cloths spun in European factories, and there were real white man's knives and forks. Before eating, the guests, dressed in European clothing, stood and sang, "There's a land that is fairer than day," after which prayer was offered.

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THOSE pessimists who think the Christian Church has been stricken with paralysis, and those who do not believe in foreign missions, would do well to read the story of the church at Elati, West Africa, which was organized by the Presbyterians only a dozen years ago, and which now has a membership of 2,297. It has two catechumen classes, one of 2,000 and one of 19,000. "It has 15,000 contributors, who pay by envelope. The convert must do three things: give up his fetish, pay his debts, and give up his surplus wives. Last year 7,500 persons confessed Christ, 500 of whom were won by native workers. At one communion there were 8,000 in attendance. The contributions of these Elati Presbyterians during the year amounted to \$2,500 in gold. The church at Elati supports 107 evangelists and Bible-readers. It supports the teachers of some seventy village schools, in which there are 4,000 pupils, and it pays half the expenses of 900 students." It should not be forgotten that the home church, despite its weakness and sins, had love for God and fellow man, and devotion to Christ complete enough to send the very people from the United States to found that very church at Elati, and that the wonderful church is the result of obedience to this command of the Master: "Go ye into all the world, and preach the Gospel to every creature."—*The Christian Herald*.

LETTERS TO THE EDITOR

Editor of THE SPIRIT OF MISSIONS.

Dear Sir:

TO those who know who is meant by the "Shuffling Coolie" (last page of the missionary calendar, 1915), it will be of interest to hear that a Mission Study Class at the Cambridge Conference contributed on the spot \$72.50 for him. This was not by any means the first sum which had ever been given under this name. Heretofore such sums were sent to the out-patient work of St. Luke's Hospital, Shanghai. It occurred to me, however, that this time something more definite might be done, and I have added therefore to the Class Gift certain other sums either given by members of that same class, or as a result of missionary talks of which the "Shuffling Coolie" was the chief theme, and forwarded the whole, amounting to a little over \$300, to the treasurer of the hospital in Shanghai to form the nucleus of an endowed bed to be called "The Shuffling Coolie." Hereafter any sums so contributed will be added to this fund until the endowment shall be completed.

There is a double motive in my asking you to thus state this fact. In the first place I want all of the Cambridge Class to know what I did with their money, and in the second place I want—well, I want the rest of the endowment.

Faithfully yours,

WM. H. JEFFREYS.

WHY?

Dear Mr. Editor:

AS one who loves the Church and its missionary work, may I ask a few questions? Does not the present "Emergency" show us the need

for a change of system in our missionary work?

THE SPIRIT OF MISSIONS tells us that "individual offerings for the Emergency Fund embrace only about five per cent. of the Church's communicants."

Does one-tenth of the Church give to missions?

Who knows anything about our missionary work except those who do it, and the *few* who read?

Can we not interest the men, women, and children who do not read about missions by giving them "a concrete something" which they can do?

Instead of saying to each parish, "You are expected to give this much for missions this year," let us say to each parish, "You may support this mission this year." How much easier it would be to interest the children! And how little they do now! How insignificant are all our gifts combined! We think we are doing wonders if we interest the Sunday-school for the six weeks of Lent (and strange devices we resort to in order to interest them!). But it is their right to share in the work the year around, and boys and girls and men and women would have a chance to help with whole-souled interest if they were given a direct interest and concrete things to work for.

To prevent our interests being narrowed, we might be given points in different missionary jurisdictions each year, and a parish too poor to support a mission alone might co-operate with another.

If this change of system would involve expense, the expense would be insignificant compared to the spiritual benefit that would come through the whole Church's giving, to say nothing of the increase in the amount of our gifts.

Isn't it time to try another plan when there is a deficit of \$400,000? This not from any mismanagement of the Board—we know they manage well and wisely the funds available. But we do not give because we do not know; we do not know because we do not study; and we will not study because we do not want to; and *we can not make people want to!*

Sincerely yours,

Laura June Alston.

[Our great problem has always been that of stirring up personal interest in mission work. One of the means of so doing is undoubtedly the presentation of concrete needs. Yet as a rule, where the plan suggested above has been tried out, and groups of individuals have made themselves continuously responsible for specific work, the result has not been satisfactory. Their vision has been narrowed and they are apt to lose sight of the corporate character of the Church's Mission. Also the difficulties which inevitably arise in mission work made them too easily discouraged. They judged it by the single example with which they are familiar. From the point of view of the missionaries also this is a hazardous undertaking. Any who have had to do with the preparation of missionary boxes know how uneven and unsatisfactory the work sometimes is. The plan might be admirable under ideal conditions, where every parish would do what it had promised, and every mission was a glowing success. But ideal conditions have not yet been reached. Yet our contributor has touched an important point. It is essential that the interest of the Church should be aroused, and interest must be preceded by knowledge. In order to meet this, while avoiding the dangers of indiscriminate division, the plan of "designated offerings" has been devised. (See Leaflet No. 941.) It is possible now, and

feasible, for parishes or individuals to undertake the support of special work which has already been underwritten by the Board.—EDITOR.]

THE WORK OF THE AMERICAN CHURCH IN PARIS

To the Editor of

THE SPIRIT OF MISSIONS:

AT the end of this first year of the great European war, we send you a report of the work of the American Church in Paris.

For this year—August 1st, 1914, to August 1st, 1915—Holy Trinity's income from the usual sources was 58,000 francs, and for the same period of the year 1913-1914 the income from the same sources was 130,000 francs. In other words the war has cost the Church in decrease of normal revenue for this first year more than 70,000 francs, the loss in offerings at public worship being alone more than 52,000 francs.

This statement gives added force to our expression of gratefulness when we are able to say to you that the Church's religious ministrations have been unceasingly maintained, whilst the Church's works of mercy have been increased infinitely in scope and measure, and this without incurring indebtedness of any kind. We owe nothing; we have not touched the small permanent reserve; we still have enough revenue in sight to provide for the normal contingencies of the Church's work for the next two or three months.

All this has been made possible only because the Church's friends everywhere have come to its rescue with unceasing thoughtfulness and generosity. We feel certain that there is in this fact a pledge of your continued remembrance of our needs for this second year of the war, which began on August 1st; with the little colony of Americans still left in Paris

steadily decreasing in number, and with the certainty that the Church's income from normal sources of revenue must for this coming year as steadily continue to decrease.

Our hearty thanks are tendered to our Church periodicals: *The Churchman*, *The Living Church*, *The Southern Churchman*, and *THE SPIRIT OF MISSIONS*, whose continued interest in our behalf has kept our Church people in America generally informed of this Church's work and needs, and each of which has been a channel through which relief funds have steadily come to us.

In August of last year we cabled the Presiding Bishop a statement of the Church's necessities, and by his courtesy that statement was published by our Church papers. Its first result was the formation of a fund at the Church Missions House in New York for the furtherance of the American Church's work in Paris, under the name of "The European War Relief Fund," from which we received the first remittance on the 24th of August, 1914. This fund, contributed to by Church people all over America, has sent us the total sum of 17,641.65 francs, and from this there has been expended the following sums:

Francs

To relieve suffering in Paris... 8,500
To relieve suffering in the
country districts 4,200
To relieve Belgian needs..... 3,500

Early in the war "The Living Church War Relief Fund" was created for the relief of all the American churches on the continent of Europe; and from that we received our first remittance on December 4th, 1914. We have received from that fund a total in the year named of 19,805.64 francs, and from this there has been expended:

Francs

To relieve suffering in Paris... 6,000

To relieve suffering in the
country districts 3,500
To relieve Belgian needs..... 9,000

The Church's work of relief has been largely carried on by means of "The Ouvroir of the American Church in Paris" where numbers of French working-women, who would otherwise have been without employment, have been kept steadily at work for the past year, and are still working. In the Ouvroir has been made every kind of garment used by men, women and children, and hospital supplies and household supplies to meet every variety of need. Articles have been received to the value of 56,917 francs, in addition to an immense quantity of food and medical supplies. This department has been carried on at a total cost of less than 30,000 francs, of which about 11,000 francs have been used for material and about as much more for the wages of the women. The entire output has been given away to relieve the suffering and needy, and a vast amount of sewing has been done without charge for hospitals and other needy institutions.

SUMMARY

From the funds which have been sent to the rector during the year the following payments have been made, in general terms:

Francs

For the relief work of the
parish house and Ouvroir 29,866.85
For the Church's general
war relief charities, in-
cluding Belgian relief... 22,318.18
For church maintenance.. 30,000.00

Total 82,185.03

It is a wonderful privilege to be able to make a report of this kind, for it means that this great American church here has not been lacking in helpfulness when the privilege of wonderful opportunity was set before it. France appreciates it, and the

French people appreciate it. There is not a department in France into which relief has not gone, marked as coming from this "American Church": and there is no kind of human suffering and need which has come to us with a worthy appeal that has gone away without some relief—the poor, the widows, the orphans, the blind and the crippled soldiers, the brave men fighting at the front and their braver women and children; royalist and radical, Catholic and Protestant; they have all alike shared in your gifts, and the best tribute paid to this service was in the words of a devout and devoted French Roman Catholic, who said: "The more I see of what you are doing, the more I feel that this is the

way it must have been in the Church in the days of the Apostles."

More need not be said. The privilege of the opportunity grows daily greater. The need of your helpfulness will be greater this year than last. Daily there are more maimed and wounded, more families bereft and suffering; and the maintenance of the Church itself will be increasingly a difficult problem, with an American colony steadily diminishing.

With gratitude for your help in the year that is just past, and with full faith that larger opportunities will be met with a larger possibility of service in your name for the year to come,

Faithfully yours,

S. N. WATSON, Rector.

For the Wardens and Vestry.

THE POWER OF EXAMPLE

Bishop Millspaugh, of Kansas, writes thus concerning a little mission in his diocese which has risen from the dead as the result of one man's action.

IT is an interesting story. For some time there was no growth and there seemed no good reason why the missionary money should be given to this place, but as it frequently happens, for the comfort of the General Board and those who give to missions, there was a change for the better. An elderly gentleman, and one of the best and most influential business men of the town, had always come regularly to church and given the most liberally of any for its support but had not become a Christian. This man made up his mind, after many kindly talks with the missionary and the bishop, extending over twenty years, that it was his duty to be baptized and confirmed. Before taking the step, however, he went to his friends among the business men, and especially the young ones, and told them that he had made a great mis-

take. He said, "I wanted to know everything in and about the Bible, and I could not. I wanted every Christian to show Christianity in his daily life and be a perfect example before I took such a step; but I have come to the conclusion that I have made an egregious blunder. I have been something of a hypocrite in my own Christian stand. Jesus Christ, I have learned, asks us simply to come to Him for help; I am going, boys, and I want you to come with me." The result of his missionary work was that twelve heads of families came for confirmation. This was not all, for he gave the missionary spirit to the whole class, so that I was called there for confirmation again after a few months, and confirmed a still larger class. This now is a healthy mission, due—under God—to the example of one man.

NEWS AND NOTES

IT is with some satisfaction that we are able to make the announcement that the business affairs of THE SPIRIT OF MISSIONS have so far progressed during the fiscal year ended September 1st, 1915, that the magazine has been placed upon a basis that makes it not only self-supporting, but able to show a small profit. The past year has been a poor one in all publishing lines, and most periodicals have felt the effect of the general business depression. In the matter of subscriptions THE SPIRIT OF MISSIONS has been just about able to hold its own, showing 55 less subscriptions than during the previous year. On the other hand, there have been 599 more subscriptions renewed. The sale of advertising space also made a small gain, showing a little over 1% increase.



THE rector of Emmanuel Church, Manville, Rhode Island, writes of a canvass completed on a recent Sunday afternoon. It was prepared for by preliminary meetings, following many informal discussions as to ways and means. On the Sunday of the canvass, the workers gathered for a corporate celebration of the Holy Communion. The number of systematic subscribers was increased by the canvass from 62 to 100. The amount subscribed showed an increase of 100 per cent. for parish support and 55 per cent. for missions. "Everybody," says the rector, "was immensely pleased. We have only begun to scratch the surface. I am convinced that all our parishes are veritable mines, could we only bring to the surface the hidden forces."



THIS business of Foreign Missions is sorely in need of less criticism and more capital.—Rev. Dr. Zwemer.

A BAND of Chinese Christian women in Shanghai, China, have formed a social service league. They will open schools for poor children in different parts of the city. In the morning the members of the league will teach the children sewing and cleanliness of home and body. In the afternoon they will employ a teacher to instruct the children in reading, writing, and Bible lessons. One Chinese gentleman and his wife in Shanghai have opened their beautiful grounds once a week to the little street urchins, under the superintendence of Y. W. C. A. workers.

NEWS FROM MEXICO

Mexico City, Aug. 14, 1915.

CONDITIONS in this war-racked land grow steadily worse, and the warring factions show no disposition to reconcile their differences. Throughout all Mexico the financial and the economic situation is distressing and in Mexico City it is desperate. Food prices have here soared to unprecedented heights. Meat is \$3.50 a kilo (2 1/5 pounds) for the cheapest grades; flour, \$80 to \$100 for fifty pounds; sugar, \$5 a kilo; milk, 80 cents a quart; bread, \$3.50 a loaf; while corn, which is the staple food of the poor, is practically unobtainable at any price.

The American Red Cross for a month past has been issuing one litre (a quart) of soup a day for each two persons, and has thus been supporting some 35,000 people. But this only touches the fringes of the need, and hundreds are dying of starvation. People are eating boiled weeds for lack of other food.

Of the eight Red Cross stations, three are under the charge of our Church. Christ Church Parish has charge of one and Archdeacon Mellen

has charge of two that are located in the poorest wards of the city. The first station to be opened was the one in the house of Miss Whitaker. Mr. Mellen has been untiring in devoting himself to the Red Cross work.

Miss Whitaker has partially recovered from an attack of typhoid fever, but her heart has been somewhat affected and the doctor advises a visit to the States. She will sail on September 16th, if it is then possible to reach Vera Cruz. While in Philadelphia she expects to be set apart as a Deaconess. In spite of her illness and the difficulties to be faced, she has established in her house, under two native teachers, two kindergartens with some forty children, and the work will go on during her absence.

The Rev. A. L. Burleson, acting rector of Christ Church, expects to visit the States during September and October, and during his absence the parish will be in charge of Archdeacon Mellen.

MISSIONARY EDUCATION MOVEMENT CONFERENCE AT LAKE GENEVA

Denomination	Missionaries	Clergy	Deaconesses	Others
Presbyterian	2	3	0	68
Baptist	3	5	0	59
Methodist	8	3	1	57
Congregational	4	5	0	50
Episcopal	1	1	2	42
Christian	0	3	0	11
United Brethren....	1	2	0	6
Evangelical	1	1	0	3
Friends	0	1	0	3
Lutheran	0	0	0	2
Reformed Church..	0	0	0	2
Roman Catholic....	0	1	0	2
Disciple	0	0	0	1
Wesleyan Methodist.	0	0	0	1

AT the Conference, whose numbers are noted above, information, recreation, and inspiration were so happily blended as to produce an effect to which statistics bear no relation.

No one can fail to realize the important part which religious education plays in helping to solve the problems which beset our Church life on every side. Any one, whether Church worker or mere lay figure, can find invaluable help and stimulus in the forms of religious education presented by the M. E. M. Conferences, with their mission study classes, courses in Church efficiency, and practical suggestions for work in the Sunday-school and with young people in general. There will be parishes all over the Middle West this winter where the work will go forward with fresh impetus because of these days at Lake Geneva.

As the Conference was guided by modern educators, recreation was given an important place in the program each day. The friendly and pleasant tent-life on the beautifully wooded hills of the lakeside was supplemented by relaxation in boating, bathing, tennis, a visit to the famous Yerkes Observatory, and demonstrations of heathen life as it is touched with Christianity.

The evenings and Sundays were devoted to hearing messages from home and foreign lands, Africa, India, China, Japan and Syria. Dr. Kumm, F. R. G. S., the great African explorer, a layman filled with missionary spirit, held us spellbound with his stories. Jane Addams told of the reception of the delegates from the International Woman's Peace Movement by the governments of Europe.

These stirring addresses intensified the conviction that the whole world is turning to the Christianity of America for deliverance from its suffering and oppression. So great seemed the task and so solemn the responsibility that the dominant note of the Conference became Prayer—prayer that the international mind and the inter-racial heart may so prevail that His Kingdom may come, His will be done on earth.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Under date of July 30th, 1915, Mrs. Smalley writes from Shanghai, as follows:

WE have just had a typhoon—the first I have known in Shanghai in all the years I have lived here. Generally we get only the tail-end of a typhoon, or a suggestion that it is in our neighborhood, but this time we got the real thing and Shanghai is a sight! Nearly all the nice big shade trees on the Bund and in the Public Gardens have been torn up by the roots. I went out to see the sight. The foreshore all along the river was piled with lighters, pontoons, tugs, yachts, houseboats, junks and sampans, all more or less wrecked, and the river seemed full of wreckage, which the Chinese were gathering in as fast as they could. I suppose we shall never know how many lives were lost on the water; quite a number were killed by falling walls and chimneys in the Settlement. Jessfield came off better than we expected. We went out yesterday to see what had happened. The big trees are still standing, denuded of many branches—Mann Hall and the Science Hall have suffered in their roof. Shutters have been demolished wholesale; the boys' outhouse walls were blown in; and fences round the orphanage are all down. Our refuge fence has also gone, which is a great grief to me, as we were trying to be so economical, and the war rather hits our finances just now.

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Mr. James A. Robinson, a member of the Brotherhood of St. Andrew and a newspaper correspondent, after visiting our schools for mountain boys and girls in North Carolina,—the Valle Crucis school and the Patterson school at Legerwood,—writes most earnestly about the work of these institutions. He says:

I DESIRE to commend to the Church the splendid work being done in these missionary schools, which are giving mountain boys and

girls a chance. I wish you could see the beautiful farms and how well they are cultivated. In my opinion the work should be encouraged in every way possible, for it is the finest Church work that I know of. The pity of it is that eager and deserving children are daily turned away for lack of equipment and supplies. For these schools are altogether dependent upon the generosity of the Church. The power that is being generated here for the nation and the Church is incalculable.

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A retired missionary, at one time engaged in our mission in Greece, but who now resides in Geneva, Switzerland, writes as follows:

I FOLLOWED with the greatest interest the canvassing made to bring in the one day's income. How exciting it must have been for Church members; it is a great success! The war is going on, and now a whole year is passed and it is worse still. In Switzerland everything is getting dearer and some necessities are becoming scarce; we have no more mineral oil (petrole). I shall be obliged to have electricity in my little flat; it is more expensive than petrole, but last winter it has been awful to be for some time without proper light. Meat is getting rare and dearer, milk price is increasing; there are not workmen to cultivate the ground and gather the hay and fruit; all able men are on our frontiers. Germany and Austria agree to send us industrial goods but they want it to be paid, not in cash, but with goods that France and England and Italy send to us, food and things of that kind. These countries are willing to send it to us but on condition it is not going to the empire. So we are just between the anvil and the hammer, and winter is coming.

Again Bishop Aves is able to send out a letter by private hand. It left Guadalajara, Jal., Mexico, on July 20th and reaches us the second week in September. He says:

WE are still shut in; and the suffering of the poor has become extreme for the lack of corn, etc. Prices are exorbitant and steadily increasing. The little corn, wheat and beans remaining is under control of the local (military) government, and is being sold in small quantities for daily needs upon written order. All corn is ground before sold, and the supply is almost exhausted; however, the summer rains have prevented extreme famine. The prospects for an adequate grain harvest are very poor. Comparatively little planting has been done. This has been due to lack of seed, lack of farm animals (oxen have been killed for hides, and mules taken for army) scarcity of able-bodied men, the general abandonment of the haciendas and ranches, and the common belief that the crops will be taken by the "army" when harvested. The population of this city, which is normally 125,000, is now (exclusive of the army) about 200,000. The increase is due largely to the influx of land-owners whose properties have been devastated, and who have come here for personal safety. If this district, which is called "the granary of Mexico," is a criterion for the remainder of the republic, there will be a general famine before the middle of next winter. Another source of suffering, which is now rapidly appearing, is a lack of clothing, the cost of which is now from 600 to 1,000 per cent. higher than it was a year ago; and the prices are increasing with the growing scarcity. The native supply of cotton (with which the poor are clothed) is exhausted, and the mills are closed (cotton thread is now from \$1.80 to \$2.50 a spool) and there are no importations. Before the cold weather comes again the suffering from this source will be extreme.

My plan to rent land in the sub-

urbs and plant it in corn partly failed because it has been impossible to buy sufficient seed, though I offered 40 cents a quart. It is not to be had at any price; and I have drawn on our school supply as far as I dare. However, I have planted a few extra acres, which give good promise, and to which the boys at the school are giving good care. . . . With the dearth of meat, eggs selling at 20 cents each, milk at 35 cents a quart, lard at \$2.50 a kilogram, and vegetables in proportion, we are appreciating our pigs, chickens, pigeons, rabbits, goats, and cows, as well as our fine big kitchen garden, all of which (with our granary of corn and beans) are helping to give our school an independent support. . . . Our most costly items of expense are now clothing and bedding; for the boys come to us with nothing more than the few rags on their backs, and from homes that are quite destitute. Although we require that each boy shall have three *fiadores* or "sponsors" who will agree to furnish all necessary clothing and some articles of bedding, we are obliged to make many exceptions. For this reason I have decided to limit our number of internes to thirty until our harvest in October will assure us that we can support more through the coming winter.

The sentiment towards American interference which manifested itself so violently against our people here last year has undergone a radical change. There is now the common expression by all classes (the army excepted) of a sincere and keen desire for the intervening help of the United States as the only hope for the country. The nemesic consequences of a "causeless" struggle—devastation, impoverishment, military tyranny, hunger, nakedness, and bereavement—are bringing their salutary lesson. May it be brief as well as effectual! For the innocent are suffering for the guilt of others.

How Our Church Came to Our Country

EDITORIAL NOTE: This series of articles will be so written as to provide material for missionary lessons. They are intended for the use of older classes in the Sunday-school, Junior Auxiliaries, guilds or societies of adults. Many of our mission study classes will be devoting their attention this winter to the history of our domestic missions, and the purpose of these lessons is to give a background for the study of our own Church history by showing how foundations were laid within the area of certain states. States have been chosen which are typical and, taken together, furnish something like a consecutive view of the Church's history. Of course our readers will recognize that only a portion of the ground can be covered, and that other states having equally interesting histories must be omitted. But the omission of any does not mean a failure to recognize the importance of their past history or the excellent work which has been done in them. Great pains will be taken to secure the help of expert Church historians, and to make this series of articles authoritative and valuable.

I. HOW OUR CHURCH CAME TO VIRGINIA

I. Seeds That Failed

THE planting of the Church in our land, like any other sowing, was not uniformly successful. Before we pass to the field where the seed of the kingdom, as represented by the ancient Anglican Communion, began to "take root downward and bear fruit upward," it will be well to review briefly certain earlier instances which pointed toward and contributed to the successful venture in Virginia.

It is of course matter of common knowledge that the first reported use of our Liturgy on the soil of our country took place not in the East, but in the Far West, when Sir Francis Drake, in his ship *Golden Hind*, with his crew of sea-dogs, having passed through the Straits of Magellan and sailed north,

discovered the country which is now California and Oregon, but which in memory of the white cliffs of his own land he named Albion. On the Eve of St. John Baptist, 1579, he sailed into a "fayre goode baye" and called his company to prayers. Around the little band as they landed, the wondering, friendly Indians gathered, bringing presents to the strangers, and looking on in astonishment as these seasoned warriors fell upon their knees in thanksgiving, led by the chaplain, the Rev. Francis Fletcher. For only a short



THE LANDING AT JAMESTOWN

time the white men tarried, and then sailed away, leaving the puzzled savages gazing after them with regret, their hearts perhaps having received some faint impression of the God which the white man worshiped. Drake is said to have expressed himself as wishing that a people so tractable and loving might be brought by the preaching of the Gospel to the knowledge of the Everlasting God. Here was the hint of the missionary impulse which we find running through the later attempts at settlement by the Anglo-Saxon people.

Next we remember the lost colony of Roanoke, the first organized attempt at settlement made in 1587, when Sir Walter Raleigh sent out 150 people, most of them sadly unfitted for the work of pioneering, who landed at Roanoke Island in the country named Virginia, after the maiden queen. Women accompanied the colony, one the daughter of White, the Governor, and mother of Virginia Dare, who was the first white child born in an English settlement in America. All these were Church folk and brought with them the Prayer Book and its ways, but they were ill fitted for their enterprise. Ignorance and improvidence, wanton quarrels among themselves and with the natives, soon brought them to want and almost despair. Their governor, after a manful effort to save the situation, was at his wits end when an English man-of-war was hailed on her way home from the West Indies. Her commander offered to take back to England those who wished to go. Her chaplain landed and baptized Virginia Dare and Manteo, the first convert among the Indians. These were the "first fruits," not only of the Church of England, but of Christianity, in the Colonies.*

Nearly half the colony returned to England, with them Governor White, who went to seek aid, leaving behind

his daughter and her child, but he encountered difficulties, and when at the end of some three years a ship sought out the place, no sign remained of the colony of Roanoke. What happened has never been told, though Indians with blue eyes and brown hair, discovered a half-century later, were thought to have in their veins some blood of Roanoke's lost colony; but Christianity at any rate had disappeared so far as Roanoke was concerned.

Another attempt at sowing calls for our notice, especially because it lingered for many years though never coming to real fruitage. In the spring of 1605, two years before the founding of Jamestown, a company landed at the mouth of the Kennebec, in Maine. Here they spent the summer, building cabins and planting gardens, but the long, bleak winter discouraged them and they returned to England, carrying with them some Indian captives. This colony of the Kennebec—known as the Gorges colony from its promoter, Sir Ferdinando Gorges, a zealous Churchman—was re-established after a year or two and a permanent settlement was made, including a fort, a log church and fifty cabins. This foothold of the Church maintained a precarious existence for many years and was at times extinguished. Entirely concerned in preserving its own spark of life, it cannot be counted as a serious attempt to plant the Church, or even to promote colonization. Other landings and attempts at colonization there were, but those mentioned were the chief ones, and are typical of the rest. All failed of any real success or permanency. The Church had still to secure vantage ground from which to spread the Gospel of Christ in the new land.

II. *Seed Which Took Root*

Up to this time all the ventures of colonization had been enterprises of individuals or companies, without the

* See McConnell, *History of the American Episcopal Church*, p. 15.

definite backing of either Church or State. But with the year 1606 we enter a new era. The Spanish Armada had just been defeated, and the world was at peace. The oceans were at last a free highway and thousands of Englishmen turned from conquest to colonization. Groups of men inured to hardships in the wars and keen for adventure soon found the quiet of England oppressive; the day of the pioneer had begun.

The dream of Sir Walter Raleigh had not been forgotten and his zealous interest in Virginia had awakened the enthusiasm of others. A company was formed under charter of King James, and stout Captain Christopher Newport, on the 19th of December,* 1607, set sail with a little company in the three vessels, *Susan Constant*, *Godspeed* and *Discovery*, bound for Virginia. It was a company of Churchmen, financed by Churchmen, seeking to reproduce across the ocean the Church of their own land. Captain John Smith was the military commander and as chaplain there went the good priest Robert Hunt. He was the first priest of the Church of England to settle in America. The three little vessels carried about a hundred and fifty people, and they were better selected for their purpose than those of the Roanoke colony, but difficulties were encountered from the outset. For six weeks unfavorable winds held them in

sight of England—a great trial of their steadfastness and sincerity of purpose, but after a long and trying voyage of eighteen weeks and two days they finally entered Chesapeake Bay on Sunday morning, the 26th of April, and made a landing on Cape Henry. The fleet took shelter in Hampton Roads, behind a promontory which they named Point Comfort. Two weeks of exploration and examination followed as they sailed up the broad river James, reconnoitering for a favorable location, and on May 13th we find them landing on the little peninsula now known as Jamestown Island. Their first act was to

* The dates given are Old Style; according to the present calendar they would be ten days later.



THE TOWER OF THE OLD CHURCH AT JAMESTOWN

kneel and hear Chaplain Hunt read the prayers and the thanksgiving for a safe voyage; next day all hands were at work clearing the place for the fort and stockade. Their next thought was a church, but their first place of worship is described by the chaplain as "a pen of poles with a sail for a roof, and for a pulpit a bar lashed between two convenient trees." It was in this rude temple that the Holy Communion was celebrated for the first time in America, according to the Liturgy of our Church, on June 21st, 1607. Of the second place of worship which followed, Captain Smith says, "It was a homely thing, like a barn, set on cratchets, covered with rafters, sods and brush."

Here were the beginnings of permanency for the Church, and here the flickering torch from which her light has gone out into all the land.

III. Two Godly Men

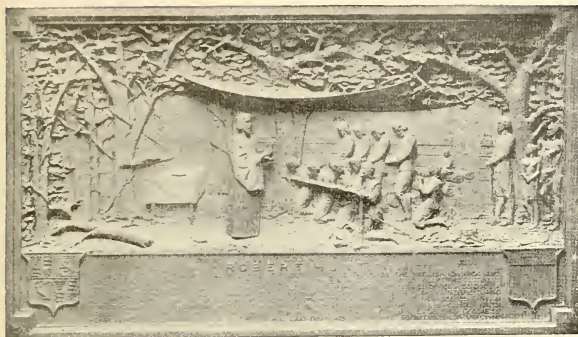
We have already told something of the courage, wise counsel and self-sacrifice of Robert Hunt,—the patient meekness which disarmed opposition and the cheerful faith which encouraged the weak and despondent, but it is worth our while to study a little more closely the character of the clergy who offered themselves for service in an unknown land, counting it a privilege to suffer and die if they might help in establishing a Christian civilization.

It was an incalculable advantage and blessing that the first clergy who came to Virginia were uniformly godly and well-learned men of high character and sincere devotion—quite different from some of the clerical adventurers who followed a generation later, after things were easier and the colonies had come to be looked upon as a place to rebuild fallen fortunes or live down a bad name. Hunt and Buck, Whitaker and Glover, Pool and Wickham, all gave proof of their ministry, enduring much hardship and manifesting a faithfulness which was

sometimes "unto death." Of two of these only we can speak,—Robert Hunt and Alexander Whitaker.

Little or nothing is known of the motives which moved Mr. Hunt to offer himself for the adventure in Virginia. No one seems to know who chose him, but all agree in praising him. Smith calls him "an honest, courageous, religious divine; during whose life our factions were oft qualified, and our wants and greatest extremities so comforted that they seemed easier in comparison of what we endured after his memorable death." Although the materials are scanty on which to form an estimate of his character, enough is recorded to show that he was "a workman who needed not to be ashamed." He showed his quality at the very beginning of the voyage during the six weeks when baffling winds kept the ships within sight of the English coast. It is said of him in connection with this experience: "All this time Master Hunt, our preacher, was so weak and sick that few expected his recovery. Yet, although he were but twenty miles from his habitation, and notwithstanding the stormy weather, nor the scandalous imputations (of some few, little better than Atheists, of the greatest rank among us) suggested against him, all this could never force from him so much as a seeming desire to leave the business, but preferred the service of God in so good a voyage, before any affection to contest with his godless foes, whose disastrous designs (could they have prevailed) had even then overthrown the business, so many discontents did then arise, had he not, with the water of patience and his godly exhortations (but chiefly through his true devoted examples) quenched those flames of envy and dissention."

Arrived in Jamestown his hands and heart were more than full. We see him leading the devotions of the people under the open sky, preaching with a bar of wood for a pulpit, and



BAS-RELIEF OF THE FIRST COMMUNION, CELEBRATED JUNE 21, 1607

administering the sacraments under the most difficult conditions. Captain Smith gives the routine as follows: "We had daily common prayer, morning and evening; every Sunday two sermons; and every three months the Holy Communion, till our minister died; but our prayers daily with an Homily on Sundaies we continued two or three years after till our preachers came,"—that is, those who came after the death of Mr. Hunt.

Here is a true picture of the beginning of Church life in America. The pioneers, working in the summer heat, building a fort, clearing ground, planting corn, getting out clapboard and specimens of timber to send back to England, with sassafras roots and other crude products of the land. Sunday comes, and they leave their tools, but still taking their arms they gather under the "olde saile" to shadow them from the sun while they hear the familiar words of Common Prayer and the cheering exhortations of their man of God.*

Thus the chaplain went about his ordered duties, finding responsibilities which multiplied with the days. Sickness and suffering came upon the little company. The unacclimated men died like sheep. August alone saw twenty-one deaths and the little churchyard was full of mounds. Food was scarce and the river water which they drank was deadly. And the cold of the winter brought fresh suffering. Dissensions broke out among those in authority, and more than once Chaplain Hunt was instrumental in composing their differences. A fierce conflagration consumed the church and all but a few houses of the little town. Mr. Hunt had taken his library with him, which under the circumstances was precious indeed. This, together with everything he possessed, was destroyed. "Good Master Hunt, our preacher," says the record, "lost all but the clothes on his backe, yet did none ever see him repine at his losse." Through this dark winter he cheered and encouraged his drooping companions, and—supported by the persevering energy of Captain Smith

* Colonial Churches of Virginia, Southern Churchman Company.

—exhorted the wavering and despairing, so that by the spring the first critical period in the colony's life had passed, the town was rebuilt and the church restored.

Little more is known of Robert Hunt. How long he lived in the colony we are not told. That he died there and is buried under the shadow of the old church tower is practically certain. Captain John Smith, in the sentence above quoted, speaks of "his memorable death," but we have no further details as to the time and place. Probably toward the close of the second year his none too strong physique succumbed to the great labors and hardships he had endured, and we find him succeeded by the Rev. Richard Buck, who for eleven years "fed the people with the Bread of Life and preached to them the Gospel of Salvation." It is a brave and simple record, that of Robert Hunt, chaplain. Short as was his life in America, the Church and the nation owe high honor to his memory.

Virginia was fortunate in the services of Robert Hunt; she was no less favored in the ministrations of the Rev. Alexander Whitaker, who was foremost among the little band of clergy that came out from England in the early years. After its bitter early experience the colony expanded rapidly, both up and down the river. In 1611, at Henrico—now Richmond—a church was built and the care of the congregation committed to Mr. Whitaker, who, in addition to his labors in the colony, gained by his missionary activity the title of "Apostle to the Indians." He it was who baptized Pocahontas and united her in marriage with Mr. Rolfe. His character is thus sketched by a contemporary: "I hereby let all men know that a scholar, a graduate, a preacher, well borne and friended in England; not in debt nor disgrace, but competently provided for, and liked and beloved where he lived; not in want but (for a schollar and as these

days be) rich in possession and more in possibilities; of himself, without any persuasion (but God's and his own heart) did voluntarily leave his warm nest; and, to the wonder of his kindred and amazement of them that knew him, undertook this hard, but, in my judgment, heroic resolution to go to Virginia, and help to *bear the name of God unto the gentiles.*" He seems never to have regretted his decision, for, in after years, writing from his Virginia parish, he says, "I marvaile much that so few of our English ministers come hither. Doe they not either willfully hide their tallents, or keepe themselves at home for feare of losing a few pleasures? But I refer them to the Judge of all hearts, and to the King that shall reward every one according to the gaine of his tallent. I, though my promise of three yeeres' service be expired, will abide in my vocation here until I be lawfully called from hence. And so, betaking us all unto the mercies of God in Christ Jesus, I rest for ever."

It was by such as these that the foundations of Virginia were laid, that Virginia which came to be the mother of Churchmen as well as the mother of statesmen. Humanly speaking, everything depended upon the men who began the work, and, in the providence of God, the few who were found were fit for the task.

IV. *The Widening Fields*

It is of course impossible, and would not be desirable, in these articles to attempt even to summarize the entire history of a diocese. Our purpose is only to show how the Church came, and to sketch certain features of the beginnings of her work. But if we would grasp the importance of the day of small things we must view it in relation to the results which flowed from it; therefore it is well to take a glance at certain historical features of Virginia, the cradle of the American Church.

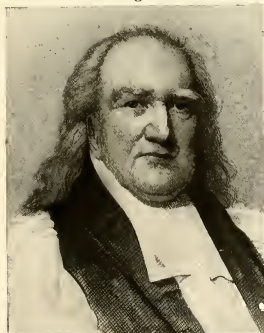
Here Church and State marched side by side, or rather, the Church *was* the State. It was in the second crude little church at Jamestown, in 1619, that there met the first representative assembly in America to establish self-government upon this continent; and the laws they passed had quite as much in them about ministers and church attendance, Sundays and sacraments, as about judges and courts, debtors and drunkenness. They even provided that the members of the legislature should attend divine service upon the "thyrd beating of the drum, under a fine of two shillings and sixpence." With such a conception of the Church as embracing all people and permeating the community life, it was to be expected that as settlements grew the Church too would grow; and, though (contrary to the practice of Puritan Massachusetts) Quakers and non-conformists might reside unmolested within the bounds of the colony, it was true that Virginia in those days was a colony of Churchmen.

It was in 1639 that the third Jamestown church was built, a structure of brick whose old tower survived the devastations of two great wars and is shown in an accompanying picture. This third church saw the Virginia Colony firmly established, but with its growth the influence of Jamestown waned and passed. Williamsburg became the capital, and in 1715 what is now called Old Bruton Church became its successor as the court church of the Colony.

But before the glory of Jamestown altogether departed, a significant event took place in the founding at Williamsburg of William and Mary College in 1693. In this early movement toward higher education there was a missionary purpose, special provision being made for the education of Indian boys.

Later the Church experienced dark days in Virginia, partly because of

prosperity. Plantation life grew abundant and easy, and clergy of less character and devotion were attracted to Virginia. Missionary zeal largely died out. The colony grew peaceful and prosperous and safe—and at the same time less concerned about the ideals of religion,—though even then there were saints not a few. But the Revolutionary War was a sad experience for the Church in Virginia. Notwithstanding the fact that the greatest leaders in that movement were her own sons and were faithful Churchmen, the Church suffered severely because of its supposed union with the English state. It was difficult to convince the plain people anywhere in the American colonies that there was not an unholy alliance between King George and the Episcopal Church. "At the outbreak of the war the clergy in Virginia numbered ninety; at its close there were twenty-eight. Legal proceedings and enactments following the Revolution stripped the Church of most of her power; the grants of the English crown were of course taken from her, and she became a mark for plunder. Glebes and church buildings were sold for a



BISHOP MOORE, OF VIRGINIA

song and the proceeds were directed to be used "for any public purposes not religious." Chalice and patens were found on planters' sideboards, and a marble font became a horse-trough. Discouraged and without support, many of the clergy abandoned their spiritual calling." Despite the fact that Virginia had for twenty-two years had a bishop in the person of James Madison, the difficulties against which he struggled were so great that at the convention of 1812, following his death, only thirteen clergy were gathered. But this period was the low-water mark of the Church in Virginia. In 1814 the Rev. Richard Channing Moore was consecrated bishop and with him began a reconstruction which was little short of wonderful. He found in his diocese only five active clergy; when he died, after an episcopate of twenty-seven

years, he left 95 clergy, serving 170 congregations.*

The Virginia of Revolutionary days is now divided into three dioceses under six bishops and containing nearly 40,000 communicants. To this result no agency has contributed more effectively than the Virginia Theological Seminary, founded in 1821, which has given the Church more than 1,000 clergy, 38 of whom reached the dignity of the episcopate, while more than 70 went to the foreign mission field. Thus, far beyond her borders, throughout our own broad land and in every mission field beyond the sea, the sons of Virginia have gone, carrying the Church's message and planting the ancient faith. Looking back 300 years to the day of Robert Hunt, how truly we may say, "The little one has become a thousand!"

* Conquest of the Continent, page 47.

CLASS WORK ON "HOW OUR CHURCH CAME TO VIRGINIA"

PREPARATION FOR THE LESSON

AMPLE material for this can be found in any good American history read in connection with some history of our own Church. Most teachers will be already familiar with the secular aspects of the founding of the Jamestown Colony, but will need to refresh their minds with regard to its religious and Church significance.

THE FIRST FIVE MINUTES

There should be no difficulty about finding the point of contact with any group of live American children. Ask how they would feel if they suddenly heard that a beautiful, new land had been discovered, and what they would probably do? Show them the difference between exploration and colonization, and compare the little ships to which our forefathers trusted their lives and fortunes with the great ocean liners of to-day.

TEACHING THE LESSON

I. Seeds That Failed.

1. When was our prayer-book used in America for the first time?
2. Tell something about the colony of Roanoke.
3. Who was the first English baby

born in America, and what became of her?

4. What do you know of the Gorges Colony on the Kennebec?

II. The Seed Which Took Root.

1. What historical happenings at the beginning of the seventeenth century turned Englishmen toward colonization?

2. Who was the leader in this movement?

3. Tell of the company which set forth to Jamestown?

4. The circumstances of their landing.

III. Two Godly Men.

1. Describe Robert Hunt.
2. What facts make you think that he was a brave and good man?

3. Give some account of his work.
4. Who was Alexander Whitaker, and what did he do?

IV. The Widening Field.

1. Tell some things that happened in the little church at Jamestown.
2. Why did it fall into decay?

3. How did the Revolution affect the Church in Virginia?
4. Who was Bishop Moore, and what did he do?

5. Tell something about the present state of the Church in Virginia.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

In the Land of the Cherry Blossom. By Maude Whiltmore Madden. Fleming H. Revell Company, 158 Fifth Avenue, New York, Publisher. Price, 75c. net.

The author of this book on Japan is a missionary in that country representing the Christian (or, as it is less accurately called, the Campbellite) Church. It is one of the few books by a person familiar with the field which has been written for children and young people. It tells many stories of individuals, together with other glimpses of life-history which are suggestive. While for our purpose some things would naturally be omitted and others modified, a teacher desiring to make Japan real to a class of young people would find much useful material in Mrs. Madden's volume.

Hymns for Sunday-school and Church. Published by the Parish Press, Fort Wayne, Ind. Price, 10 cents a copy, \$1.00 a dozen, postpaid; \$5.00 a hundred, carriage not paid.

Under the approval of the Synod of the Mid-West, the Parish Press, of Fort Wayne, Ind., publishes a hymnal with the above title. Inside the cover is also a brief service for Sunday-schools, and at the close of the volume the Magnificat and Nunc Dimittis pointed for chanting. There are eighty hymns, and we are glad to note that in almost every case the words are printed within the staff, as they should be with those inexperienced in reading music. The selections, with one or two exceptions, are entirely from the Hymnal and cover the round of the Church's seasons. The very moderate cost of the volume will make it possible to put an effective musical hymnal into the hands of Sunday-school children and choirs of needy missions.

The Jubilee Story of the China Inland Mission. By Marshall Broomhall, M.A., Editorial Secretary.

The China Inland Mission and its great leader, Hudson Taylor, are known wherever in the world there is missionary interest and enthusiasm. This year marks the fiftieth anniversary of this great enterprise for the evangelization of China, and there fittingly appears a memorial volume of some 400 pages giving the history of the movement and the results accomplished. It tells in compact fashion the part which the China Inland Mission has had in fifty

very wonderful years of China's history. While much of it deals with details of individuals and their experiences, there are also many interesting side-lights on the general progress of Christian evangelization in China. One need not agree with the methods of the C. I. M. in order to recognize its zeal and devotion. A society which, out of its 700 missionaries who were in the field at the beginning of the Boxer Rebellion, records a list of 79 men, women and children who during that awful time laid down their lives for Christ's sake, and which still undaunted continued its work without cessation, has high claims to the regard and admiration of the Christian world.

A UNIQUE book has recently been published in Japan. It is a labor of love in memory of the late Bishop Channing Moore Williams, our pioneer missionary in that land. The book is compiled by the Rev. Dr. Motoda and Mr. K. Orima, who had the assistance of many others in collecting material. It is intended as a perpetual memorial of the man to whom the Nippon Sei Ko Kwai owes so much. It is printed in Japanese and there is as yet no English translation. In sending a copy to the Board of Missions the Committee on Memorials to Bishop Williams, appointed by the Kyoto Synod of 1913, say: "We feel that we who walked with and worked with and knew that man of God should put in some permanent form a record of his life and work amongst us, for the benefit and example of those who come after us. Bishop Williams' quiet and humble life, so full of the odor of piety and of selflessness, reminds us of the modest little violet, which hides its blossoms under its own leaves. So he strove, as it were, to conceal his good works, not even letting his left hand know what his right hand was doing; and one sometimes wonders if he now, in his heavenly home, is pleased at our efforts to make so public and to spread abroad the reputation of his good works. However, we feel that he cannot now look with disfavor on our efforts to set his life forward as an example for all members of the Sei Ko Kwai to follow; and so we have done into a book (very poor and inadequate, but at least an attempt) a record of his life, his work and his sayings, whilst he was here with us in the Land of the Rising Sun. May it accomplish its object of helping to perpetuate his memory and thereby helping forward the Christian life in Japan."

EDUCATIONAL MATTERS

THE books for the five courses suggested for this year's mission study are all advertised on page 729 of this issue of THE SPIRIT OF MISSIONS. Leaders will find plenty of material for the study of any of the following subjects:

General Missions: Text-book, "The Why and How of Foreign Missions."

Domestic Missions: "The Conquest of the Continent."

Japan: "Japan Advancing — Whither?"

China: "The Emergency in China."

Social Results of Missions: "Social Aspects of Foreign Missions," or "Then and Now."

This year's Junior book is a special edition of Bishop Walsh's "Modern Heroes of the Mission Field" (in paper only, 40c., from the Educational Department, 281 Fourth Avenue, New York City). For leaders using this book, Miss Grace Lindley has prepared a pamphlet of "Suggestions" (Price, 10c.), which includes a list of separate biographies of all the heroes in the book. Leaders of younger Juniors will find it helpful to supplement the text-book with the stories as retold in the lesson series now running in the *Missionary Magazine* (Young Churchman Co., Milwaukee, Wis., 25c. a year), under the title, "Twelve Men Who Weren't Afraid."

MORE than 2,000 mission study classes were held last year. This is an increase of about 300 over the previous year.

THE mystery play, "The Vision of St. Agnes' Eve," by Marie E. J. Hobart, has been slightly changed and the local features cut out, so that it is now perfectly suitable for presentation in any parish. This play is

especially recommended for those who have had some experience in giving mystery plays. It may well come after "The Little Pilgrims and the Book Beloved" or "The Great Trail." Mrs. Hobart has written "Suggestions" for giving it, which will be sent upon application to the Educational Department.

THE Educational Department:
Lends books, maps, costumes and curios.

Prepares exhibits.

Publishes books.

Suggests methods.

Trains leaders.

Answers questions.

How can we help you?



[SEE OPPOSITE PAGE]

ROOD SCREEN FOR SALE

THE accompanying picture shows the headquarters of the Board of Missions at the Panama-Pacific Exposition. The booth is surrounded by a rood screen, which at the close of the exposition will be for sale, delivery to be made January 1st, 1916. The height is 15 feet, the length 63 feet. It would be appropriate for use

in a church, and could be altered as desired. Probably there is enough for two churches. If any of our readers wish to present or procure such a screen, this is a good opportunity to get one at a low price. Specifications as to dimensions and price can be obtained from the Educational Department, 281 Fourth Avenue, New York.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

Miss A. Isabel Rowntree arrived safely at Nenana on August 16th.

Anking

Mr. Lloyd R. Craighill sailed for the field on the S.S. *Mongolia* on August 25th, from San Francisco.

Canal Zone

Returning after a short stay in the United States, the Rev. H. R. Carson sailed from New York on the S.S. *Alliance* on September the 16th.

Cuba

Miss S. W. Ashhurst on August 26th sailed from New York to take up her work in Cuba.

Coming out on furlough, the Rev. C. M. Sturges sailed from Havana on August 17th and arrived at Guthrie, Okla., August 21st.

Hankow

Returning after furlough Dr. and Mrs. John Mac Willie and Master Donald sailed on the S.S. *Shinyo Maru*, September 4th.

Rev. and Mrs. L. B. Ridgely left China on regular furlough via the S.S. *Mongolia* July 23rd and arrived in San Francisco August 17th.

Miss Louise L. Phelps, sailing on the S.S. *Monteagle*, arrived in Vancouver on August 1st.

Honolulu

Word has come announcing the death of Mrs. Caroline Clark, who was one of our United Offering workers among the Hawaiian people.

The Rev. Leopold Kroll, returning to the Islands, sailed from San Francisco on September 7th.

The Rev. Leland H. Tracy, who has been transferred from Nevada, arrived at his post on August 24th.

Kyoto

Miss Marian Humphreys, who was appointed under the United Offering of the Woman's Auxiliary, sailed from San Francisco on the S.S. *Mongolia*, August 25th.

Miss Alma Booth sailed for the field on the same steamer.

Mexico

Rev. Allan L. Bursleson left Mexico City on August 16th, reached Vera Cruz on the 19th, and arrived in New York on the 29th of August, via the S.S. *Morro Castle*.

Miss Claudine Whitaker left Mexico on September 16th for the the United States.

Philippines

Coming on regular furlough, Miss Cornelia K. Browne, sailed on the S.S. *Korea* August 2nd, from Manila, and arrived in San Francisco September 9th.

The Rev. George C. Bartter and family sailed from Manila July 25th, and arrived at San Francisco on the S.S. *Shinyo Maru* August 23rd.

Mr. Greville Haslam, nephew of Bishop Brent, left San Francisco on the S.S. *Nippon Maru* on August 21st, to teach in the Baguio School.

Porto Rico

Coming to the United States on regular furlough, Miss S. R. Davidson left Porto Rico on August 28th and arrived in New York via the S.S. *Caracas* on September 2nd.

Shanghai

On August 21st Mr. Donald Roberts and Mr. James A. Mitchell sailed from San

Francisco on the S.S. *Nippon Maru*, to start their work in China.

Dr. Ellen C. Fullerton and her sister, Miss Caroline Fullerton, after regular furlough, left San Francisco on the S.S. *Mongolia*, on August 25th.

Deaconess Laura P. Wells, and Miss Sidney Oehler, sailed on the same steamer.

Sailing from Shanghai on July 23rd, via the S.S. *Mongolia*, the Rev. F. L. H. Pott,

D.D., arrived at San Francisco August 17th, and reached New York on the 23rd.

On the September 4th sailing of the S.S. *Shinyo Maru*, the Rev. C. F. McRae and family, also Miss Olivia H. Pott, left San Francisco to return to the field.

Tokyo

The Rev. Norman S. Binsted left on the S.S. *Mongolia*, August 25th, from San Francisco, to take up his new work in Japan.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary worker available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and so far as possible respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. ————

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N.W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. ————

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

Alaska

Mrs. Grafton Burke, of Fort Yukon.
Rev. Hudson Stuck, D.D.

Asheville

Ven. W. B. Allen (during November and December).

Brazil

Rt. Rev. L. L. Kinsolving, D.D.

China

ANKING:

Miss S. E. Hopwood.

HANKOW:

Rev. F. G. Deis.

Rev. A. A. Gilman.
Rev. C. H. Goodwin.
Miss S. H. Higgins.
Rev. L. B. Ridgely.
Miss K. E. Scott.

SHANGHAI:

Rev. H. A. McNulty.

Mr. H. F. MacNair (in Eighth Province).

Rev. J. W. Nichols (in Eighth Province).

Rev. F. L. H. Pott, D.D.

Dr. W. H. Jefferys.

Cuba

Rev. W. W. Steel.

Rev. C. M. Sturges (in Seventh Province).

Japan

KYOTO:

Rev. Roger A. Walke.

TOKYO:

Miss S. T. Rees.

Rev. C. S. Reifsnider, D.D.

Dr. R. B. Teusler.

Liberia

Miss S. E. Conway.

Porto Rico

Western Nebraska

Rt. Rev. G. A. Beecher, D.D. (during November).

Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. Address, The Covington, West Philadelphia.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Matthews Court House, Va.; Mr. Alvin Russell, 500 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.: Rev. A. B. Hunter.

Representing the schools and other missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charleston, S. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

WHAT THE WOMAN'S AUXILIARY IS TO A VETERAN OFFICER

By Sarah C. Neilson

In charge of the Domestic Work of the Pennsylvania Branch from its beginning, president of the branch seven years, at the last annual meeting made honorary president, Mrs. Neilson still continues as chairman of the Domestic Committee.

I AM asked what does the Woman's Auxiliary seem to be, and to stand for? And having had the honor of being one of its Diocesan Officers, all these forty-three years, I can answer unhesitatingly that to me it seems to be a wonderful unit, embracing in its membership a great company of women in all of our dioceses and missionary districts, who love and care for missions; and, more than that, it is teaching the love of missions, year by year, to an ever-enlarging body of women, and the dear children, too. The Woman's Auxiliary to the Board of Missions is its proud title, helper to that peerless body of men, who frame and direct the missionary program.

In the days of its infancy the Auxiliary began by helping the missionaries and their families in sending them boxes of clothing and household supplies, and this work alone called for large expenditure of means and work. But though this has greatly increased, large sums are also sent for the work which is in charge of the missionary. They have all learned in their isolation and pressing needs, where there are ears open to their cries. Many times it is their urgency which gains their relief. It would be beautiful if the Board could favor-

ably respond, but it is only our almoner, and can but give what we entrust to its care. We are learning to give, and we have vastly improved. I believe that the Woman's Auxiliary is our best teacher. I have never seen a branch of it take in hand a missionary letter and read the needs of a family, in its pathetic list, that some mother's heart has not been touched as she hears of what that other baby needs, that it would seem impossible for her child to lack. And so the human chord is touched, which harmonizes all and says: "Ye are brethren."

For many years the Woman's Auxiliary did this beneficent work, without its beautiful United Offering—its thank offering for three years of happy service. And lo! a new door of blessing is open to it. Who can measure what it is to the women who give it, as well as what it carries through those who receive it! Many a barren spot has grown to blossom as a rose through the presence of a woman worker sent through the triennial thank offering. The missions of the Board must always have first claim on us, and while others are good and tempting, we must remember our name and duty as auxiliary to the Church's Board of Missions.

AUXILIARY VOLUNTEERS

By Agnes Emily Warren

With great pleasure we print the story of her summer in the West as told by Miss Warren, Vice-President and Domestic Chairman of the New York Branch.

It is not the first time that something of this sort has been done. In the last few years Bishop Thomas has won several of the members of the Auxiliary to volunteer for summer duty, and a year ago Mrs. Soule, of Massachusetts, whose name we all love to link with the origin of the United Offering, gave two months to Eastern Oregon.

Miss Warren's vivid account of what she did and thought in Wyoming and elsewhere on her trip to the Pacific Coast will, we are sure, set more than one woman thinking where and how her next summer may be spent. If our bishops who have opportunity to use such temporary workers will let us know, we may be able to give mutual help by introducing them and these volunteers the one to the other.

THIS summer I did indeed have a very good time, and the heartiest reception from the hospitable people of the West. Most of my "work" was in Wyoming. I was in Cheyenne at the time of the convocation, and Bishop Thomas motored me afterwards to Laramie (and, oh, how I enjoyed that ride across the prairies!) to see the Summer School, at which were gathered between 200 and 300 teachers from all over the state. The school is held at the university (a fine group of buildings with a remarkably interesting museum), and it was a great pleasure to meet so many bright and interesting men and women, to say nothing of the faculty and the dean who gave me a most kind welcome.

Such "work" as I did was a real pleasure; it had none of the hardship and difficulty about it which dignify the lot of the real missionary! I just wish that we could turn our Woman's Auxiliary officers and members loose for a few months of every year in some part of our huge Domestic Field! How they would enjoy the experience! They would come home enthusiastic, eager to help the men and women who are giving some of the best years of their lives to this hard but splendid work! We should never have to beg for missions if we, who have so many comforts, could see

and therefore realize not only the need of those to whom our missionaries are ministering but the hardships which the missionaries themselves are called upon to endure. You see the missionaries will never tell of these hardships, indeed, I think they really count them all joy, a part of the great big beautiful game that they are so grandly playing!

Being in Cheyenne at the time of the convocation, I felt the wonderful atmosphere which Bishop and Mrs. Thomas have managed to secure in their home at "Bishopstowe." They have made it a real home for the clergy and other workers, who seem really to look upon the bishop's house as such, and to feel that convocation, in spite of all the work to be accomplished at it, means a sort of going home for the holidays, and that after a pretty hard school year! I would like to say, "Three cheers for Bishopstowe and all it means to the Church in Wyoming!"

You want to hear about the Woman's Auxiliary? The women were not idle whilst the men were working! We had meetings, addresses, conferences, study classes, receptions, and I don't think I ever saw a more eager and responsive body of women than these Wyoming workers. So much depends upon them; with so little to help them, with

so few advantages, they have to carry on the work, to arouse interest, and to spread information about missions. And besides the officers and workers in the Woman's Auxiliary, I met other women in Wyoming and other parts of the West, who felt their need of "bread"—who were "hungry" and said so. Truly many of these women would be grateful for the "crumbs" which we let fall so carelessly, but which our Master bids those who are His disciples to "gather up."

"Tell us about the East!" "Tell us about the work and the workers there!" "Tell us about the Woman's Auxiliary and its methods!" "Tell us" (and how earnestly they asked it), "tell us about the Christ! Remember we have not had your opportunities, we have not had missionary and Bible study classes, we cannot go to conferences such as Cambridge and Silver Bay!" And it was wonderful to see how eagerly they listened to and discussed the "Old, Old Story," which means so much to every one of us! How I wish you and some of our Eastern workers could have been with us to share the joy I felt when one and another told me in different words what one expressed in these, "I, too, will tell this Old, Old Story." And there are some now, who, at great cost of time and study, are trying to fit themselves to lead Bible study classes. I have heard that one woman has volunteered to spend a winter on the Wind River reservation to work amongst the Indians. For Miss Alice Beath, who did such great things amongst them, presenting such large and well-prepared classes to the bishop for confirmation, has now found other work! The first interesting ceremony which I witnessed in Wyoming was her marriage to the Rev. Belknap Nash! It is good to know that she is not lost to the district, for she is the sort of worker that no mission can afford to lose.

There is so much work to be done in Wyoming and in the great Middle West; so much, that I feel like saying, "Go West, young men!" "Go West, young women!" to those of our workers who say they want to do big things for Christ in the mission field, but who cannot go abroad. Here is a big field in our own country! And I would say it not only to the "young," for it seems to me that here is a great open door set before those who have had the privilege of attending conferences and study classes. Why cannot we all occasionally volunteer for summer service in those parts of the domestic field where our presence might be a help and possibly an inspiration to those who are so "hungry" that there is often danger of their "fainting by the way"? Could not a few of us be used each summer if we would volunteer? It would mean so much to the field (so it seems to me) and it would surely mean a great deal for our home base!

I can never tell a half of the great things which I saw! When one sees the Christ life really lived, one holds one's breath in awe; and in the wilderness of our great prairies I saw men who have gone forth, as their Master did, "to seek and to save that which was lost." I have seen men, and women, too, who have laid aside comforts and the many things which we are apt to call "necessaries," that they may minister to the many little handfuls which make up the multitudes who are living on the plains and in the deserts and mountain districts of our great land. I have seen, and I shall never forget it, a man who for Christ's sake is working as a miner, and living on a miner's wages, that he may take the Gospel Story to men who have refused to listen when it was told to them by those who they say are "paid to tell it"! I have seen so much that is wonderful, so much that is inspiring in the West—do you wonder that I want others to

see and know about it? Do you wonder that I want to help more? Do you wonder that I want others to realize, before it is too late, what a great opportunity Christ has given to those of us who want to share in His work? There is a precious chance for some of us to actually "go" in obedience to the Lord's command, and in the going to prove the truth of His promise that He will be present with those who "go." How our diocesan educational secretaries would enjoy the thought that those whom they were trying to train were preparing for active service "at the front"!

I have learned another thing! For I have learned that those who can "go" in spirit only, by prayer, and by proxy to the field, may prevent women who are there from breaking down through the monotony of the daily work, and the unromantic drudgery which is so hard to bear. We at home, with the many amusements and the constant recreation which we have, we don't realize what an interesting book, a new novel, a good biography would mean to a tired worker; if we did, we would send them, and there would be fewer headaches and fewer breakdowns from wearied, overtired nerves. Our boxes of clothing and household goods, also, would be the more gladly sent to relieve the tired wife of many a missionary and to save the scanty household treasury of just so much tax upon it. Mrs. Thomas told me it meant so much to her to have on hand

a store of pretty and useful things that she can give as "surprise presents" to some of the workers; and by asking at Auxiliary headquarters the name of more than one missionary bishop's wife can be given, who is glad to fill her missionary shelves and dispense from them to her missionary guests. Then victrolas and victrola records! Oh, there are so many things that we may do or send, to brighten the lives of our missionaries!

I do thank Bishop Thomas for inviting me to "go West!" I have learned so much. I think I have learned a little more of the wonder and beauty of a religion which can make heroes and heroines out of ordinary men and women such as ourselves. And when I feel that the little that I am able to do for missions is hard work, and that it takes a good deal of time and trouble, then I shall remember those who are giving their lives to the work, and who are counting it "all joy" to live on poor food (where canned food is a luxury, meat rare, bread not often seen); where visiting the sick, the careless, the ignorant, means often a long, hard journey on which, in spite of precautions, the ears and feet occasionally get frost-bitten, and when the night's lodging is, to say the least, of a rather primitive kind—yes, I shall think of some of these things, and shall pray that I may be more faithful and more earnest in my efforts to "play the game."

A MISSIONARY EXPERIENCE

By Laura A. Moulson

Junior Treasurer, Western New York Branch

I CANNOT imagine a more delightful year spent anywhere than in one of our mission fields, providing the field is as interesting and the associates are as splendid as in that of

my experience—La Grange, Atlanta Diocese, Georgia.

Possessing a strong desire for this personal experience in the mission field, when the opportunity offered I

ventured to undertake the work.

What is the charm of the mission field, with its privations and sacrifices? We cannot tell, but it has a charm all its own. The ten months passed quickly, and only the memory as of a dream lingers with me.

The cotton mills at La Grange are located about a mile and a half from the town. In the very midst, on a hill overlooking the mills and cottages, stands "the mission," or, as it is rightly called, the "La Grange Settlement," with its three fine buildings—the settlement house containing the large hall used for the kindergarten, gymnasium and Sunday-school, the library, the chapel, the hospital, and, adjoining, the home for the students and nurses.

The life at the mission is a busy one. From early morning until night each worker has her special duties, which have been carefully planned and systematized, and when the duties are performed, there are the calls to make—a very important part of the work.

When I was there, there were twelve students in the training-school—women from all parts of the South and one from far Japan, who was, after her graduation, to return to her native land to open a Christian kindergarten. Her eyes grow bright and fairly sparkle when she says, "And I will teach them about the Christ Child and the beautiful things I have learned here."

The kindergarten meets each morning. The little tots are gathered in from all quarters, and on the bright, happy faces one may read the joy they feel in being there.

Of the hospital and its efficiency, too much cannot be said, for many lives are being saved here every year. The greatest need for this branch of the work is an emergency fund which would enable those who cannot pay even \$4.50 a week to come here and receive care until health is restored.

The district nurse brings much comfort and relief to the bedside of the sufferer when she visits the home on her daily rounds. There are cooking and embroidery classes, clubs for both boys and girls, young and old. There is a library, with its books suited to all ages and many tastes.

The Sunday-school is growing. It has been one of the problems of the mission, but the seed which has been sown is bearing fruit, and these young people are the congregation of the future.

The little chapel is a room in the settlement house, furnished in dark oak-stained furniture and presenting a dignified and Churchly appearance. The altar, credence table, litany desk and seats were made of the native wood by a factory in town, and it is interesting to know that their cost was only \$100. A new organ is in prospect for the near future, as about \$100 is in the bank, awaiting the completion of this fund.

The congregation has started a church building fund which they hope to complete some day, as this need is great, and any co-operation in this would be welcome, as it is not an easy thing for them to undertake.

The work is like the mustard tree which has sprung from a small seed. A few years ago some one saw a vision, and "not being disobedient," regardless of discouragements and difficulties, with true consecration sowed the seed which shall some day bring forth fruit one hundred fold.

AN IDEAL

THIS is the last year for gathering in the United Offering of 1916. Early in October, a year from now, General Convention will meet in St. Louis and the Woman's Auxiliary will hold its Triennial there. Its chosen representatives will assemble for their united Eucharist and to make their united gift. It rests

with every member of the Auxiliary to see that that offering is nearer our ideal than any yet has been.

This ideal is, first, that it shall be a truly united gift. We would have every woman and girl share in it, whether she thinks of herself as a member of the Woman's Auxiliary or its Junior Department, or not.

United Offering Treasurers are not alone responsible for enlisting interest, nor should they be the only persons to bring the offering to the notice of others, to distribute leaflets and offer boxes, to suggest the giving of checks. Should every diocesan and parochial officer, every one already interested, feel it her duty to spread knowledge and interest and to gain new sharers in our united gift, our ideal would all the sooner approach its realization. This last year, will not every group of diocesan and parochial officers act as a United Offering committee, with this end in view?

And what share in the United Offering shall each giver take? Our second ideal answers this: That our gift shall be the expression of our thankfulness. This may be shown in the coin dropped daily, weekly, monthly, in the blue box of the United Offering, in the check sent half-yearly, yearly, at the close of the three years, to the United Offering treasurer. But whether it be the accumulation of many small sums or the larger amount given at one time, our hope is that each gift may show that we understand the reasons that we have for thankfulness to God:

The fact of our Christian womanhood, with all which that implies—our knowledge of a Heavenly Father's love shown in the sending of His Son; the baptism into Christ's Body; the bestowal of the Holy Spirit's grace; the strength and refreshment given through the Heavenly Food; the comfort of the Sacred Word; the shielding, guiding, mould-

ing influences of the Church and the Church's ministry; the Christian Year, the Book of Common Prayer; the fact of our earthly life with its unending opportunities and immortal outlook; the joy of service; the sacred discipline of suffering and sorrow; the blessed vigor of diligence and labor; the ever-increasing knowledge; the ties of family and friends; the joys of home; the recurring reminders of birth and marriage; the birth of children; all spiritual and temporal gains; the recovery from illness; the rescue from harm—what manifold opportunities the discerning eye discovers for the manifestation of a thankful heart!

And as we gather in our ideal treasure, what is the ideal purpose for its use? In the old story King Midas touched the living and beloved child and turned her into gold. We would have God's Holy Spirit breathe upon our gold and transmute it into life.

In the Church's mission field today, supported by our last United Offering, there are 175 women—our United Offering missionaries—adventuring for God. One holds the post of principal of St. Margaret's, Tokyo, the capital city of Japan; one in North Dakota, mothers in the Church Hall of the State's University, girls of that broad western land; one is the Dean of the Training School at La Grange, Ga., and another the physician at St. Agnes' Hospital, Raleigh; one gives long years of unstinted devotion to the Indians in the Good Shepherd Hospital, Fort Defiance, Ariz.; one travels among the hamlets of Eastern Oregon, and another ministers in the native huts of Africa; one trains Bible women in Soochow, and one superintends the country day schools in the District of Hankow; sisters and deaconesses, teachers, physicians, nurses, trainers in household industries, evangelists,—here we see the vanguard of the great company of women whom our

ideal shows us as some day publishing the Word.

Our ideal: From every diocese one new recruit? From every parish one? In every family one devoted child? Our ideal becomes a vision—the realization in actual practice of the principle — the Church herself, Christ's Body and His Kingdom which shall win the world; each member a missionary; a selected number called of God, who shall lead the way, chosen from among all as giving promise for the task, trained for a peculiar service, and finding no training too long, too lowly, too minute, going out in companies and no longer solitary, working together in a love that beareth all things, believeth all things, hopeth all things, endureth all things, a love that shall never fail.

AN OLD FRIEND

*Headquarters, 211 State Street,
Hartford, Conn.*

FOR twenty-two years members of the Woman's Auxiliary have been indebted to the Church Missions Publishing Company for material for their missionary meetings, reading and study. This company, largely carried on through the voluntary interest and effort of one Connecticut family, has paid out up to August of the present year over \$21,000. It has printed some five hundred publications, including seven volumes of between seventy-five to one hundred pages, all illustrated. At the present time it is issuing a hundred-page biography of Bishop Hare, by Miss Peabody, of South Dakota, and a new Hand-Book on "Our Missions to the Southern Mountaineers," by the Rev. Dr. Whittaker, of Knoxville, Tennessee. A list of its publications can be had from the company, or through the Educational Department at the Missions House, and we are sure that this year when many study classes are taking up again

"The Conquest of the Continent" and other books bearing upon our various mission fields, they will find their other material helpfully supplemented by books and pamphlets of the publishing company which has been our helper for so many years.

FIFTY HELPFUL YEARS

A book has come to us from the headquarters of the S. P. G., 15 Tufton Street, Westminster, S.W., London, price sixpence net. The title of this book is "Ministries of Women During Fifty Years, in Connection with the S. P. G." It reviews these fifty years from the formation of the Ladies' Association in 1866 to the Women's Committee of to-day, and the work of women in India, Burmah, South Africa, and the Far East, China and Japan.

We commend it to the members of the Woman's Auxiliary, who will be interested to see the likenesses and unlikenesses between that work and our own. In these times of trial, while they are so bravely keeping Jubilee, we shall wish often to remember these fellow-workers in our prayers.

WILL THIS HELP?

In one diocese where branches are unable to use the United Offering stereopticon slides because they have no lantern, they have been used in the moving-picture shows, and it has proved a great success.

THE OCTOBER CONFERENCE

The October Conference will be held on Thursday, the 21st, at the Church Missions House, New York.

Holy Communion in the Chapel, at 10 A. M.; reports, etc., in the Board Room at 10.30; conference from 11 to 12. Prayers in the Chapel at noon.

Subject: Relationship of diocesan officers to the officers at the Church's Missions House, and the adoption of a constructive policy for the year.

THE JUNIOR PAGE

THE OLYMPIA JUNIORS

THE Junior Auxiliary of the diocese of Olympia closed its winter's work on Saturday, May 22nd, at a general meeting of all the branches, with an attendance of nearly a hundred members. The admission service was used, at which thirty girls received pins for faithful attendance and work. The girls had been asked to write papers on Junior work, and the two best from the two older sections were read, which were very interesting and instructive papers and showed that the writers had a thorough knowledge and grasp of the purpose of the society. The scholarship which the Juniors of this diocese maintain at St. Mary's, Shanghai, was

named at this meeting for one of the early Junior secretaries who has kept up her interest and sympathy for the work for many years, the Minnie L. Ellis scholarship. During the winter complete outfits were made for three little Indian girls at the Mission School at Fort Hall, Idaho, and these with many dolls which had been dressed, and toys for Alaska, were on exhibit at the meeting. With the production of two very interesting and instructive Junior plays, "Mother Church and Her Juniors," and "The Sunset Hour," the meeting brought pleasantly to a close a very successful year, with a happy promise of future usefulness.

A LITTLE HELPERS' SERVICE IN NEW ORLEANS

ON April 23rd, at 4 o'clock in the afternoon, sixty Little Helpers of the city branches assembled in Christ Church Chapel. (Last year forty children attended.) We began by singing two stanzas of "Onward, Christian Soldiers." Dr. Holly, of St. George's Church, conducted the service and made the address. All joined out loud in the Little Helpers' prayer; we also had "Our Father," the leaders' prayer and the Junior prayer. The children sang their own missionary hymn, "We are Little Helpers," singing so distinctly that every word could be heard in the back of the chapel. They were earnestly attentive during the interesting and helpful address. Then followed the offering of the contents of the mite boxes. Hymn 562 was sung by the choir while the children went up to

put the offering on the alms basin which had been placed where even the smallest could reach it. After the benediction they sang the remaining stanzas of "Onward, Christian Soldiers." It was a beautiful and impressive service. The bishop and his wife were present, several of the clergy, the leaders of the Little Helpers, members of the Woman's Auxiliary, quite a goodly number of diocesan officers among them, also delegates from out of town branches who were attending the annual meeting. As to the children present, their number was disappointing, but their earnestness and enthusiasm made us feel deeply grateful for our high privilege, and encourage us to hope that we may have greater success another time. This will surely be if mothers and sponsors will help.

BOOKS FOR SALE

The Educational Department of the Board of Missions has the following books for sale. Send for Announcement.

SENIOR BOOKS

The Conquest of the Continent, cloth 60c., paper 40c.

Suggestions to leaders of classes, 10c.

Churchman's Why and How of Foreign Missions, new edition, paper only, 40c.

Suggestions to leaders of mission study classes, 10c.

Suggestions to leaders of mission study meetings, 10c.

Social Aspects of Foreign Missions, cloth 60c., paper 40c.

Suggestions to leaders of mission study classes, 10c.

Suggestions to leaders of mission study meetings, 10c.

Japan Advancing—Whither? Cloth 60c., paper 40c.

Suggestions to leaders of mission study classes, 10c.

Suggestions to leaders of mission study meetings, 10c.

Japan Set for \$2.00, postpaid. One copy each of:

Japan Advancing—Whither?

Suggestions to leaders of mission study classes.

Suggestions to leaders of mission study meetings.

Institutions connected with the Japan Mission of the American Church.

Story of Japan.

Japanese Girls and Women.

They That Sat in Darkness.

Foreign Section, Latest Board Report.

Twelve outline maps of Japan, showing location of mission stations.

The Emergency in China. Cloth 60c., paper 40c.

Suggestions to leaders of mission study classes, 10c.

Suggestions to leaders of mission study meetings, 10c.

China Set for \$2.00, postpaid. One copy each of:

The Emergency in China.

Suggestions to leaders of mission study classes.

Suggestions to leaders of mission study meetings.

Sketch of Chinese History.

Story of the Church in China.

Institutions connected with the American Church Mission in China.

James Addison Ingle.

Foreign Section, latest Board report.

Twelve maps of China, showing location of the missions of the American Church.

READING CIRCLES

Life of James Addison Ingle. Cloth 75c., paper 50c.

Suggestions to leaders of reading circles, 10c.

Then and Now (Social results of our missions). Paper only, 30c.

Suggestions to leaders of reading circles, 10c.

BIBLE STUDIES

Studies in the Gospel of St. Matthew, 5c.

Studies in the Acts of the Apostles, 5c.

Studies in the Gospel Revelation, 5c.

JUNIOR BOOKS

Modern Heroes of the Mission Field. Special edition, paper only, 40c.

Suggestions to leaders of Junior classes, 10c.

Building the City. Paper only, 35c.

Suggestions to leaders of Junior classes, 10c.

Chin Hsing, or Forward March in China. Cloth 50c., paper 35c.

Suggestions to leaders of Junior classes, 10c.

Honorable Little Miss Love. Cloth 50c., paper 35c.

Suggestions to leaders of Junior classes, 10c.

Conquerors of the Continent. Paper only, 25c.

Suggestions to Junior leaders, 10c.

SUNDAY-SCHOOL LESSONS

15 Cents Each

How the Cross Goes Around the World.

Flowering of the Flowery Kingdom.

Helping Hand in the Sunrise Kingdom.

First Americans.

John Henry Climbing the Upward Path.

MISCELLANEOUS

Handbook of the Church's Missions to the Indians. Cloth 75c., paper 50c.

Handbook of Colored Work in the Dioceses of the South, 10c.

Making of Modern Crusaders, 20c.

Ten Missionary Stories that every young Churchman should know, 10c.

The Game of Home, 50c.

Japan Post Cards, 50c. a set (40 cards).

China Post Cards, 50c. a set (40 cards).

China Cut-Out Pictures, 5c.

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue, Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

- 50 Prayers for Missions.
51 A Litany for Missions.
52 Mid-Day Intercessions for Missions.
54 Mid-Day Prayer Card.
55 A Form of Intercession for the Present Need.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 200 The Chung Hua Sheg Kung Hul. (Holy Catholic Church in Chloa.)
201 "Since the Revolution—Ladies First!"
202 Investments in China.
204 For the Girls of China.
205 We Have It! (St. Mary's Hall.)
206 Pledge Card for New China Fund.
247 Practical Ideals in Medical Missions.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 609 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo.)

Liberia

- 100 Our Foothold in Africa.
A Sojourner in Liberia.

Mexico

- M. 3 A Year in Mexico.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- M. 4 A Year in South Dakota.
M. 5 A Year in New Mexico.

The Forward Movement

- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
3055 Catalogue of Publications.
3071 The Library of the Church Missions House.

The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know, 10c.
2 A Litany for Children.
5 Two Experiments with the Lenten Offering.
6 A Message to Sunday-schools.

Miscellaneous

- The Missionary Story of the General Convention.
900 The Church's Mission at Home and Abroad. Bishop Lloyd.
912 Four Definitions.
913 Concerning "Specials."
914 *The Board of Missions and Special Gifts.
941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
944 Women in the Mission Field.
946 How to Volunteer.
956 The Why and How of the Missionary Budget.
969 The Church and the World.
978 In the Nation.
979 The Lands Beyond.
980 The Wide World.
983 *One Day's Income.
986 *How Three Parishes Did It. (Emergency Fund.)
1105 How Shall I Vote?
1301 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
W.A. 2. To Treasurers.
W.A. 4. Collects for Daily Use.
W.A. 8. A Message to a Weak Branch.
W.A. 10. Prehistoric Days.
W.A. 13. How Can I Help?
W.A. 14. Why Should I Be a Member?
W.A. 16. A Bit of History. 5c. each.
W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
W.A. 21. A War Message.
W.A. 22. *Borrowed Suggestions.

United Offering

- W.A. 100. Resolution and Prayer Card.
W.A. 101. What Is the United Offering?
W.A. 102. Who Gave It?
W.A. 103. Verses: "The Little Blue Box."
W.A. 104. Our United Offering Missionaries.
W.A. 105. The Mighty Cent.
W.A. 107. The Churchwoman's Offering of Romance.
W.A. 110. The Expression of Our Thankfulness.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
W.A. 201. What the Junior Department Is.
W.A. 202. One Army—Two Departments.
W.A. 203. Membership Card, 1c. each.
W.A. 205. Section II. How the J. D. Helps.
W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
W.A. 225. The Sunset Hour. A Missionary Play 5c. each; 50c. per doz.
W.A. 250. Section II. The United Offering.
W.A. 251. Section III. The United Offering of 1915.
W.A. 252. Someone's Opportunity.

The Little Helpers

- W.A. 300. The Origin of the L. H.
W.A. 301. The L. H.; Directions.
W.A. 302. L. H.'s Prayers.
W.A. 303. Membership Card, 1 cent each.
W.A. 304. Letter to Leaders.
W.A. 308. More Little Helpers for 1914-1915.
W.A. 309. Where the L. H.'s Pennies Go.



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IMPORTANT NOTES

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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



"LUMBER JACKS" IN NORTHERN LUZON, P. I.
A gang of men at our mission in Sagada are getting out logs for the sawmill

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

November, 1915

No. 11

THE PROGRESS OF THE KINGDOM

THE contributions for the year ending September 1st, 1915, have been very much larger than ever before, and with undesignated legacies have been more than sufficient to meet all the obligations of the Board, including the accumulated deficits.

The Giving of the Year

The total contributions have been\$1,636,568.88
Undesignated Legacies were 50,681.32

Total receipts\$1,687,250.20

These receipts exceed all expenses by over \$9,000.

With the Emergency Fund receipts, which were \$366,219.75* the whole apportionment has been met for the first time, and it was exceeded by \$95,000. With the Emergency Fund, the total offerings from parishes, individuals, Sunday-schools, the Woman's Auxiliary and the Junior Auxiliary were in each case larger than last year. It is a great satisfaction to note that notwithstanding the Emergency Appeal the normal contributions to the Apportionment exceeded those of last year by over \$8,500.

*This was the amount at the close of the fiscal year, Sept. 1st. It is now over \$378,000.

ON not a few occasions, since the evident success of the Emergency Fund Campaign, we have been asked concerning the origin of the One Day's Income idea, to which all attribute, in large measure, the satisfactory outcome, and which many express a desire to see made a permanent feature of our missionary giving.

A Page of Recent History

Like all such ideas put forth by a body of men, the finished plan was the result of many suggestions, but it was our Assistant Treasurer, Mr. E. Walter Roberts, who first made the proposal. Yet he in turn gives credit to others for the basic principle. Last January Mayor Newton Baker, of Cleveland, Ohio, set apart Thursday, February 4th, as a day on which all persons in receipt of wages, salary or income were to be asked to give one day's receipts to relieve the destitute. Mr. Roberts chanced to see a statement of this in a New York paper and brought it to the attention of the other officers at the Missions House. Out of it grew the One Day's Income plan which has worked out so successfully.

Because of this success it seemed a matter of interest to discover what had been the result in Cleveland. A recent correspondence with Mayor Baker elicits the following statement:

"The Share-a-Day's-Earnings Fund of February 4th amounted to \$81,167.81. As we spent only one week in working up the community, we considered the result gratifying. The idea of sharing a day's earning originated with Mr. Samuel Halle, head of a large department store and one of our most public-spirited citizens. There was no personal solicitation connected with our campaign. We depended entirely on publicity to secure responses."

One hundred thousand dollars was the amount asked in Cleveland, and \$81,000 was received. On the basis of this showing the results obtained by our Emergency Fund campaign were even more satisfactory, it having already brought in all but about \$22,000 of the \$400,000 asked.

Shall It Be Completed?

At the last moment before going to press with our October issue we announced that, although the Emergency Fund had not been completed, the emergency for which it was devised had been met. That is, the regular giving of the Church had not only maintained its standard of the previous year but had exceeded it in a sufficient amount to insure—when taken in connection with the sum then received from the Emergency Fund—the payment of all bills for the year, and the cancellation of the entire accrued indebtedness. At the time of making this statement the Fund was \$27,000 short of completion, and the Committee was faced with a mild dilemma. It had been instructed to raise \$400,000, which it was believed would be needed to meet all obliga-

tions. Technically, at least, its work was not done until the full amount was raised. Yet, on the other hand, the call was an *emergency* call, and it was questioned whether it would be fair to continue pressing upon the Church the urgency of completing the Fund, when as a matter of fact the emergency had passed. Of course, there was still great need for additional resources; the Emergency Fund would pull the work out of a hole, but could not speed it on its way; only a small percentage of the Church had given toward it, and many others would certainly be glad to do so if reminded of their neglect.

The Committee decided upon a middle course. It did not feel that it could continue to urge upon the consciences of Church people the obligation of completing the Fund, yet it was convinced that such completion would be the earnest desire of all friends of the missionary cause; and it believed that these would not consent to relinquish the effort until the goal had actually been reached. Therefore the Fund has remained open and the machinery for handling it is still in operation. It is for the givers of the Church to decide whether the efforts shall be carried on to an absolute and unqualified success. We believe their answer will be an affirmative one.

THE Church was shocked on October 8th by the news of the unexpected death, in a hospital in Boston, of the Bishop

The Death of Bishop
of Bishop
Codman

of Maine, the Right Rev. Robert Codman, D.D. Only three weeks previously his happy marriage to Miss Margaretta Biddle Porter had been announced, and the wedding journey was taking the form of a cruise in the bishop's yacht along the coast of Maine. Shortly after the cruise began a serious illness developed, and the bishop was taken to Boston for

advice. Examination showed that he had suffered an apoplectic stroke and that there was serious brain trouble. An operation was performed on Monday, October 4th, from which he never rallied. He was buried from his cathedral in Portland on Monday, the 11th.

Bishop Codman was one of the younger men in the episcopate, being fifty-five years of age. After his graduation from Harvard he practised law for some years before turning to the ministry as his final vocation. He was ordained deacon in 1893 and advanced to the priesthood the following year. He served in several parishes in and near Boston. While rector of St. John's, Roxbury, he was elected Bishop of Maine, and was consecrated February 2, 1900.

Bishop Codman took a wide view of the Church's Mission. Himself the leader of a missionary diocese where crying needs were manifest, he systematically urged and stimulated the interest of his people in the world-wide enterprise of the Church. His leadership in this particular will be keenly missed.

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., opened its forty-seventh year on Thursday, September

**After
Twenty-five
Years**

30th. This splendid school for the education of negro youth was founded by the Rev. J.

Britton Smith, D.D., but the man who built it up to its present fine efficiency is the Rev. A. B. Hunter, who for twenty-five years has been its Principal. Throughout the Church Mr. Hunter is known and honored, and hundreds who have not seen him will join in affectionate congratulations that he continues to lead in this noble enterprise. But his friends will also be relieved to know that some of the burden of responsibility has been taken from his shoulders, and

that the trustees have elected the Rev. Edgar H. Gould as Associate Principal. He will assume the financial and administrative responsibilities of the school during the coming year, leaving Mr. Hunter free to devote himself to the larger and no less important work of commending the school to the attention and interest of the general Church—which it should not fail to receive in generous measure.

A CABLEGRAM received on October 7th announced the death of Mrs. John McKim, wife of the

**Bishop
McKim's
Bereavement**

Bishop of Tokyo, who passed peacefully to her rest after a somewhat prolonged illness.

Mrs. McKim was the daughter of the Rev. A. D. Cole, D.D., long-time president of Nashotah House, Nashotah, Wisconsin. It was while a student at Nashotah that Mr. McKim made the acquaintance of his future wife; it was to Nashotah that the couple returned at their different periods of furlough to find rest and refreshment in its quiet surroundings; and now again it is to Nashotah that the bereaved bishop and his daughters are bringing, to its final resting place, the body of the wife and mother.

The Church's sympathy and prayers will be given to Bishop McKim and his family in their sorrow.

THE issue for some time foreshadowed in Mexico has become a matter of history, and General Carranza reaps the

**Carranza,
Chief
Executive**

reward of his stubborn persistence. The United States has recognized him as a *de facto* ruler, and beyond doubt other nations will follow our lead.

In so far as this promises a solution of the Mexican muddle, it is cause for congratulation. But what

the actual outcome will be, only time can reveal. The course taken was probably the only one our government could follow. However little one might be disposed to choose Carranza as the solvent of the situation, there seemed to be no other man who promised better things. Even the most optimistic can scarcely feel a joyful confidence. General Carranza has an immense burden to carry. The wastage of war has been tremendous and the problems of reconstruction are great, and there is also the added burden of pressing debts resulting from the destruction and sequestration of foreign property. For all these the Chief Executive will become directly responsible, and the United States, in the eye of the rest of the world, will be secondarily responsible.

The office of ruler of Mexico has never been a sinecure; to-day it is indeed a thorny path. Possibly General Carranza may develop an unexpected strength; he may have been underrated and maligned, for it is hard to discover the real truth about any Mexican leader. Americans will of course hope for the best, and will try to help him make good in his difficult undertaking. The loyal and the wise course now is to hold up the hands of our own government, and strengthen, as far as we may, the efforts of those who are to rule in Mexico. It is a time when prayer for this distracted republic should be on the lips of Christians who love their fellowmen.

WE have just received a little volume which will be more formally noticed in the book reviews on a later page of this

**"May Clean
Sport
Flourish!"**

issue. At first sight it seems scarcely *en rapport* with a missionary magazine. Its cover and contents are thoroughly sportsmanlike. There is no mention of missions or religion

from cover to cover in this "Hand-Book of the Philippine Amateur Athletic Association," but the fact that Bishop Brent is the president, and that the volume is prefaced by a statement signed by him, closing with the words, "May clean sport flourish!" should qualify it for recognition here.

Again and again we are reminded, now by one missionary and now by another, of the great importance of athletics in connection with Christian education in the Far East. The exaggerated point of view concerning the scholar which prevailed in old China—typified by the man who guards his foot-long finger-nails as an evidence of the fact that he performs no physical labor—extends in some measure to other parts of the Orient. The building up of the physique of the young men is therefore of primary importance. This would be an excuse, if excuse were needed, for classifying the above as a missionary book. Not for the Oriental only is such a movement commendable, but for those also, young men of our own blood, expatriated by the demands of business, who, among the enervating conditions of the Far East, face a moral struggle which few of us realize.

A SIMPLE little leaflet of sixteen pages, bearing the title "The Chinese Church and Missions," is about the least pretentious piece of literature that could be imagined, but it should prove

to be the forerunner of great things. It is printed by the Board of Missions of the Chung Hua Sheng Kung Hui, and contains a statement of the successive acts by which the Church in China has been feeling her way toward self-propagation.

In 1912 the first resolution was passed laying down the fundamental principle that a Board of Missions

should be created for the Chinese Church, but it was not until the present year that the final report of the committee was received and a canon adopted establishing the work. The Board of Management consists of three bishops, three presbyters and six laymen, in addition to the president, Bishop Graves, and the General Secretary, the Rev. S. C. Hwang. The Executive Committee of the Board is five in number: the Bishops of Hankow and Honan, the General Secretary, Dr. H. B. Taylor, and Mr. S. C. Lin, the General Treasurer.

It will be recalled that the two ideals which the Chung Hua Sheng Kung Hui set before its Board of Missions were: First, the raising to the episcopate of a Chinese presbyter, either as assistant in an already existing diocese, or as bishop in charge of a missionary district; and, secondly, the establishment of a missionary district in China (the province of Shensi being named) to be administered by the new Board as a missionary enterprise of the Chung Hua Sheng Kung Hui. The Executive Committee held a meeting on April 23rd, and among other things decided that a tour of investigation should at once be made into the Province of Shensi, and that Bishop White and the General Secretary proceed to Sianfu for that purpose as early in May as possible. This was accordingly done, and the Executive Committee met on June 30th, to receive the report of the investigating committee. It was decided that the conditions prevailing in Shensi were such as to make it a very suitable district for a missionary diocese of the Chinese Church, and that work should be commenced first in the capital, Sian-Fu; then extend along the Wei River valley to Tungkwan, and later on, after further investigation, if funds and men would allow, in the Hsing-an and Hanchung prefectures.

Steps were to be taken immediately to deal with applicants for the new

field, and to secure a continuity of the necessary funds for the support of the workers.

The principle of diocesan apportionment having been adopted by the General Synod for the support of the work undertaken by its Board of Missions, the following apportionment table for the first year was approved:

Shanghai	\$1,100.00
Victoria	600.00
Shekiang	750.00
North China	350.00
West China	650.00
Hankow	1,500.00
Shantung	360.00
Fuhkien	1,000.00
Kwangsi-Hunan	100.00
Honan	100.00
Anking	440.00

Total Mex. \$6,950.00

The Church of China is now definitely committed to this new diocese, and the prayers of God's people, not only in China, but in other lands as well, are sought on behalf of this venture of faith; that under the guidance of God's Holy Spirit it may be established, to the end that souls may be led into the way of truth, and the Kingdom of Christ extended in Shensi.

DEATH OF BISHOP BILLER

THIS-morning, October 23rd, after our forms had been closed, came the shocking announcement of the death of Bishop Biller, of South Dakota. A telegram from his wife states that he died on the previous day, October 22d, at the Rosebud Agency. Presumably he was stricken suddenly. The loss of no man could be more grievously felt. With wonderful efficiency and devotion Bishop Biller took up a hard task which he performed heroically, like a worthy successor of the great Bishop Hare. May God comfort the bereaved family and the Church in South Dakota!

THE SANCTUARY OF MISSIONS

BE strong!
We are not here to play, to
dream, to drift,
We have hard work to do and loads
to lift;
Shun not the struggle, face it, 'tis God's
gift.

Be strong!
No matter how deep entrenched the
wrong,
How hard the battle goes, the day
how long,
Faint not, fight on, to-morrow comes
the song.

—*Maltbie D. Babcock.*



THANKSGIVINGS

WE thank thee—
For the life and example of
thy servants, Robert Codman,
Bishop of Maine, and Walter C.
Clapp, one-time missionary among the
Igorots. (Pages 746 and 759.)

For the thousands who by consecrat-
ing a day to the work have so splen-
didly stimulated the missionary record
of thy Church. (Page 745.)

For the beginnings of self-propaga-
tion in the newly organized national
Church of China. (Page 748.)

For the evident value and success of
our educational work in foreign lands.
(Pages 760 and 771.)

For the loving service which the
Church is everywhere rendering to
hopeless lepers. (Pages 779 and 785.)

For a Thanksgiving Day which still
finds us at peace with all the world.



INTERCESSIONS

WE pray thee—
For thy special blessing on
the work of the year upon which
we are now entering.

For the healing of differences and
the surmounting of difficulties, that all
things may move forward under the
impulse of loving service for thee.

That thy Church may remember and
thy Spirit bless the work among the
heathen peoples of the Philippine
Islands. (Pages 751 and 759.)

To guide those who are to rule in
our sister republic of Mexico, and to
order all things toward peace and
restoration. (Page 747.)

To give thy blessing to our work in
the island of Haiti that it may be a

factor in the strengthening and up-
building of that people. (Page 756.)

To prosper the work among the
schools for negroes in this land, espe-
cially that at St. Augustine's, North
Carolina. (Page 778.)

That the needs of St. Luke's Hos-
pital, Tokyo, may speedily be met.
(Page 784.)

To comfort all those, thy servants,
upon whom affliction has lately fallen.
(Pages 746, 747 and 759.)



PRAYERS

For Work in the Orient

O GOD, who willest all men to be
saved and to come to the knowl-
edge of the truth; Hear the
prayers that we offer for all men
everywhere; for the mighty and popu-
lous nations of historic fame, for the
weak and timid tribes that have their
retreat in the seclusion of the forest
and the fastnesses of the mountains.
Break down the barriers of ignorance
and sin, and pour in the full flood of
thy light and love, through Jesus
Christ our Lord. *Amen.*



For Guidance

O GOD, by whom the meek are
guided in judgment, and light
riseth up in darkness for the
godly: Grant us, in all our doubts and
uncertainties, the grace to ask what
thou wouldest have us to do; that the
spirit of Wisdom may save us from all
false choices; that in thy light we
may see light, and in thy straight path
we may not stumble; through Jesus
Christ our Lord. *Amen.*

—*William Bright.*



An Intercession of St. Clement

WE beseech thee, Lord and Mas-
ter, to be our help and succor.
Save those who are in tribula-
tion; have mercy on the lonely; lift up
the fallen; show thyself unto the
needy; heal the ungodly; convert the
wanderers of thy people; feed the
hungry; raise up the weak; comfort
the faint-hearted. Let all the peoples
know that thou art God alone, and
Jesus Christ is thy Son, and we are
thy people and the sheep of thy pas-
ture; for the sake of Christ Jesus.
Amen.

—*St. Clement of Rome (90 A. D.).*



IGOROT WARRIORS

AN OPTI-PESSIMISTIC OUTLOOK

By the Rev. John A. Staunton, Jr.

THE year brings no more distasteful task than that of writing an annual report; and this for several reasons. If a report is really to present what has been accomplished, it must seem like the vain cackle of a hen who has just laid another egg. If it is to tell of our failure, it must to an extent place the blame on those who nevertheless have done their best. When we have so much to be thankful for it looks ungracious to tell of opportunities lost through needs unsupplied; yet to report that "all's well," when we are conscious of ends which cannot by any efforts of ours be brought together is simply not to tell the truth. A skilfully prepared report should thus be optimistic and pessimistic in just the right balance, and yet not leave the flavor of artificiality.

To come to particulars: We record with gratitude the gift, two years ago,

by an anonymous donor, of four thousand dollars for the erection of our new hospital; and, with satisfaction, that the money expended has produced that part of the hospital which is now occupied; but with regret that it has been possible to erect with the money provided only about one-half of such a building as we need and our plan calls for. That the money has been well and economically expended, we can leave with confidence to the judgment of those who see the buildings and know the conditions. It is the best built frame building that we have as yet constructed, but four thousand dollars cannot by any adroit manipulation do a work which calls for ten.

Again, we are grateful for a gift of operating-room equipment and instruments, but we need furniture and general equipment. We are thankful that our appropriation includes an item for

medical supplies, but we cannot open and run a free hospital of thirty beds without some provision for meeting expenses; nor with only one nurse and no physician.

The new stone church which we are erecting will be the most beautiful new church building in Northern Luzon, and the best constructed: but we have come to the end of our funds and will need some five thousand dollars more to complete it. Many of our Christian workmen, and some who are not yet Christians, have agreed to continue work on the church during these difficult times, receiving in payment therefor only orders on our exchange store which will keep them in food and clothing. But the stock of our store cannot stand this overdraft indefinitely, and unless relief comes in the form of further donations we will reluctantly be obliged soon to abandon all further work. Yet we are grateful to those who have enabled us to go on as far as we have.

We are glad that during this rainy season we have room in the basement of the Girls' School to shelter the boys; but we wish that some one might give the seven or eight thousand dollars needed to erect a building specially for the boys.

The present policy of the Philippine Government is to withdraw public schools from those towns in the mountains in which there are large missions, thus leaving education to the missionaries. This gives us in Sagada and outstations a magnificent opportunity for Christian education and influence; but we are unprepared to take advantage of it. Our present schools are only primary and inadequately equipped. Some of our boys have been able to enter the fifth grade in public school. But this means that boys whom we have raised from savagery, cared for and trained, have to leave their home towns to go among strangers where they will receive little personal oversight or restraint.

And they have to leave the industrial work and training which we have balanced with their studies. In short, they have to plunge into alien conditions and often immoral surroundings just at the time of life when, Christian character not having "set," they are most susceptible to evil influence.

Our Mission school system at Sagada ought to take our central and outstation children through the eighth grade of studies, without necessitating their leaving home or interrupting their religious and industrial training. Most of those who finish this course would then be in a position to marry locally and to look out for themselves. The few others of exceptional promise and character would be mature enough to go elsewhere for study or work without meeting disaster.

If we had such a school its influence would go far, and would tend to throw the moral training of a very large district under the control of our Mission. Such a great opportunity is now ours as rarely comes unsought to a mission station. I wish that I might hope that we are going to embrace it. To do so would need the erection of a boys' school building (\$8,000.00), provision for at least one well-trained male American and two Filipino teachers, and an extra annual appropriation for endowment for school support.

For years this Mission has been crying for capital to develop spiritual interests which, if the interests were material, would be forthcoming from hard-headed business men. And every material enterprise of our Mission is carried on with an underlying spiritual purpose. We ought to be in a position to put our undertakings on a sound financial basis, and we cannot do this by the temporary use of floating funds. The saw-mill more than justified itself; the shops are doing likewise; the herd of cattle has more than paid for itself; the press has saved and earned money; the agricul-



THE WALLS OF THE NEW CHURCH RISING

In the foreground stands the old church which will be superseded

tural work is running with success; the Igorot Exchange has taken a prominent position in the district, and is still growing; people for miles around come and send to buy supplies here. But we need definitely applied capital behind all these undertakings so that they may be floated above any possible flood-line. Twenty-five thousand dollars is the figure named and indorsed by the Bishop. I have yet to meet a business man who has inspected the Sagada Missions who has not thought that we ought to get it, and will sooner or later; but we ought to have that amount of capital at work now, and not after opportunity has passed or present workers are dead.

And so we might go on speaking of achievements and failure; of opportunity grasped and lost; of gratitude and regret; of incorrigible optimism and of soul-racking pessimism. Our statistics are larger than in other

years, yet they fall pitifully below what they ought to record. Our Mission has grown larger and yet our workers are fewer, not only relatively to the size of the Mission but absolutely. We have an additional priest, but he is on furlough in the States. Other furloughs are coming due, and no substitutes are available. We resemble a fisherman who had to buy a larger boat to hold his catches only to find that he had not strength enough to bring the new one to land. We are hopelessly undermanned to do the work which lies before us. We need two more priests, two more American teachers, a physician and another nurse.

A word may be added in regard to our methods. The Mission works among a people of little inherent stability and character. The Igorot in his native state has few needs and no aspirations. A rough house, which he can easily build for himself and

his wife, enough rice and camotes (sweet potatoes) to keep him from starving, a gee string (narrow loin cloth), and in high altitudes like Sagada a thin cotton blanket. With these as the easily supplied needs the Igorot has developed no aspirations, nor ambitions, nor real character; and has been for generations the drudge of those shrewder people who could exploit his labor or passions for their own advantage. Left to himself, the Igorot will never pull up; artificially pulled up, he will inevitably drop back to the plane of least resistance.

The problem of the missionary thus becomes not futilely to preach to him; nor to wash him, clothe him, feed him, nor to build him a better house to live in; but to get him, by any possible expedient, to feel himself the need of some of these things and to endeavor to obtain them. We are sometimes asked how we succeed in "getting hold of" the Igorot. Our reply is that there is nothing we less wish to do; what we aim at is to encourage the Igorot "to get hold of" us. Between these two points of view there is all the difference that there is between a well-meaning nurse holding on to a screaming child, and a screaming child clinging to its mother. Appetite, desire, aspiration, ambition in ever so small a degree, elevates the plane on which it is possible for the Igorot to live with content, and his development becomes possible. But as long as the elevating force remains an extraneous one he will drop to the level of former savagery at the first opportunity.

The first problem of the missionary is, therefore, not to get hold of the Igorot, but in subtle ways to inoculate him with the germ of discontent, to establish in his system cravings, desires, and necessities which his savage and heathen life cannot satisfy. The second is to put the means of satisfying these desires within reach of the Igorot's own

effort, to make it possible for him to live on a plane of greater satisfaction until acquirement through effort becomes a habit, living without the decencies of life a disgust, and deprivation of the luxuries (relatively speaking, of course) a discontent. When this level is reached further missionary work becomes more conventional. Igorot society, much as society elsewhere, begins to grade and classify itself, and character to become differentiated. There will be as in every community the lazy and the thrifty, the stupid and the alert, the vicious and the virtuous, the sinners and the saints.

From its first inception the Sagada Mission has acted upon this principle "don't get hold of the people, but let the people get hold of you." Indeed, one of our maxims has been "let the people do it." No doubt some of the doings of the Mission which conventional folk have found extraordinary, and sometimes startling, are due to the working out of this principle.

Thus we have been criticized for clothing the people; and likewise for not clothing them. As a matter of fact, we have done neither. We have baptized and administered Holy Communion to Igorots whose apparel has varied from just nothing at all to complete civilized costume. But we have put the means of getting clothing within the reach of their own effort and we notice the tendency of the people to wear more clothes, better clothes, and to keep their clothes clean.

We have been criticized for decorating our church and altar with paper festoons and flowers. The truth is we have "let the people do it," and they produce an effect which is artistic though not Occidental.

We have an Igorot Exchange not primarily to make money—though it does—but as a part of the system; for through the Exchange the Igorots can turn their labor into what they want



THE IGOROT EXCHANGE
A caravan bringing in goods is just arriving

and what their labor could not otherwise provide. We have our school, which we never urge any one to enter—we don't have to; there is a waiting list. We have our shops, mills, kilns, trades, gardens, and industries, all administered as part of the same system; to provide opportunity for the gratification of new needs which are felt. The whole system is, indeed, a tonic for what would otherwise be an anemic existence; for labor begets skill, self-reliance, health, character, and—with Christ—happiness.

Our Christian propaganda is conducted on this same principle. We do not constantly make calls to drum up people, but leave them to "drum up" us. They have learned the privilege of the Sacraments, and many now cannot live without them. Though some slip back for a while they are sure to reappear, and probably to bring others with them. The pulling force of the Sagada church and altar is felt for many miles around.

During the past year more than seven hundred public services have been conducted with a total attendance of upwards of fifty thousand. The following are the statistics for the year: Baptisms, 311; marriages, 12; burials, 9; communicants, 543 (i. e., the number of different persons who have received the Holy Communion at our altars during the year—not including visiting members of our own communion); total number of baptisms since the Mission was opened, 1827.

AMERICANS in Syria have organized a chapter of the Red Cross Society and established a hospital some miles from Beersheba. College professors and students; missionaries, men and women; German nurses from the Deaconess Hospital of Kaiserwerth, are working together to help the wounded and suffering of the Turkish army.



CONFIRMATION CLASS IN HAITI

OUR MISSION IN HAITI

By Bishop Colmore

HAITI, once a prosperous French colony, worked by slave labor, won its independence during the Napoleonic period. Since that time it has had a troubled history, and like the other West Indian Islands has suffered from economic changes. In a period of less than twelve months in 1914-1915 the land saw four different governments, the first three being overthrown by revolutions. The condition of the people had become desperate. The country's credit abroad was greatly impaired, all the national funds were expended in suppressing revolutions which left none for public improvements; there was no work for the men in the cities, and in the country men were afraid to work their farms or to be seen anywhere, since they would invariably be impressed into military service. Now, fortunately, the United States has intervened, and by a careful supervision

of the customs receipts, public works and police, will seek to establish a more stable government.

Because of its agricultural, mineral and forest wealth, it is not likely that the Island can continue much longer in its isolated condition. It is incumbent upon the people of the United States to see that the population, which is almost entirely of negro blood, is protected from those who will seek to exploit the country for personal profit, and is enabled to secure the advantages of the progressive world which surrounds them, but as yet only touches them in a material way.

The Haitien is proud of his liberty and very suspicious of any attempt on the part of a stronger nation to assist his people. Religion and education are the two plainly defined ways to help the ignorant peasant. They offer also the only arguments to prove



A HAITIEN SOLDIER IN TIME OF
REVOLUTION

to him that the foreigner does not wish to drive him from his home. While the American nation is giving to Haiti material help, the Church has the opportunity to give spiritual and educational assistance. God grant that we fall not short of our part, for upon this depends the ultimate development and success of the people.

An American negro clergyman, James Theodore Holly, went to Haiti in 1861 with a colony of 111 persons and soon a missionary organization was effected. In 1874 Dr. Holly was elected Bishop of the "Orthodox Apostolic Church" of Haiti, and consecrated in New York after a cove-

nant had been made which placed the Haitien Church under the Board of Missions.

In the year 1913, the Haitien Church, having decided to surrender its independent character, and having made request of the Church in the United States, was received as a missionary district and placed under the jurisdiction of the Bishop of Porto Rico. At present there are twelve clergy, all natives, and twenty-nine organized parishes, missions and stations.

Large use has been made of the office of lay-reader in the mountain district of Leogane, which is our most flourishing country work. Each mission has two who read the service on alternate Sundays in the absence of a clergyman. These men are proud of their titles and some of them have done excellent work for the Church. They have carefully taught the service to those who cannot read, and it is most refreshing to hear the singing and hearty responses at any service.

Some of the clergy are beyond the age for active service among the missions, and it is well that we have a number of young men who have become postulants and candidates for the ministry. One hundred dollars per year will pay the expenses of one man at school. Scholarships and



A COUNTRY CHAPEL



FIVE LAY-READERS IN THE COUNTRY MISSIONS AND THE PRIEST WHO DIRECTS THEM

traveling expenses are urgently needed for at least four.

The immediate need is not for more mission stations, but to improve the conditions of the existing work. A modest school can be established in the county for \$50 and the monthly expense of its maintenance should be not more than \$35. Educational effort must now receive the main emphasis, and those points will be selected where the greatest good can be accomplished for the poor natives of the interior.

Mention should be made of the two Church schools in Port-au-Prince for boys and girls, which are run by our workers without much equipment and with no aid from the Church in the States. We also have in the capital a small institutional work—Clinique St. Jacques. This has recently been closed for lack of funds. The indebtedness has been paid, however, and the work will be reorganized.

The Church has a sacred duty to combine her efforts with those of the American government, and do what she can to assist these people to a worthy position among the Western republics. The task is by no means a hopeless one, although it presents many difficulties, and the Haitien Church deserves and desires our aid.



PREPARING THE BISHOP'S DINNER

WALTER CLAYTON CLAPP

MISSIONARY PRIEST

SHORTLY after we took possession of the Philippines a call went forth for the establishment of the Church in this new dependency of the United States, and Mr. Clapp, then rector of St. John's Church, Toledo, offered himself. He was already a man of experience in the ministry and in educational work, having been associated with several important parishes and having spent two years as a teacher in the seminary at Nashotah. The strength and sweetness of his personal character also qualified him to an unusual degree for a work demanding so much faith and patience

as that among the natives of the Philippines. Bishop Graves, of Shanghai, who was then in charge of the district, accepted Mr. Clapp's offer and he was appointed in May, 1901. Mr. Clapp and his wife, in company with the Rev. and Mrs. John A. Staunton, Jr., arrived in Manila in November, 1901. During the voyage Mrs. Clapp fell ill with a disease from which she never recovered, her death occurring in February of the following year.

Shortly after his arrival in Manila, Mr. Clapp was sent by Bishop Brent, who had been elected by the General Convention of the previous year, to look over the field among the Igorots

of Northern Luzon. Upon his return he reported favorably, and in February, in company with Bishop Brent, another visit was

made preparatory to the opening of work at Bontoc, where Mr. Clapp took up his residence in June, 1903. The substantial and satisfactory nature of his work there is well known to all those who have followed the history of our missionary endeavor. Bontoc was the forerunner of other missions, and the constructive work done there by Mr. Clapp was of fundamental value to the entire undertaking. He did much work in translation, set up a

school and a dispensary, and in other important ways raised the Igorots to a higher level.

Particularly among the children was shown the influence of his attractive personality. Bishop Brent says of him: "It is a picture to see Mr. Clapp's towering form among the little children who surround him from early morning until sunset. Last night we were looking at a picture in Kipling's *Day's Work*, representing "William the Conqueror" walking slowly at the head of his flocks. It represents the big hero followed by a troop of naked little ones, with a goat here and there. If you were to throw in a mule (Toledo is his name!) in



the near distance, you would see what I saw daily in Bontoc."

For nine years, with utter faithfulness and consecration, he labored among these primitive people. He was then past fifty years of age, and at the end of his second furlough it seemed best for him to remain in the United States. He accepted the rectorship of Christ Church, Danville, Penn., and continued his ministry with the same simplicity and devotion which had always marked the man.

Stricken down by an attack of typhoid fever, his death occurred on September 18th. The Danville paper justly says of him, "His life was an example of self-command and brotherly love. He was a man of whom it could truly be said that 'To know him was to love him.'"

Shortly before he left Bontoc Mr. Clapp was united in marriage to Miss Beatrice Oakes, who had been for many years his faithful assistant as nurse in charge of the dispensary.

SONS OF BOONE IN AMERICA

By Stewart E. S. Yui

President of the Boone Club in America

"BOONE" has been doing marvellous work in China. Founded in Wuchang in 1871 as a boarding school for boys, in memory of the first bishop in China—Bishop W. J. Boone—she was

equipped in 1903 with a college department. Theological and medical schools were soon established, and in 1909 she was incorporated as the "Boone University." The number of students has increased from 5 in 1871 to over 400 to-day. Sons of Boone can now be found in all walks of life. Almost all the Chinese clergy in the Dioceses of Hankow and Wuhu have received their education from Boone. It will not be long before we shall feel the influence of Boone men everywhere in China.

Boone is also making rapid progress in America. The first Boone Club in America was founded as early as 1909, but it was not formally organized until the summer of 1914. Its membership has since been increased from seven to over twenty. Last summer, the Club held two reunions—one in San Francisco, and the other at Chicago.

The first reunion was held in San Francisco, the city worldly known for its romantic beauty, its wonderful climate, its cosmopolitan population, and recently for the Panama-Pacific International Exposition. The day for the reunion was the fifteenth of



BOONE STUDENTS AT THE ENTRANCE OF THE TRUE SUNSHINE CHURCH, CHINA-TOWN, SAN FRANCISCO



BOONE STUDENTS ON THE SUMMIT OF MT. HAMILTON

August—the Chinese Moon-cake Festival. The Boone men who were present are Mr. R. D. Shipman, a former teacher of Boone; Mr. Andrew F. Zane, secretary and interpreter of the Chinese Exposition Commission; Mr. George Lee, representative in charge of the Chinese section in the Palace of Liberal Arts; Mr. Marvin Wong who had just arrived from China, and Mr. Stewart E. S. Yui, president of Boone Club in America.

The reunion began with a Holy Communion service performed by Rev. Daniel Ng in the Church of True Sunshine, Chinatown. Mr. Ng prayed especially for Boone University and Boone Club in America. Our men were given the privilege of partaking the Lord's Supper before the rest of the congregation. After the service the congregation was entertained by Boone men with fruit cakes which were supposed to take the place of the regular Chinese moon-cakes.

Our automobile was soon ready. It was decorated with a big Boone pennant in the front, with a very beauti-

ful cupid sitting beneath it. On the right side of the automobile was flying a five-colored Chinese national flag. Two small Boone pennants were held up by our men sitting on either side. Every one was also wearing a badge with a yellow stripe of ribbon overlapping a blue one. On its top was written in English the name which all of us love so dearly—BOONE—and on the yellow ribbon was written the same in Chinese.

We passed several interesting places on our way. Among them was Palo Alto, in San Mateo County, where the Leland Stanford Junior University is located. The Santa Clara Valley, the most fertile and salubrious region in California, presented to us a most attractive view. The sun was bright, and the air was fragrant. Our musician sounded his mandolin, and our music, by no means musical in a strict sense, we seemed to enjoy simply because it was ours.

Considering the fact that the Boone men in America are so far scattered and are rather few in number, the two reunions in 1915 must be considered as a great success. Much

of the success, however, must be attributed to Mr. Shipman and his cousin, Miss Shipman, for their hearty help and co-operation. We do sincerely hope that these reunions may be the beginning of a series of greater and still more successful reunions in the years to come. We look forward to the pleasure of seeing our Boone flag flying on mountains twice as high as Mount Hamilton, and our reunions partaken by a group of Boone men a hundred times larger than the groups we have yet had.

Then the chauffeur announced that we were 49 miles south of the city, and the place was San José. Hundreds of automobiles had got there before us. Our thirst soon brought us to a spring. One of our men tasted the water and began to frown. "How do you like it?" we

asked. "Not very good," said he, "it tastes like fried eggs."

After some rest, we started again and on to the great Lick Observatory on the summit of Mount Hamilton. It is thirteen miles due east of San José and twenty-seven miles to make the ascent by a mountain road. As we drove up the hill, we caught a most marvellous panoramic view over the Santa Clara Valley, San Francisco Bay and the Santa Cruz Mountains. We were very glad indeed to discover for the first time the domes of the Observatory far away above us. But they soon disappeared. Then they appeared again and disappeared again in succession. After some 365 turns we finally reached the Observatory. It is the gift of James Lick, a famous philanthropist, and one of the earliest of the pioneers. His remains are buried in the supporting pier of the 36-inch equatorial telescope. The finest pictures of Halley's Comet were made here, and, by means of the Crossley glass, the sixth and seventh satellites of Jupiter were discovered. The janitor was kind enough to lead us around and showed us how the telescopes worked. As we were quite sure that it was the first time when the Boone pennants were flying on Mount Hamilton, and as it was perhaps also the first time to see the Chinese national flag there, so we had a picture taken to commemorate the occasion.

The sun was beginning to set. We started our way back. There soon came a cold breeze which made all of us put on our overcoats. Then we sang our college motto song, which began with the familiar lines:

"'Mid Life's changing scenes scattered nearer or far,
We can never forget our loved Alma Mater."



OUR AUTOMOBILE PARTY UNDER WAY



THE PUBLIC PARK OF RIO DE JANEIRO

The charm of the Passeio Publico is a broad promenade built up along the water's edge

SPREADING THE LIGHT IN BRAZIL

By Hedwig Sergel

THE sky behind the lofty avenue of palm-trees was aglow with a sinking sun and the humming-birds seemed loath to leave the richly scented blossoms.

"Light—light! Oh, give me light!" moaned a dying girl. "No, no! I do not want to die—I am afraid to die! It is all so dark, so dark—" and the lips became silent.

A short time before, a missionary and his wife had been sent to the house across the road, and as day by day hymns of praise and prayer ascended, wondering, half-wistful faces appeared in the windows of the sick girl's home; yet the barrier of strangeness and newness must first be broken down, and the Gospel had come too late for the weary sufferer.

Months passed by and the missionaries' hands and time grew daily fuller in their new field of labor.

"Will you please come to my mother? My sister Mariguitas has just passed away." The speaker was a typical Brazilian youth of culture and intellect; he had come to ask the missionary to console the sorrowing mother. "Mariguitas" had been a Sunday-school child in the early days of the mission in the Southern State; as she grew into womanhood she had cared chiefly for the things of this world; yet, during the last weeks of her illness she had again shown an interest in spiritual things. The death of her only little son, the visits of a lady missionary and the memories of faithful instruction in the olden days all combined to make her death-bed one of peaceful trust and joyous hope. As the missionary and his wife paused at the entrance of the large, sombre old mansion, strange, weird wails could now and then be faintly heard, but—

could it be real? Yes, now more distinctly, along the vaulted corridor came the softly sung chorus: "Que alegria, sem peccado ou mal" ("Joyful, joyful will the meeting be"); the voice was a child's voice, the child little Ivan, the son of the eldest daughter of the house, the one communicant of the family. The child's words were almost prophetic, for the bereaved mother, almost in despair, was led before long to find her consolation and strong hope in the Gospel; the husband, hardly knowing whither to turn in his grief, was won to accept the Gospel through the tactful sympathy of the missionary, who in the early days had sown the word in Mariguitas' heart, and to-day a younger brother and sister are also communicants.

The Book of Common Prayer was the silent messenger of comfort to a young Brazilian girl, who but a few days ago died in a home which no missionary had yet entered.

In Brazil, as elsewhere, the fields are white unto harvest. Oh that more laborers fully equipped were forthcoming!

Realizing the deep need, and grateful for the blessedness, the Church Mission has brought into her life, a Brazilian girl, of high social standing, is willing to devote herself to work amongst her sisters, but the means are not forthcoming; yet even so she is devoting her all; her Sunday-school class love her; the parents respect and welcome her, and many a careless heart has been led to accept the truth through her tactful influence. Few know, indeed, that her visits often mean walking long distances as the tram-fare is not forthcoming, or that the irreproachably neat little person possesses but one pair of almost soleless shoes; yet she is very happy in her ministry.

The jagged Organ Mountains partly encircle the beautiful bay of Rio de Janeiro, and their highest peak is called the "Finger of God." Shall nature alone proclaim the great Creator of all, and human lips fail to tell of His love and mercy? Shall we not rather take our share and hear the summons: "Arise, He calleth thee."

"ROBBING PETER TO PAY PAUL"

A SOMEWHAT mitigating feature of the sacking and pillaging that has characterized the revolutionary activities in Mexico has been the occasional endeavor to even up the good things by taking from the abundance of the rich and giving it to the poor. Such an instance happened to our little mission at Jojutla, in the state of Morelos, where Zapata and his followers of fearful fame have been active since the outbreak of the Madero revolution.

On a Sunday morning after the town had been retaken by the Zapatistas, while our little congregation was at worship a squad of cavalry rode up to the open door of the chapel

and the leader entered. After glancing about for a moment he called out to the minister in the chancel:

"Little Father, where are your saints? Have you no saints?"

"No, Capitan," the clergyman replied, "we have no saints."

At this the officer wheeled his horse about and rode out. In the course of a few moments he and his followers returned, bearing under their arms a good assortment of images, which the "capitan" presented, saying: "Here, Little Father, are some saints for you."

The "saints" had been taken from the largest church in the town.

H. D. A.

STRANGERS IN HONOLULU

In our March issue Bishop Restarick told of a little girl named Lita Greig, a descendant of the "King of Fanning Island," who had come to the Priory School in Honolulu for her education. Last month one of the Bishop's letters contained the following information, together with the accompanying pictures:



THE STRANGERS IN HONOLULU
The Gilbert Island men and the Marshall Islander who interpreted

A WEEK ago a steamer came up from Fanning Island bringing to me a letter from Lita's father asking me to let her see some Gilbert Island men who came up to see Honolulu. I took the little girl down to the steamer *Kestrel*, where I found the men, dressed as in the picture. They were very glad to see her, but she was shy and would not speak to them, although they coaxed her in every way. She seems to have forgotten their language in six months. The men are all Christians, and I could converse with them through a Marshall Islander, who understands not only his own language, but the Gilbertese and English. Before coming to Honolulu these men had never seen

a mountain, as the highest spot in the Gilbert Islands is about six feet above the level of the sea, and at Fanning, which is an atoll, there is no greater elevation than that. Of course, they had never seen an automobile, nor any of the other wonders here. Three of them came to church at the cathedral, where they heard a pipe-organ for the first time. They were later taken up the tower, and the young man who escorted them says that they went up on all-fours, as they were evidently afraid, or were made dizzy by the spiral staircase.

Honolulu, situated at the cross-roads of the Pacific, receives many a stranger within its gates.



THE BISHOP AND LITA GREIG
Lita has now been a year in the Priory School, Honolulu, where she will remain until she is eighteen years old

"SEEDING THE DOCTRINE"

IN the important Chinese city of Wusih, the Church maintains a school for Chinese boys. The missionary finds it at once his joy and his problem—a joy because of the results which it produces in the lives of the scholars, a problem because he has so little with which to work, and must again and again turn his back upon opportunities which offer. He says, "I have forty-five boys, though I ought not to have them; so long as exchange keeps at war rates I try to forget the future, but when it becomes normal again I must either disappear or go to jail. Also, I have not a bit more room. I am doing everything possible to get land for the school but it drags slowly."

All this is typical of the situation among our missionaries in China. It probably could be duplicated in a dozen places, which makes all the more significant the following letter, written to our missionary in Wusih by one of the former students of St. Mark's School. We hope those who read it will lay it to heart.



Shanghai, July 4th, 1915.

My Dear Sir:

When I reached my home, I told my parents all the discussion which we had in _____'s study a few days ago. My parents were very glad as they heard it and promised to send my brother to Wusih if you allow him to study in your school. It is a long period since the matter discussed, now I am earnestly waiting for your good replying and hope you give me your answers to the above-mentioned address.

In bring out my father idea to send my brother into your school, it is better for me to again clear the ideas once. Of course, the first one is to give my brother a good chance

to continue his study if you kindly give him an opportunity, but more than that is to give a chance to help him to be a Christian. So you know I am the Christian, it is simply because the doctrine seeded in heart day after day and at last it made me the Christian, not directly and suddenly owing to there is anybody to advise to do so. Now as I am the Christian, my first duty to help my whole family to leave the darkness. My parents, to the head of my family do not believe my word suddenly, so now I decide to lead my brother to be the Christian first, and then afterward I think my parents will naturally become the Christian too, as we both influence them.

It is a very little chance for my brother to hear the doctrine and go to Church, as he always studied in non-Christian school, and as most of my time is in the college have no much time to teach him the doctrine. For these causes, therefore, I ask my parents to send him to Wusih, and as earnestly hope you receive him and give us all a great grand opportunity.

I know now your school is full, as you told me, but I think it will certainly give my brother a place if you find for him, and moreover it will cost you not very much and mean a great deal to my brother and my whole family.

I am,
You faithfully student,

A member of the Brotherhood of St. Andrew writes:

I HAVE not as yet a job, but where I get bread at the grocery store I get it at half price and my mother gives me half of what I save and so far I have saved four dollars, so I will send one dollar to the Emergency Fund."

THE PICTURE STORY OF AN ADOBE CHURCH HOUSE

By the Rev. E. J. Hoering



IN the year 1908, when Tucumcari, New Mexico, was an infant in arms, two or three of her citizens who were loyal Church people associated themselves as the nucleus of a new mission. Services were held at private houses, in the court house, and even in a garage. The result inspired the few faithful workers to build a little adobe building which is shown above. It was completed in 1909.

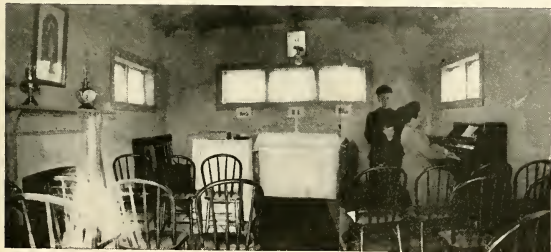
The second picture shows the interior of the church. The lectern is a packing box and the little altar a kitchen table, though decent coverings of white conceal their character. Thus the building was used for six years.

But on July 3rd of this year a new missionary arrived in Tucumcari to find that the congregation had

planned and completed an addition to the building, as shown in the third picture. The building committee were "the real thing," and as a significant suggestion presented the new missionary with a suit of overalls. He joined the builders and soon a set of chancel furniture was made, including a platform and real pulpit, choir stalls and a retable for the altar. A prayer-desk and lectern had previously been made by a member of the "building" committee. After these additions, the result was that the interior of the church now appears as in the accompanying picture.

Of course there is a Sunday-school. Without it there could be no real church growth. A picture shows them on July 4th, gathered before the door of the adobe building. At the rate at which the school is now growing it will soon double its numbers.

In July St. Michael's Athletic Club was organized, for we believe that clean, manly athletics is a most valuable aid in the building-up of Christian character. If a boy lives up to the best athletic traditions of our country, he must of necessity become first a man, and, secondly, a gentleman. Any attempt to become a Christian without first becoming a man and a gentleman will result in





THE ADOBE BUILDING WITH ITS ADDITION

failure. A senior and a junior organization are specializing in games and track work. The boys built their own tennis court, and are enthusiastic in its use.

Another avenue of service to the community was opened when, at the end of August, St. Michael's Institute of Liberal Education was organized. Commercial subjects and music are taught in morning and evening classes, the profits going into the new church building fund.

Here is a picture taken by flashlight of an evening class at the Institute. As we have but the one building, the blackboard stands in front of the chancel rail and hides the altar. There is a movement on foot to build a church. When this is done the present edifice will be used as a parish house. We must not forget to mention that our Sunday-School Finance

Association operates a photographic gallery, studio and darkroom



THE PRESENT CHURCH INTERIOR



"The boys built their own tennis court and are enthusiastic in its use"

(the latter in the bathroom adjoining the rector's study), the proceeds also going to the building fund. The pictures accompanying this article show some of the results.

Our last picture shows a few members of the Women's Guild—that most important factor in the life of a mission.

The happy smile on their faces is



THE SUNDAY-SCHOOL ON JULY FOURTH



ST. MICHAEL'S INSTITUTE OF LIBERAL EDUCATION

due partly to the fact that they are active workers who are constantly achieving something for their dear Church, and partly to the fact that they are about to be entertained at a sumptuous "tea," prepared and served

by the men in the group, and the missionary who took the photograph.

St. Michael's Mission, Tucumcari, New Mexico, is growing and prospering because "the people have a mind to work."



THE INDISPENSABLE GUILD AND THEIR MALE HOSTS

BOARDING-SCHOOL LIFE IN A CHINESE CITY

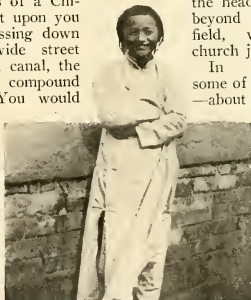
By the Rev. Henry A. McNulty

IF you were coming for the first time to Soochow you would probably take the train from Shanghai, traveling on the well-equipped Shanghai-Nanking Railway for fifty miles through one great rice field, which is intersected by many picturesque canals; for there is not a single road in this part of China. As you approach the city the ivy-covered city wall would greet your eyes on the left. Alighting from the train you would jump into a rickshaw and be trotted by your coolie to a point on the canal opposite the northwest corner of the wall. Here, leaving the rickshaw, you would ferry across, and then walk for perhaps twenty minutes, passing through the busy city gate and finding yourself in the heart of the China of the ancient days. Coolies, carrying on bamboo poles goods of every sort and description, and shouting their weird carrying cry, donkeys with bells jingling, sedan chairs passing, beggars following—all the noises and odors of a Chinese city would burst upon you suddenly. Then, passing down a little eight-foot-wide street and crossing a small canal, the wall of our school compound would face you. You would already have seen the roofs of our church and of some of our other buildings, including the red roof of the boys' school and the green roof of the Women's Bible Training School.

Coming to the gate of the com-

pound, as you pass through you would see an old man who would certainly be standing at "attention" if he knew you were coming. He is the *lau dzing-boo* (literally "old policeman") and by that title he is always called. One would think he had no name. He came to us almost with the starting of the school, in 1902, and he has been faithfulness itself. Entering, the main school building faces you, with other small Chinese buildings and a classroom to the right. Passing under the arch of the main building you see more Chinese buildings and here again you will almost certainly be greeted warmly by the school's old friend and proctor, Mr. 'Oo Ts-Kyung. The greeting would, I fear, be in Chinese, though sometimes Mr. 'Oo tries an English word; but he has as yet learned English only to the letter A. If it is not study time for the boys, you will find the place very active. Passing to the right along a path you will come to the head-master's house, and beyond that to the athletic field, with the beautiful church just to the south.

In Soochow Academy some of the boys are boarders—about eighty out of the one hundred and thirty; and they are from ten to twenty-two years of age. If we go to the dormitories, we shall find one big room with about forty-five iron bedsteads, and a number of small rooms where three and four boys room to-



ONE OF OUR BOYS

gether. The beds have no mattresses or springs; the boys all sleep on boards, on which, however, they place their cotton-padded quilts; so a foreigner does not need to worry too much about their comfort. Every bed has its mosquito net, for the mosquitoes are worse even than the famous New Jersey variety. Each boy has to make his bed every morning, and a prize is given half-yearly for the boy who keeps the neatest place. By each bed is a little Chinese table and stool and each boy has a locker for his clothes. In the queer pigskin trunk which you will see under almost every bed the student keeps the articles he does not immediately need.

If we go to dinner with the boys we shall find a number of shining red tables, without a tablecloth, and six boys seated at each table. At one side of the dining-room is a huge bucket of rice, from which the boys help themselves when their bowls are empty. In the centre of the tables are bowls of fish and pork and vegetables, from which dishes the boys all eat in common—using, of course, their chopsticks. Each student must also have his cup of tea. As for the tea, from the time the boys get up in the morning until bed time at night there will always be a big urn of tea from which the boys help themselves whenever they please, just as our Western boys would go to a water-cooler.

There used to be regulations as to having the head regularly shaved and the queue plaited, but at the time of the Revolution queues disappeared as if by magic, and now foreign fashions for brushing the hair are the order of the day. One or two very rash boys, and at times a teacher, will appear in foreign clothes; but as yet Soochow has not been much touched by such outward manifestations of Western influence.

Now—in the fall—the athletic field would be alive with boys, and you

would probably see as interesting an exhibition of Association football as you ever saw in your life. The Chinese boys learn early to use their feet in an interesting native game they have; and so it is not strange that they excel in football. They play a fair, clean game, too, with almost no "scrapping." If you were to arrive in spring, you would find track athletics taking the place of football, and the races that are run are really worth going a long way to behold. All but a very few among the particularly dignified older boys go with vim into track athletics. Of course, we have our "varsity team," and this team represents the school in the many interscholastic meets we have; for in Soochow there are four other mission middle schools and a large number of Chinese Government schools. Two years ago an interscholastic association was formed with eleven schools as members. This has been a really wonderful innovation; for before the Revolution such a thing as co-operation between the Government and mission schools would have been a thing unheard of. Now in this Association we have interscholastic oratorical contests and interscholastic football and track-meets, while the teachers come together at times for social gatherings and addresses by outside

But to return to the athletics. Among the younger boys in the school itself we have different teams. There is, for example, hot rivalry between the boarding and day pupils. Tremendously exciting contests are fought out between these rival camps, everything being done in approved style, with the "varsity" boys as judges, starters or time-keepers, while the youngsters themselves must have their "rubbers down," assistants to hold their blankets, and everything that should be done to make the sight imposing! Tea must be always on hand for the thirsty contestants, but



SCHOOL BATTALION SALUTING A VISITOR

they have not yet seen the importance of a college training-table! In their contests, of course, every boy is stripped for the fray—some even wear spiked shoes. But it is no uncommon sight to see an improvised contest being fought to a finish where the great majority of the boys, in spite of heart-broken pleadings from the onlookers, simply tuck up the long skirts of their gowns and pile right in. For, of course, all the boys, even the youngsters, must wear long gowns, befitting their dignity as students!

One sometimes smiles at the intensity of all this athletic enthusiasm, but it is always encouraged. For until mission schools taught the necessity for strong bodies it was considered undignified for a scholar or a prospective scholar to take exercise. The coolies were in China to do the manual work and to run with the rickshaws; why then this strenuous and altogether foolish effort on the part of the better classes! The scholars must use their brains—not their bodies. The consequence is that the old-time scholar is weak in body; and the great prevalence of tuberculosis

in the scholar class is a daily witness to the need for change. Among the older Christian leaders our own mission has had abundant proof of the evil results of a neglect of bodily exercise. Nor is it the older men alone who fall victims to the scourge of tuberculosis. We have a most



REV. F. K. WOO

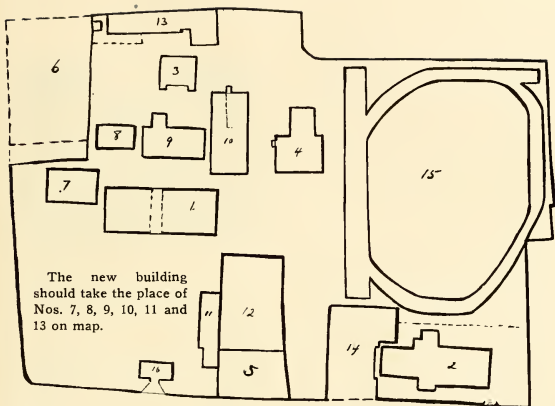
painful example in the case of the Rev. F. K. Woo, now lying ill with that dread disease. As vice-principal of the school, he has rendered consecrated service, and has made Christianity real to the boys for whom he has given his life.

One extreme illustration of the attitude of the old-time scholar which came to the writer's notice two years ago will drive home the moral that athletics are necessary. One day a Chinese gentleman came to the school to visit a friend. As he held his right hand in his lap the writer noticed what looked at first like the stem of a Chinese water-pipe. But on looking again it became evident that the gentleman was holding no water-pipe, but that on each of his fingers he was wearing extraordinarily long bamboo nail-protectors. With some trepidation, as we did not know if it would be polite, the gentleman was asked if he would be willing to take off the protectors. He seemed pleased to comply, and on removing the bamboo tubes, to our astonishment, we saw that from each finger extended, curled and yellow, nails each about a foot long. Our friend was asked how long the nails had been in growing, and he answered with pride, "Twenty-nine years." For all that time his hand had been a useless encumbrance—it must have been worse than having no hand at all. And all because such a thing as manual labor was to be deprecated. Nearly all the old-time teachers have at least two long finger-nails extending an inch or two beyond the finger-tips. But of late, so far as the writer's experience goes, this custom seems to be going out of fashion. One never sees abnormally long finger-nails on the younger Chinese trained in Western schools, and one might almost say that the younger generation of educated Chinese have given up this strange custom.

Turning to the study time of the boys, if we visit the school during

the hours between half-past eight and four we should see a far different sight from that which the athletic field presents. All our boys are tremendously interested in studying English, and so if you were to visit the school in the afternoon you would probably understand something of what is going on. In the morning Chinese is studied and you might have greater difficulty. If the English sounds the boys make are not perfect, at any rate, you would find each one "on his toes" to make his English better. The English vowel sounds, the "th" and the "r" and the final "s" sounds, are particularly hard. But then we can hardly complain as foreigners at times have troubles of their own in pronouncing Chinese sounds. For instance, two of the best all-round boys the school has turned out are named respectively Ng Ngauk-Su and Dzi S-Kyuin, while the poor foreigner who sees for the first time on his school roll-books the lists of the 'Oo or the Koeh or the Hyui boys feels that there is something still to be learned in the pronunciation of Chinese. The English course carries the boys through practically what would be the highest class-work in one of our home high schools. In the Chinese department in the morning, particularly among the young boys, we should find a curious arrangement. The young boys all study aloud, with the Chinese teacher sometimes leading them in their strange chant.

Another interesting thing is the eagerness of the boys to learn to sing. One of the delights of the school life is to take the boys, class by class, and train them in the Western scale. Chinese music has been "a thing of beauty" from 'way before Confucius's time. The Analects tell of Confucius striving for mastery in this art. But to the Western ear the music is weird and lacking in any real harmony. The Chinese scale is not the Western scale, and, though it has a *mathe-*



THE PLAN OF OUR COMPOUND

KEY TO THE MAP: 1. Permanent School Building. 2. Church. 3. Vice-Principal's House. 4. Principal's House. 5. Church Guest Rooms for men and women. 6. Property the School desires to purchase. 7. Old Chapel (now Assembly Hall). 8. Gun-room, etc. 9. Guest-room, Office and Dormitories. 10. Dining-room, Kitchen and Servants' Quarters. 11. Class-rooms. 12. Class-rooms and Teachers'-rooms. 13. Dormitories and Lavatories. 14. Property not belonging to School. 15. Athletic Field. 16. Compound Gate-House.

matical excuse for existence, most Westerners would say it had no other. To a Chinese untrained in Western music, the half-tones generally mean nothing. The consequence is that in church we have to be very careful to omit, unless we are courting discords, any tune in which a sharp is changed to a natural, or vice versa. For example, the beautiful common tune to "There is a Green Hill Far Away," we never attempt, for fear of a sad catastrophe in the last note of the third line.

Chinese music is generally sung to the accompaniment of an instrument something like a small violin, with the bow caught under the strings and then pulled up, not pressed down. And the singing, whether of men or

women, is in a high falsetto which to Western ears seems purely artificial. But when the boys begin young enough most of them learn the foreign scale easily, and they sing with a gusto that carries everything before it. The older students delight in trying to sing parts, and at times sing very well. From the Christian boys we have developed a choir of twenty voices. These boys have done wonderfully. Every year the choir goes off somewhere for a day's outing. Last year we went to a city called Quinsan; and as special services were being held at our mission there the boys gave up part of their day's outing to sing in the little crowded mission chapel. It may be taken for granted that such clear, true singing

had never before been heard in that city.

Another interesting feature in the boys' school life is the Literary Society. This Society is run entirely by the students and meets every two weeks. Though attendance is quite voluntary, hardly a boy in the school fails to attend the meetings. Besides the debates, and the oratorical contests in Chinese or English, there is a feature devised by the boys themselves which would hardly be found in a Western literary society—that is, practice in interpretation. One of the members will give an address in Chinese while another member, standing by his side, translates the speaker's words into English. Sometimes this process is reversed. This feature of the society is a most practical one in a country where English is being almost universally studied by the better-class Chinese.

Side by side with the purely secular education and the athletics, of course, stands the religious and moral training of the boys; for without this our school and other mission schools would have no reason for their existence. Definite religious instruction is given throughout a boy's stay; so that with this, and the influence of the church services, and of the strong voluntary religious society in the school, it is not strange that every year numbers of our boys turn to Christianity. When our boys attend the services in our beautiful church they are undergoing an entirely novel experience; for in the heathen temples such a thing as a congregational service is unheard of; and our Chris-

tian services are to these boys (so many of whom come to us as non-Christians) a glimpse into heavenly things of which their former experience had given them no idea.

Educational work among the secondary schools, when the boys' minds are in formative state, becomes really the greatest of all practical evangelizing agencies in a nation where education is so highly honored as it is in China. So when every Saturday night our band of twenty communicants from the older boys meets in the chancel of our well-loved church for a service of preparation for the next morning's Holy Communion, it is with the joy of the beginning of a victory that we older ones, who have watched these boys grow up, thank God that He has called us to work among them.

With all this it cannot seem strange that we should hope for better accommodations than those we now have, so that all the boys of the school may be boarding boys, thus making the school's influence a constant one. Most of our present buildings are old and quite inadequate one-story Chinese structures. To the one permanent building erected in 1907 we would now add another, after these eight years, and get rid at last of all the makeshift buildings that the school while in its infancy has had to use. And as for men, we of Soochow feel that we are not asking too much of the younger generation of men at home when we beg them to consider the opportunities and the privileges of work for Christ among our friends and theirs—the boys of China.

The Rev. Mr. McNulty, who is in the country on furlough until January, has the permission of the Board to appeal for "specials" to the amount of \$9,000 in order to meet the immediate needs of Soochow Academy. Those who have read what he says above will feel the worthiness and the importance of the work which he represents.

"CAMP SPALDING," UTAH

By Deaconess Affleck



THIRTY miles from Salt Lake, in the heart of the Wasatch Mountains, is a small summer resort, composed of two hotels and numerous camps and cottages. In the loveliest spot of the little valley is the Girls' Friendly Holiday House, well known to many of the readers of *THE SPIRIT OF MISSIONS*.

Leaving Salt Lake City by auto-bus, the first half of the trip is soon over, but after entering the canyon

there is a steady climb up a beautiful road, along a rushing mountain stream, until the Silver Lake Basin is reached at an elevation of 9,000 feet. It is an ideal place for a summer vacation, with beautiful pine woods, a dozen small lakes and wonderful climbs over mountain roads and peaks which give magnificent views of the canyons and the distant mountain ranges.

Last June, before the Holiday House was opened for the season, a conference of the clergy and lay-workers of Utah was held there. Returning to work with the inspiration of the conference, and refreshed by the recreation which the outing afforded, the workers in one of the missions in Salt Lake decided that nothing could be better for the boys under their care than a week in camp at Silver Lake.

With the assistance of friends this



SILVER LAKE, THE SITE OF THE CAMP



"FIRST AID"

plan was carried out in August. Judging from the enthusiastic reports of the boys, "Camp Spalding," named in honor of our loved leader, whose life was such an inspiration to all who knew him, was a perfect success.

The plans for the week were carried out in detail, except the trip up the canyon, which, owing to a breakdown occupied almost the entire day,

and the hungry boys were very grateful for Miss Godbe's invitation to dine at the Holiday House.

The boys, ten in number, were divided into three squads for camp duty, and no complaints were heard at the duties imposed. Chapel exercises were held night and morning. A Bible class, first aid work and recreation filled the mornings, while hikes to the various lakes and mines in the vicinity were planned for the afternoons. An unexpected horseback ride afforded the boys much pleasure, and gave some of them an opportunity to show their skill in that line.

The Camp Spalding honor emblem was won by Ralph Bolin, with 52 points out of a possible 54. This called for a high standard in reverence, obedience, co-operation, work, cheerfulness, etc. Several of the mothers have reported a decided improvement in the boys, owing to the camp influence and discipline, and the happenings at Camp Spalding furnish a favorite topic of conversation at many meetings. So keen is the interest that the boys are already making plans for next summer, and have been doing odd jobs after school in order that they may be able to contribute to a permanent camp.

NOTES FROM "ST. AUGUSTINE'S"

ST. AUGUSTINE'S SCHOOL for negro youth began its work at Raleigh, N. C., January 1st, 1868. It is, therefore, looking forward to an early celebration of its semi-centennial. The forty-seventh year of the school began September 30th, when Bishop Cheshire and other clergy of the diocese joined with the Rev. Mr. Hunter and the new associate principal, Rev. Mr. Goold, in an impressive opening service which marked Mr. Hunter's twenty-fifth year as head of the institution.

Last year 500 pupils were enrolled in St. Augustine's. This included the Children's Practice School, the Nurses of St. Agnes' Hospital Training School, and 112 teachers from Wake County and the parish schools of North and South Carolina, who were under normal instruction for two weeks in September, 1914. The attendance for this year is promising, a large number of new pupils having applied. Africa, the Bahamas, the West India Islands and many North-

ern and Southern States are represented.

During the past year the George C. Thomas Dormitory has been completed and the girls of the school will occupy it. There is a small bill of \$213 still unpaid. There remains also an indebtedness of \$4,500, represented by a note in bank, which was incurred in the plumbing and heating arrangement when the building was first occupied. This is the only indebtedness of the school, on a property which represents a valuation of nearly \$250,000.

St. Agnes' Hospital, which though an independent organization is on the school grounds and under the direct charge of Mrs. Hunter, reports for the year ending May 1st, 1915, the treatment of 824 patients. Nine nurses were graduated during the year from the training-school. The patients paid over \$7,000 toward their own support. The gifts amounted to \$2,338, the interest on the Endowment Fund, \$329.

Two of the cases cared for in the hospital may be of interest:

Isaac came to us as a child and was placed in the hospital. The death of those to whom he belonged left him

without home or friends, and he remained at the hospital until old enough to be transferred to the school. Even then it was necessary for him to make occasional trips to the hospital for treatment. This year the end came, and last May he left us for a better world. Perhaps there he is seeing some of the difficulties that confront the life of the school and hospital, and is asking the Master of all to care for both, as they tried to care for him.

The second case shows the hospital in its ministration to the aged. Long years ago, in the lifetime of the Rev. J. Britton Smith, D.D., founder of St. Augustine's School, Aunt Amy Davis was cook for the school. For all the years since then she has lived in the neighborhood, and many times has she called down blessings upon those connected with it. Her last days were made more comfortable by the care of St. Agnes' Hospital, and her funeral service was held in the school chapel. There are not many like her left. She belonged to the old generation, born and raised in the days of slavery. Her "Good Master" has cared for her many years, and doubtless she is seeing His face to-day.

AMONG LEPERS IN JAPAN

IT is rather remarkable that so soon after printing the article by Bishop Knight about the lepers in Palo Seco, Canal Zone, which appeared in our September number, we should receive other statements showing how really widespread is the Church's ministry to these unfortunates. Elsewhere in this issue appears a letter from Fr. Bull, telling of the work done at Robber Island, Cape Town, South Africa; and just now there has come into our hands the report of the Bishop of Tokyo, describing a most

remarkable movement in the leper colony at Kusatsu, Japan:

"A most impressive and inspiring work has been begun among the colony of 300 lepers at the Kusatsu sulphur springs in the hills about 120 miles from Tokyo. Occasional visits have been made in past years by Miss Riddell, a good English lady who has done much for lepers in Kumamoto, nearly 1,000 miles distant from Kusatsu. Last year a young Japanese living in Honolulu, who had been baptized and confirmed there, was dis-

covered to have leprosy and given his choice between being sent to the leper settlement at Molokai or returning to Japan. He chose the latter, of course.

"Soon after his return he went for relief to the springs at Kusatsu. He was very much depressed and thought there was nothing for him in life. But he found the lepers there so depraved and licentious that he determined to give his life for their reformation. He persuaded 60 of them to organize a club and live together according to rules which forbade the evil habits in which they had been living. He rented a tract of ground just outside the town which they till as a vegetable garden. They rise at 5 o'clock in the morning and have prayers and Bible study until 6.

After breakfast they go to work until 4 or 5 o'clock in the afternoon, with an intermission for dinner. There is a service every evening and at 10 o'clock all are in bed.

"Their lives have been made better, sweeter and happier by the life and teaching of this truly wonderful young man. Twenty-five lepers have been made catechumens and will soon be baptized. A devout English lady, Miss Cornwall Leigh, is so much impressed by what has been done at Kusatsu that she has bought four acres of land in a splendid location upon which she intends building, at her own expense, a house for herself, and also a home for leper girls, who hitherto have had no protection and are exposed to terrible temptations."

NEWS AND NOTES

THERE has been an unexpected call on the business office for extra copies of the October number of *THE SPIRIT OF MISSIONS*. If any of our readers have no further use for their copies of this issue, the Business Manager will be grateful if they may be sent to him at 281 Fourth Avenue, New York.



THE eleventh session of the "Farmers' Conference" of Brunswick County, Va., held annually at St. Paul's Normal and Industrial School, Lawrenceville, proved as successful as its predecessors. The organization represents 2,000 negro farmers and the conference is devoted to the consideration of practical topics connected with rural life. A questionnaire had this year been sent out, the results of which show the building of thirty-two schoolhouses and thirty-five dwellings, the purchase of over a thousand acres of land and the raising of more than \$2,000 for improved

school facilities. The replies also showed that more farmers are raising their own food and improving the quality of their stock. Archdeacon Russell is president of the conference.



THE World Committee of the Young Men's Christian Association is asking that the week beginning November 14th shall be observed as a special time of intercession for young men. Now when so many young men are giving their lives on the battlefields of Europe, and when the world's future will rest so significantly upon the shoulders of those who remain at the end of this cruel war, it is of the utmost importance that earnest prayer be made for the deepening and strengthening of their spiritual lives. It is hoped that sermons on this subject shall be preached on the Sunday, and special topics for prayer are suggested for the week that follows.

LESS than a year ago the congregation of All Saints' Church, Worcester, Mass., made a canvass and adopted the weekly offering plan. The rector says that as a result not only has the parish given more than its apportionment, although the duplex envelopes have been in use only eight months, but no one has been asked to make up a parish deficit.

SOME time ago a visiting priest asked the Chinese deacon at St. Stephen's Church, Manila, what proportion of the communicants of the mission were at the celebration of the Holy Communion that morning. The brief answer was "All." Thinking that his question was not understood he repeated it and received the same reply. It was as stated. There are no people more satisfactory to work among than the Chinese in the Philippines. They are responsive and genuine. This little mission gave \$40 to the Emergency Fund without solicitation.

MR. LORETO SERAPION, who recently joined Bishop Brent's staff in the Philippines, was born in Cuba of Filipino parents. While in Cuba he was received into the Church, and having decided to offer for the ministry, received his preliminary training in the Theological School in Havana. Under arrangement with Bishop Knight he then entered the University of the South and completed his divinity course at Sewanee. Bishop Brent has ordained Mr. Serapion to the diaconate. Writing to Bishop Knight, he says: "We feel that Cuba, through you, has made us in the Philippine Islands a very valuable gift in the Rev. Loreto Serapion." It rarely happens that a comparatively young Church like that in Cuba is able to send one of her men to a distant mission field. Cuba has made this gift to the Philippines, notwithstanding the fact that Mr. Sera-

pion was considered one of the very best candidates for orders in Cuba.

WE have received from the president of the Diocesan Council of the Girls' Friendly Society in Western New York, the notice of a memorial fund to be contributed each year, in loving memory of members and associates who rest from their labors. This fund was established in 1893, and is appropriated for missionary work being done by women who are or have been connected with the Girls' Friendly Society, or in a missionary district where the G. F. S. has a place. Branches, associates, members, married branch helpers and others are asked to make an offering yearly to this fund, on All Saints' Day, or on a date nearest to the day of intercession for the G. F. S., the first Sunday in November. The object chosen for 1915 is St. Agnes' School, Kyoto.

WHY NOT A CHRISTMAS PRESENT?

NO more appropriate or welcome Christmas gift can be made to any one than a year's subscription to THE SPIRIT OF MISSIONS. Its arrival during each of the twelve months will convey to the recipient the continual good wishes of the donor.

The publication office of THE SPIRIT OF MISSIONS has arranged for a handsome new gift card which will be mailed to reach the recipient on Christmas day, or sent to the donor if preferred.

No doubt many of our readers would like to remember their friends with such a gift, and at the same time help to increase the circulation of THE SPIRIT OF MISSIONS. Address, The Business Manager, 281 Fourth Avenue, New York.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. John E. Shea, our missionary among the Karok Indians in northern California, sends the following interesting items:

DURING the absence from home of our missionary to the Klamath River Indians, a big brown bear came down the mountains to the station. There was but one load of ammunition in the house, and that for the heavy repeating rifle that Mrs. Shea had never before used. But seeing the character of her visitor, and judging that he was after their little pigs in the yard, she went outside to an advantageous spot, took deliberate aim at bruin and fired, only wounding him, however. Then she rushed to the house and 'phoned to the ranger station, four miles away, for some one to come with ammunition. The bear was tracked the next morning by dogs and finally killed. Mrs. Shea skinned him herself, and she is having the hide tanned for preservation as a souvenir of her "first bear."

After a long delay, due to natural difficulties, the lumber for the new church has finally been delivered at Orleans. All of the dressed material, including doors, windows, shingles and the interior furnishings, had to be procured at Eureka, a seacoast town, one hundred miles away, and transported, some by parcels post, some by auto truck, at an expense of from 1½ to 2 cents per pound. After long and patient waiting and an exercise of delicate diplomacy, there has finally been secured the co-operation of the absentee manager of the mining company of Orleans in the lease of a building site in a central location. Hitherto, the company has absolutely refused to either sell or lease lots for any purpose; and they alone control all of the available land in the Orleans Valley.

A United Offering missionary in Mexico, on receiving a gift for her work sent by an admiring friend, remarks:

IT so warms one's heart to know that people are interested, though it makes one feel terribly small to have persons thinking one so big! As a matter of fact, I have felt guilty at having so little self-sacrifice and suffering in my own life, while our people were suffering all around us, for I, myself, have been only marvelously happy; and the worst of it is that every time that I start out complacently to do something which I think will be properly self-sacrificing and "sack-clothy," the thing turns itself upside down and makes me happier than I was before!

✱

A WOMAN writes from a New England farm, sending \$1 toward the Emergency Fund, the first money she has had to use as she chose since last May. She sends it asking that it be credited to her parish church in order to "get it off the black-list."

✱

The Rev. W. M. Purce, Missionary in the district north of the Platte, in the diocese of Nebraska, writes:

WINNEBAGO Reservation lies within my mission field. It contains about 1,200 Indians, among whom we have recently opened work. One hundred already look to the Church for religious ministrations. I have to perform a good many marriage ceremonies and some of the people are unable to speak English and so I am translating the marriage service into the Winnebago language, with the help of some of the better-educated Indians. We have organized a branch of the Auxiliary among the women.

The Secretary of the Province of the Northwest writes:

THE outlook for the coming year seems to me more than hopeful. The Emergency Fund created a good deal of enthusiasm, which, in addition to the fact that it very largely increased the receipts, has had a tremendous educational value.

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The Secretary of the Eastern Oregon branch of the Auxiliary writes:

I AM much grieved to see in the last SPIRIT OF MISSIONS notice of the death of a Japanese friend of mine, Professor H. Tamura. In 1872-3 we were students in the same college. His government sent five boys to the states to be educated and we lived at the same house and were in some of the same classes. I never knew what became of him until in the February SPIRIT OF MISSIONS I found a story he had written of his work at St. Agnes' and I wrote him and had such a fine reply to it. I have his picture on the same page with Bishop McKim and other dignitaries, as I feel that our Church has lost a great helper.

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Bishop Ferguson, under date of August 30th, writes concerning the lamented death of the Rev. E. W. McKrae:

THE Rev. E. W. McKrae became ill about three weeks ago. When he seemed to be getting worse, the German doctor residing here was called in and took the case in hand. Notwithstanding his efforts and our prayers in behalf of the patient, he expired near midnight on the 27th inst., and was interred on yesterday, the 29th."

Mr. McKrae, who was forty-eight years of age, was educated in our schools in Liberia, finally becoming a teacher and lay-reader, and afterwards taking Holy Orders. His last and most effective work was among the Kroo natives. His knowledge of the Gedebo language enabled him to acquire the Kroo language. He had

already translated into it parts of the prayer-book, several hymns and a primer. He was also engaged in translating one of the Gospels. The result of his evangelistic and pastoral work was apparent in the rapid growth which was being made by the missions under his charge. He was married to one of the graduates of our girl's school, who died about six months before her husband. The work of our mission in Liberia will greatly feel the loss of Mr. McKrae.

❖

A letter from Porto Rico tells of the damage done by a recent cyclone alleged to have been sent down from the United States:

ST. LUKE'S HOSPITAL, Ponce, was in the direct path of the cyclone coming down from the States. Fortunately, the hospital still stands firm on the hill, and no lives were lost nor patients seriously affected. The doctor's new house was damaged, but was soon repaired. The hospital also is undergoing repairs. The expense is regretted when there are so many improvements needed. The hospital has ministered to many during the summer. At present there are thirty-four patients, more than half being charity cases. The nursing staff includes three graduate nurses besides the superintendent, Miss Robbins, and fourteen in training. Two of the latter are boys. One has served in the hospital before in another capacity; the other is a brother of two of the nurses. They are doing good work, and promise well for the future.



THE SUPERINTENDENT AND HER TRAINING CLASS

ST. LUKE'S HOSPITAL, TOKYO. JAPAN

A STATEMENT OF THE PRESENT SITUATION

IN the spring of 1913 the Board of Missions inaugurated an effort to secure \$500,000 to develop St. Luke's Hospital, Tokyo, into a great international hospital for the Far East. When Dr. Rudolf B. Teusler, who is the heart and soul of the movement, returned to Japan in December, 1913, about \$60,000 had been given and pledged. Since then friends in America have been energetically at work, and a Japanese Council in Japan, whose chairman is Count Okuma, has been pushing matters in that country. The Emperor of Japan gave \$25,000 and Count Okuma and his associates added \$50,000 more. It is believed that many other semi-official and private gifts from Japan may be stimulated by these examples. At present the cash on hand is as follows:

Given by the Japanese.....	\$75,000
Given in America.....	79,230
Total	\$154,230
Additional pledges which are recorded as good.....	77,200
Making a total in cash and pledges of.....	\$231,430

The first great step is to purchase the land, for a suitable location is all-important. Three pieces of property are under consideration. Dr. Teusler has returned to this country for the winter and will speak in connection with the conventions of the Laymen's Missionary Movement; he will, of course, be pushing the project of St. Luke's Hospital, and he has large hopes of a cordial response from the Churchmen of the United States. It is highly desirable that the effort in behalf of St. Luke's should be brought to a successful conclusion this year.

LETTERS TO THE EDITOR

"A MISSIONARY'S LIFE IN THE LAND OF THE GODS"

Editor THE SPIRIT OF MISSIONS:

I HAVE just been reading with some care Mr. Dooman's book on Japan,* and find in it so much that is valuable that I feel like commending it to others, and so write to you.

As showing the inner side of Japanese life and character, it seems to me the best of all the books on Japan that I know. His judgment is sounder and his knowledge wider than that of Lafcadio Hearn, great as

Hearn's insight is in those things that appeal to his own temperament. Chamberlain, though entertaining and useful, does not get much below the surface. There are very few missionaries, if any, who have been so long and closely in touch with the Japanese people as has Dr. Dooman, and his wide range of knowledge of various races is a great help to understanding. He has preached at one time or another in something like six different languages: English, Japanese, French, Syrian, Turkish, and Armenian, I think they are. I know no one else who seems to have thought so persistently and deeply over the character and characteristics

* "A Missionary's Life in the Land of the Gods." Isaac Dooman. The Gorham Press, Boston; Copp Clark Co., Toronto, Canada.

of the Japanese. No one, of course, can be a final authority on such a subject, but every one who desires a real understanding of Japan and the Japanese ought to read this book.

There are opinions in the book with which I disagree, especially the notion of unity between Buddhism and Mohammedanism. But disagreement is to some degree inevitable when so difficult a subject is treated so courageously. We should all be proud of what he has done.

THEODOSIUS S. TYNG.

"A CONFIRMATION OF LEPERS"

Dear Mr. Editor:

UNDER the heading "A Confirmation of Lepers" (September issue), your note has fallen into a strange error. I wonder who your "distinguished professor of Church History" is. He has not studied modern Church History!

In the Province of South Africa there are very remarkable leper missions at work, and the bishop regularly visits them. The oldest is on Robber Island, at Capetown. There there are 600 lepers, and the Church has a priest, Father Engleheart, living in the leper compound, next door to a stone church built expressly for the lepers by his predecessor, Father Watkins, who was chaplain to the whole island and lived among the government employees, who with convicts and lunatics made up the population. Now Father Engleheart devotes his whole time to the lepers, living among them, and continually visiting them, conducting services, instructing them, ministering the Sacraments, and lightening their lives with wholesome recreations. Once every year the Archbishop of Capetown, or the Coadjutor Bishop, holds a Confirmation in the leper chapel for the lepers. The Sisters of All Saints, on the same island, have a home for the leper children, whom the Government has

placed under their charge. It should perhaps be stated, for exactness, that in this leper establishment there are two chapels, for the women are separated from the men. The Dutch Reformed Church and the Roman Catholics also have a smaller work. The Father's garden in the male compound is the great meeting-place of the lepers and their friends on visiting days.

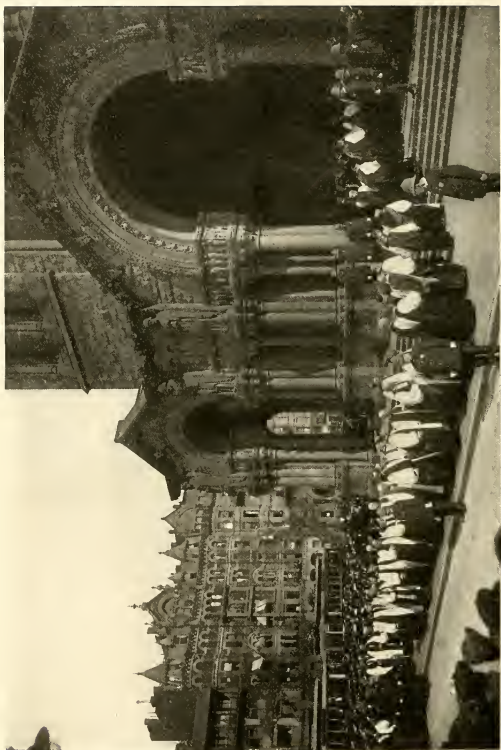
Then in the Diocese of St. John's, Kaffraria, at the great leper asylum in the Native Reserve of the Transkei, the Church has also a leper chaplain and chapel, and a regular visitation from the Bishop of St. John's.

To these older works have now been added an asylum not far from Pretoria, in the Transvaal, to which the Bishop of Pretoria has appointed a visiting priest, and a second smaller asylum near Bloemfontein, in the Orange Free State. There again a priest ministers from the city, a sister conducts classes, and the bishop is ever ready to visit.

In Japan a priest of the Church, Father Hewlett, is now working as chaplain in Miss Riddell's great Leper Asylum at Kumamoto. I am not sure whether we have work in the many leper refugees in India, but I can hardly doubt it.

Would that our Churchmen here in this land realized more the work that those in communion with us are doing in the wide world! In your note on Korea and the school difficulty, do you realize that we *are* affected, because there is a Bishop of Korea, and an English Church Mission, long established, which is one with our Communion? Are we not absolutely one with such a mission? I think this correction as to "The first recorded visit," etc., "the only case in history where lepers have been confirmed" will be useful. And have we so soon forgotten Father Damien, and other great Roman Catholic Missionaries?

H. P. BULL, S.S.J.E.



OPENING SERVICE OF THE GENERAL CONVENTION OF 1904

The procession in Copley Square entering Trinity Church, Boston. The Archbishop of Canterbury is seen at the rear of the line

How Our Church Came to Our Country

II. HOW OUR CHURCH CAME TO MASSACHUSETTS

By Lydia Averell Hough

I. Pilgrim and Puritan

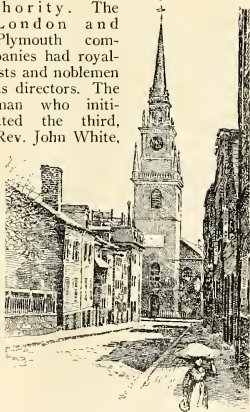
THE early days of Massachusetts were so different from those in Virginia that people are very apt to think the Anglican Church had nothing to do with the founding of the northern colony. It is true that the Congregational system soon became almost universal in Massachusetts, and that only those who subscribed to it could take any public part in religious or political affairs, but there were settlements in Massachusetts made by Church people, and there were many individuals who did not wish to separate from the Church, and many who even wished to continue to use the Prayer Book.

We must remember that at this time the Puritans in England were not outside the Church. They were a party in the Church, intent on reforming it according to their own ideas. Only a small body of men called "Brownists" or "Separatists," to which the Pilgrims belonged, had definitely withdrawn. Non-conformity meant only that one could not subscribe to every rule enforced by king and bishops. Non-conforming rectors might have to give up their parishes, but they might remain in the Church. The Puritans were Non-conformists, the Pilgrims were Separatists.

This was a temporary condition. Later the lines became more sharply drawn, and the Puritans were largely forced out of the Church. Nevertheless, both Puritans and Pilgrims had been trained in the Church. Most of their eminent men were educated at the Church universities of Oxford

and Cambridge, and many of them were priests. So much of the Puritan movement for the colonization of Massachusetts began under Church auspices that it must have been very hard for any one joining it to foresee how it would turn out. This accounts for our finding among the early colonists so many who did not sympathize with the extreme measures taken after they landed.

All three of the companies under which the settlers obtained their grants were formed by Church authority. The London and Plymouth companies had royalists and noblemen as directors. The man who initiated the third, Rev. John White,



CHRIST CHURCH, BOSTON

Better known as the "Old North," where the Paul Revere lantern was hung

though a Puritan, was still rector of Trinity Church, Dorchester. The Rev. Francis Higginson, who went out in the first ship-load under this charter, made the often-quoted exclamation: "We will not say, as the Separatists were wont to say, at their leaving England, 'Farewell, Babylon! Farewell, Rome!' But we will say, 'Farewell, dear England! Farewell, the Church of God in England, and all the Christian friends there!' We do not go to New England as Separatists from the Church of England." He was probably quite sincere in this, though his later actions do not seem consistent with such words. There was even a bishop who seriously considered joining the Puritan colonists—the bishop of Bath and Wells. He was prevented by age, but it is interesting to wonder how Congregationalism and a bishop would have got on together. It is not strange that under such auspices some staunch Prayer Book Churchmen should have come out among the colonists.

Before we learn anything about the distinctively Church settlements, or the individuals who represented the Church in Massachusetts in this first period, we must stop and think about one characteristic of the times which colors the whole history of them, and makes it hard sometimes to judge of the real character of persons and events. This characteristic is intolerance! It was almost universal, and it not only made men ready to persecute all who differed from them, but unable to see any good in their actions. If a man's opinion did not agree with theirs, he was not only a heretic and an atheist, but an evil-liver and a menace to the commonwealth! We shall see one instance of this tendency in the descriptions of Merrymount—and there were many others. Holland was the only country which had learned (under the Inquisition) the folly and sin of persecution;

and even among the refugees there it is doubtful if there were many who would not have liked to coerce others if they could. Contemporaries wrote of the hospitable little country: "It is a common harbor of all heresies," "A cage of unclean birds," "The great mingle-mangle of religion."

One of the Puritans summed it all up in the rhyme:

"Let men of God in courts and churches watch
O'er such as do a Toleration hatch,
Lest that ill egg bring forth a cockatrice

To poison all with heresy and vice."

Since persecution was so general it became almost a measure of self-preservation. At any rate the Puritans considered it such. But we shall not understand it unless we remember the extreme value they attached to unanimity of opinion. That, and not religious freedom, was their real object in coming to Massachusetts. Partly because religious freedom was *not* what they wanted did the Pilgrims leave Leyden, and Fiske says that the reason freedom of belief was not stipulated in the Massachusetts Bay charter was because neither party to the agreement wanted it.

History has at last taught men that absolute unanimity is not wholesome, and Providence and human nature saw to it that the Puritans did not get it. To this end the Church settlements and adherents contributed!

II. The Unwelcome Churchman

We have learned about the colony on the Kennebec, sent by Sir Ferdinando Gorges. His son Robert founded one at Wessagusset, and this had some intercourse with Plymouth. Once a party from the former stayed over Sunday in the latter town. They were pleasantly received, but their chaplain, the Rev. Mr. Morrell, was completely ignored in the meeting-house services. This was the more ignominious because he bore a com-

mission of superintendence over the churches of New England!

The most picturesque settlement of Churchmen in New England is that at Merrymount, where Thomas Morton, "of Clifford's Inn, Gent.," tried to live the life of an old-fashioned English squire, keeping Christmas with beef and ale, and May Day with dancing around the maypole—in which the savages joined. Such levity was visited with fine and imprisonment. Banishment followed, and when Morton unwisely returned to look after his property, he was so harshly treated that he died, broken and dispirited. It was plain that a Churchman who adhered to his training and traditions was not wanted in the colony!

Another settlement where attachment to the old Church lingered was Naumkeag, or Salem. There had been a fishing station on Cape Ann, whose inhabitants, as the Plymouth settlers claimed their land, removed to Naumkeag. Their leader was Roger Conant. He had lived at Plymouth, but did not sympathize with the Separatist measures of the elders there. At Salem was formed the first Episcopal congregation in New England. This was just a year after Governor Endicott, with the active assistance of two ministers—one of them being the Rev. Mr. Higginson, who had so eagerly protested his love for England and the Church—had organized a Congregational society of the most independent type.

The story of the founding of this Salem parish brings into view two representative Churchmen—John and Samuel Brown. They had joined the enterprise as Churchmen, and intended to remain such, notwithstanding the inconsistency of Mr. Higginson. They had daily prayers in their houses, and even gathered a congregation separate from that of the meeting-house, to which they read the services of the Prayer Book. The

Browns were members of the Council and too prominent to be ignored. Summoned before the governor, they did not mince matters, but denounced the ministers as "Separatists and Anabaptists," and refused to give up that "sinful imposition in the worship of God," as their opponents called the Prayer Book. They were found guilty of mutiny and faction and ordered to leave the colony. There is a tablet in St. Peter's Church, Salem, to the memory of their "intrepidity in the cause of religious freedom."

Among other Churchmen whom we might mention (like Oldham and the Rev. Mr. Lyford at Plymouth), one name stands out clearly and pleasantly from the history of the times. The Rev. William Blackstone had settled in Shawmut, and the present Boston Common is a part of the land granted to him by the Gorges family. When the first settlers came to Charlestown



DR. TIMOTHY CUTLER

President of Yale College and afterward rector of Christ Church, Boston

he had been there long enough to have a homestead and thriving orchard. The newcomers were sheltered under his roof while they were building their own houses, and regaled with his apples, so redolent of home. But when Boston had grown up about him to a considerable town, Mr. Blackstone was viewed askance by his new neighbors, hospitable and inoffensive though he was. They did not like his being a priest of the Church, even though he did not exercise his ministry; nor did they feel easy about his holding so much land under a title not derived from their charter. Finally he was bought out and constrained to leave the colony and betake himself to Rhode Island.

"I left England," he says, "because I disliked my lords, the bishops; I leave here because I like still less my lords, the brethren." His experiences in Boston seem to have quickened his zeal, for in Providence he was active in the ministry for many years. There he planted another orchard, and used to reward the good children of his flock with his "yellow sweetings"—a rare treat. What a contrast to the less fortunate children under the Puritan "tithing-man"! His biographer draws a quaint picture of the unconventional old gentlemen, when he grew too infirm to walk the six miles to his church, riding on a bull which he had broken to the saddle.

III. Beginning to Build

So years wore on, and in England the Commonwealth was succeeded by the restoration of the Stuarts. Charles II began to look into the complaints of Churchmen in the colonies, and informed the General Court of Massachusetts that there must be no discrimination "against them that desire to use the Book of Common Prayer." Charles II also took occasion to allude to what he considered to have been the original object for which the charter was granted,

namely, "that in their general godly walk and conversation they should impress the inhabitants with the virtue of the Christian religion." In other words, Charles regarded the colony as a missionary enterprise.

The Court found it difficult to accede to his commands. Their resistance led to the revocation of their charter in 1684, and the colony came under the control of royal governors. Then the tables were turned, and though they were supposed to respect the liberties of the Puritans, the governors began to enforce the wishes of the Church party in a high-handed way, met by equally high-spirited resistance. They demanded one of the meeting-houses to worship in, and on Good Friday, 1687 (a singularly inappropriate day for such an act), they took possession of the Old South Church. On Easter Day the services lasted from eleven to two, while the embittered owners of the place waited part of the time outside. "A sad sight," says the Puritan, Judge Sewall; and surely not a joyful one to any discerning lover of the Church. But such impolitic behavior did not last long, and the Church grew in general esteem. From being exposed to "great affronts," having their ministers called "Baal's priests," and their prayers "leeks, garlic and trash," they had come, before the Revolution, to be "the second in esteem among all the sects."

Some of the early parishes which were founded during this time were Queen Anne's Chapel, Newburyport, in 1712, one in Marblehead, 1707, and one in Braintree, 1702. But the two which had the greatest influence, and were in a sense mother churches, were King's Chapel and Christ Church, Boston.

King's Chapel, built in 1690, resulted from the controversies just described. The first building was a plain wooden structure, on part of the ground now occupied by the church. The site was

probably taken from the town burying-ground, as the bitterness of feeling toward the Church led to a refusal to sell them land for the building. In 1710 there were eight hundred members of the congregation, and about 1713 they began to request that a bishop should be sent to them. King William and Queen Mary befriended the parish, and sent gifts of plate and a library. They also gave a hundred pounds yearly toward the salary of an assistant minister. After a while the Society for the Propagation of the Gospel came to the assistance of the local Churchmen, and when it was necessary to rebuild the church for the third time, the Society aided them to put up the present stone edifice. The later history of King's Chapel is rather a sad one from the Churchman's point of view, for this most important stronghold of the Church in the Massachusetts colony was, by a process too long to be described here, alienated from her communion, and is today the property of the Unitarians.

In 1722 the growth of the congregation caused the founding of Christ Church, of which the cornerstone was laid in the next year by Rev. Samuel Myles of King's Chapel. In four years this parish also reported eight hundred attending the services.

Christ Church played a very important part in the church life of Massachusetts until the Revolution and afterwards. Its records give a pretty clear outline of the history of those days. It was particularly fortunate in its first rector, Dr. Timothy Cutler, who was one of the group of Yale professors whose conversion to

the Church made such a sensation in 1722. He went to England for ordination at the expense of the parish, and returned with a commission from the "Venerable Society" (The S. P. G.) as rector. He sent regular reports to the Society, which throw much light on details of life in Boston at that time. "Negro and Indian Slaves belonging to my Parish," he writes, "are about thirty-one, their Education and Instruction is according to the Houses they belong to. I have baptized but two. But I know of the Masters of some others, who are disposed to this important good of their Slaves." He had a mission at Dedham, and some other places, and the people were "so zealous that several of them ride between ten and sixteen



Photo by Underwood and Underwood
KING'S CHAPEL, BOSTON

miles to the Monthly Communion." He reports the baptism of "1 Adult Indian Female, who had left the Barbarity of her Kindred."

Dr. Cutler died in 1765, in time to escape the trials of the Revolutionary War. He was succeeded by the Rev. Mather Byles, like himself a Connecticut Congregationalist, who was called to Christ Church and sent to London for ordination.

Trinity Church, founded in 1734, was the third of our pre-revolutionary churches in Boston. Dr. Parker, its rector, at the outbreak of the Revolution stood his ground, telling his vestry that they must either keep the church open and omit the prayers for the King, or go on praying for the King and close the church. The vestry to a single man stood by their rector, the church was kept open throughout the war, and around Dr. Parker Massachusetts Churchmanship afterwards rallied.



THE RIGHT REV. EDWARD BASS, D.D.
First Bishop of Massachusetts

IV. The Revolution—and After

The Revolution came like the rains and the flood in the parable, to test the durability of the building which the Church had done. Because it was so intimately connected with the government of England, it was naturally accused of being royalist and unpatriotic by the colonists. Some of the clergy and laity did feel bound, by their ordination vows or their Church adherence, to uphold the royalist side. They were as sincere and suffered as much as the staunchest patriot. But there was nothing in the doctrines of the Church, as such, to necessitate allegiance to George III. Many of the leaders on the side of the colonies were Churchmen, as we know, and after the new government was established, it was loyally supported by the Episcopal Church. When the alternative was presented of praying for the King or changing the words of the Prayer Book, American Churchmen, with searching of heart, did the latter. The coveted gift of the episcopate was delayed because they would not take the oath of allegiance.

In New England, particularly, where the Church had grown under such difficulties, men had come into her communion from conviction, after investigation of her claims, and had not merely accepted her as part of the established order of things. Their conversion had been a mental and spiritual matter, less connected with outward things like politics, and it was the easier for them to reorganize the Church as separate from the state.

Bishop Bass was the first Bishop of Massachusetts. His consecration took place on May 7, 1797, and his consecrators were Bishops White, Provoost and Claggett. This was the first consecration to the episcopate to take place in New England and the second in America. He was succeeded by Bishop Parker, under whom the Church in Massachusetts was wisely guided and adjusted to the new needs.

Within the limits of this article we cannot hope to follow the Church farther in her ministry to the people of Massachusetts, but we must point out the tremendous changes that have taken place, and how wonderfully she has been blessed. From being the hotbed of oppression and persecution against Churchmen, Massachusetts has become the place where, perhaps more than in any other, the Church is held in honor by all classes and creeds. Her progress during recent years has been proportionately greater than that of any other Christian body, with the exception of the Roman Catholics, who have increased by immigration.

Contrast the picture of the early Churchmen, standing alone for their faith, slandered and reviled and driven out, with the picture on a previous page, where the General Convention of 1904, with its long line of bishops, marches through Copley Square into the entrance of Trinity Church, Boston, made sacred by the life and ministry of Phillips Brooks.

Here in Massachusetts, where the Church had such a struggle to gain even a foothold, and where the private exercise of her rites was forbidden, we have today two dioceses reporting 297 clergy and 66,217 communicants—and the work goes on!

CLASS WORK ON "HOW OUR CHURCH CAME TO MASSACHUSETTS"

PREPARATION FOR THE LESSON

GENERAL English and American history will give the background of the struggle between Puritanism and the Church which seemed to find a focus in Massachusetts. Any good Church history will be of assistance. See also "Some Memory Days of the Church in America," "The Indebtedness of Massachusetts to Its Six Bishops," Volume VII of "The American Church History Series," and Volume I of "The History of the Eastern Diocese."

See also the story of "The Maypole of Merrymount" in Hawthorne's "Twice-told Tales"; but remember in reading it that he is using his imagination to set forth a point of view of the stern Puritan who did not wish to be happy himself nor intended that any one else should be.

THE FIRST FIVE MINUTES

All your children know a good deal about the landing of the Pilgrim Fathers on Plymouth Rock and the settlement of Salem and Boston. Try to bring out whatever else they may know about the early characteristics of the Massachusetts colony. Some of your class may have been in Boston. Ask what historic places they have seen. Get them to tell what happened at the "Old North Church."

TEACHING THE LESSON

I. Pilgrim and Puritan.

1. What was the difference between the Pilgrim and the Puritan?

2. How far were English Churchmen represented among the founders of the Massachusetts colony?
3. With what feelings did the Rev. Francis Higginson leave England?
4. Did the colonists really want religious freedom for every one?

II. The Unwelcome Churchman.

1. What do you know about Thomas Morton of Merrymount?
2. Tell something about John and Samuel Brown of Salem.
3. What happened to the Rev. William Blackstone?

III. Beginning to Build.

1. How did the restoration of the Stuarts affect the Church in Massachusetts?
2. Tell how Churchmen borrowed a meeting-house.
3. What early parishes were established?
4. Who was Timothy Cutler and what did he do?*

IV. The Revolution—and After.

1. What changes did the Revolution bring to the Church in Massachusetts?
2. What do you know about the first bishop of Massachusetts?
3. Show the contrast between the Church's past and present.

* Christ Church, Boston, of which Dr. Cutler was rector for so many years, called the "Old North Church," where Paul Revere's friend hung the signal lantern on the night before the battle of Lexington, is the oldest house of worship in Boston.

EDUCATIONAL MATTERS

THOUGH full reports have not even yet been received, the record of study for 1913-1914 has already been beaten. In that year mission study of a formal nature was conducted in 1857 places; with several dioceses yet to be heard from we already have reports from over 2,100 classes for the year 1914-1915. We should, however, beware of the lure of numbers, and the Educational Secretary earnestly hopes that during the coming year every single leader will take for a motto: "The longest way round is the shortest way home." By this he means that we can never afford to forget that education ceases to be education the moment we allow our desire for a large class to overshadow our hope for one that, however small, will produce deep and lasting results.

On another page will be found an advertisement of an anthem written for us by the greatest living exponent of church music—T. Tertius Noble. It is to be hoped that by the use of this anthem the motive and importance of missions may be brought home to choirs and choirmasters throughout the country.

A great deal is being done nowadays in the way of suggesting mission study books, games, etc., for Christmas gifts. Such books, for example, as the "Life of Bishop Ingle," the account of the work of the True Light Mission under the names, "They That Sat in Darkness," "The Story of the Church in China," and "Christianity and Civilization" would make very acceptable Christmas presents; so also would the Game of "Home."

With regard to the Game of "Home," it might be added, for the benefit of those who have not seen it,

that it is without doubt one of the best devices that we have yet produced for teaching children, in a way that is agreeable to them, the why and how of missions.

The Educational Department is making arrangements whereby those who desire to use the little book, "Around the World with Jack and Janet" for Juniors, can secure additional material to enable them to focus the course on the Church's work. This material has to come from England, and owing to the uncertainty of mails these days we cannot say when the material will be ready, but the point is well worth keeping in mind.

The Educational Secretary has just brought out a pamphlet which presents something new in the line of missionary education. Whether it will register a success or not remains to be seen, but as the first serious effort at producing suggestions for mission study among men, it deserves special attention. So much has been done in the way of providing the women of the Church with mission study material that, so far as possible, we must think more about what can be done for the men. The pamphlet referred to, published under the title of "One Thing Brings Up Another" makes suggestions whereby, through discussion, will be brought out the vital relation between those things in which the average man is interested and the extension of the Kingdom of God.

In connection with the pamphlet that was brought out three years ago entitled "A Way That Worked," this new pamphlet is commended most seriously to rectors in search of a way to start their men thinking along missionary lines. The whole matter is

for the present in its initial stages, and any suggestions and criticisms sent to the Educational Secretary will be thankfully received.

It would be well to say in this connection that this year's Junior book, "Modern Heroes of the Mission Field,," is quite as useful with boys as with girls. In fact, it is the only course of Hero Stories that we have brought out, and as such is to be borne in mind whenever one is considering the problem of presenting missions to boys.

*

THE series of lessons that appeared in THE SPIRIT OF MISSIONS serially last year under the title "Lives That Have Helped," have been bound together in pamphlet form, and are now on sale at 20 cents

a copy, or \$1.50 for ten copies, postpaid. Presenting as they do excellent bibliographical material, they are to be highly recommended.

MATERIAL ON AFRICA

THE September issue of THE SPIRIT OF MISSIONS was devoted largely to work in Africa. The articles presented, together with the excellent illustrations, will be especially useful for study classes and general educational work. An extra edition was printed with a view to filling these needs. Persons who desire copies, by addressing the Business Manager, 281 Fourth Avenue, New York, may obtain them at the following rates: Single copies, 10c.; \$1.00 a dozen; 25 or more at the rate of 5c. each.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

On August 15th the Rev. and Mrs. J. W. Chapman and the Rev. P. H. Williams arrived at Tanana; on the following day the Rev. F. B. Drane reached his post at Nenana.

The Rev. and Mrs. Guy D. Christian, who left Seattle on September 27th, via the S.S. *Jefferson*, reached Juneau on October 1st.

Anking

Miss Annie J. Lowe arrived at Shanghai on September 1st, having sailed on the S.S. *Manchuria*.

Brazil

Coming to the United States in the interest of the Laymen's Missionary Movement, the Right Rev. L. L. Kinsolving left the field on the S.S. *Vestris* September 2nd, arriving in New York on the 6th of October.

Hankow

On October 2nd the Rev. A. M. Sherman and family returned to the field on the S.S. *Chiyo Maru*, after an extended leave of absence.

Deaconess Emily Ridgely reached Shanghai on September 1st and proceeded to her station.

Leaving the field on regular furlough, Miss Ada Whitehouse sailed on the S.S. *Chiyo Maru*, August 28th, and arrived on September 20th in San Francisco.

The Rev. S. H. Littell and family arrived in San Francisco on October 11th, having left Shanghai on the S.S. *Tenyo Maru*, September 17th.

Kyoto

Miss C. J. Tracy reached her post on August 23rd.

Liberia

The Rev. F. W. Ellegor arrived in New York October 12th on the S.S. *Montevideo*.

Mexico

Miss Claudine Whitaker arrived in New York on September 26th and proceeded to Philadelphia.

Shanghai

On the S.S. *Chiyo Maru*, from San Francisco, on October 2nd, Miss M. E. Bender returned to the field after regular furlough.

Dr. Gulielma F. Alsop, with Dr. Sheplar, left the field on September 17th on the S.S. *Tenyo Maru*.

Tokyo

On October 7th word came to us from Japan announcing the death of Mrs. Mc-

Kim. Bishop McKim with the Misses Bessie and Nellie McKim sailed on October 14th on the S.S. *Mongolia*.

Miss C. G. Heywood arrived in the field on August 23rd on the S.S. *Tenyo Maru*.

Returning after furlough, the Rev. F. C. Meredith sailed from Seattle on October first on the S.S. *Shidzuoka Maru*.

Sailing from San Francisco on October 2nd, via the S.S. *Chiyo Maru*, the Rev.

A. W. Cooke and family are returning to Japan after an extended furlough.

Dr. and Mrs. R. B. Teusler, who left on the S.S. *Chiyo Maru* on September 4th, reached San Francisco September 20th.

Coming on regular furlough, the Rev. and Mrs. C. S. Reifsnider and Miss Caroline M. Schereschewsky sailed on September 25th and reached San Francisco on October 11th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and so far as possible respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. ————

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N.W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

VI. ————

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

Alaska

Mrs. Grafton Burke, of Fort Yukon.

Rev. Hudson Stuck, D.D.

Arkansas

Rev. Wm. N. Walton (during November).

Asheville

Ven. W. B. Allen (during November and December).

Brazil

Rt. Rev. L. L. Kinsolving, D.D.

China

ANKING

Miss S. E. Hopwood.

HANKOW

Rev. F. G. Deis.

Rev. A. A. Gilman.

Miss S. H. Huggins.

Rev. S. H. Little.

Miss K. E. Scott.

SHANGHAI

W. H. Jefferys, M.D.

Rev. H. A. McNulty.

Mr. H. F. MacNair (in Eighth Province).

Rev. J. W. Nichols (in Eighth Province).

Rev. F. L. H. Pott, D.D.

Cuba

Rev. W. W. Steel.

Rev. C. M. Sturges (in Seventh Province).

Japan

KYOTO

Rev. Roger A. Walke.

TOKYO

Dr. R. B. Teusler.

Mexico

Miss C. Whitaker.

Salina

Rt. Rev. S. M. Griswold, D.D.

Spokane

Rt. Rev. H. Page, D.D.

Utah

Rt. Rev. Paul Jones, D.D. (during December and January).

Western Nebraska

Rt. Rev. G. A. Beecher, D.D. (during November).

Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. Address, The Covington, West Philadelphia.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter, Raleigh, N. C.

Representing the schools and other missionary work in the diocese of South Carolina; Archdeacon Baskerville, Charleston, S. C.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

History of Christian Missions. By Charles Henry Robinson, D.D. Published by Charles Scribner's Sons, Fifth Avenue at Forty-eighth Street, New York. Price, \$2.50 net.

This is one of the volumes of the International Theological Library, a series of books planned and for many years edited by the late Professors Briggs and Salmond. To say that its author is Dr. C. H. Robinson, Editorial Secretary of the S. P. G., is a sufficient guarantee of its value and accuracy. Of course, it does not attempt to tell the story of all missions from the beginning of the Christian era, but it does provide for the intelligent reader an outline sketch of Christian missions whereby he may obtain a correct perspective, and with the aid of which he may fill in, by the study of other books, the history of the several countries and separate periods of missionary enterprise. The author says: "This volume is not intended to serve as a dictionary, nor as a commentary upon missions, but as a text-book to encourage and facilitate their study." One paragraph of his preface is suggestive when he says:

If in some instances I have appeared to dwell at disproportionate length upon the work of Anglican missions, this has not been due to my ignorance of the relative insignificance of their results, if these are calculated on a numerical basis, but is due to the fact that I have tried to lay special emphasis upon the beginnings of missionary enterprises, and to the fact that in many countries where a large amount of work is now being carried on by other societies, missionary enterprise was initiated by Anglican missionaries. I desire to tender my apologies in advance to the representatives of several American societies

concerning whose work I have found it difficult to obtain adequate information.

While inevitably there are omissions, and while it would be difficult in a book of this scope to avoid all inaccuracies, on the whole Dr. Robinson is to be congratulated upon the success with which he has accomplished a difficult and almost impossible task. We know of no work of the sort which has attempted anything like so much and so nearly succeeded in its purpose. Particularly as presenting the Anglican point of view, the book is of great value.

The Laymen's Bulletin. Published by the Laymen's Missionary Movement in Great Britain and Ireland. Subscription price (four numbers), 1/ (25c.) per annum.

In June the Laymen's Missionary Movement of Great Britain and Ireland undertook the publication of a small periodical in the interest of the Movement. The first two numbers which come to hand are indicative of the courageous spirit in which our English brethren are facing the conditions with which they are confronted. Such articles as that by Viscount Bryce on "The Immediate Duty of Christian Men" and that by the Rev. Dr. Cairns on "The Task Before the Church" are powerful presentations of the opportunities which are offered the Christian of to-day. *The Laymen's Bulletin* will doubtless do much good in England and should also furnish suggestive material for leaders of men in America.

The Old Narragansett Church. By Rev. H. Newman Lawrence, with Foreword by the Bishop of Rhode Island. Preston & Rounds Co., Providence, R. I. Price (cloth), 50 cents; by mail, 55 cents.

This little volume of 80 pages contains a brief history of one of the most interesting churches of the Colonial period—St. Paul's, better known as the Old Narragansett Church, established in 1707 as the result of the energy of the early S. P. G. missionaries. Its exterior is unusual, the door being in the centre of the long front and the general type of the building conforming somewhat to the Colonial dwelling-house. Much history and anecdote gather about the old church. Here dwell for thirty-five years the Rev. James McSparran, uncompromising foe alike of papists and lay-

readers; here, too, Samuel Fayerweather found it anything but fair weather when he tried to steer his craft through the period of the Revolution. Much of the earlier history of the Eastern diocese, also intimately touches the Old Narragansett Church. The ancient structure, with its quaint interior and interesting relics of former days attracts much interest and enshrines many memories. The venerable building now stands in Wickford and has become the property of the diocese of Rhode Island. Many Churchmen will welcome this volume as a handbook of information and remembrance.

The Meaning of Prayer. Harry Emerson Fosdick. National Board of the Young Women's Christian Association, 600 Lexington Avenue, New York City.

Any volume which helps men and women to learn more truly the meaning and power of prayer contributes to meet a great need of the present day. This book of meditations and studies, put forth by the National Board of Young Women's Christian Associations, carries an introduction by Dr. John R. Mott, and deals in a concrete and helpful way with the whole subject of prayer; its value, its prerequisites and its effects. Not only so, but it is arranged in such a manner that it may be used day by day for a series of weeks. Daily readings and forms of prayer are suggested, and topics for discussion appear from time to time. On the whole, it seems to us an exceedingly helpful contribution to a literature which is as yet far too small.

Debating for Boys. William Horton Foster. Published by Sturgis & Walton Company, 31-33 East 27th Street, New York. Price, \$1.00 net.

This simple and unpretentious manual by Mr. Foster is designed to help boys debate efficiently. All boys like this exercise, and it could be made a very fruitful means of missionary education. The usual difficulty is that neither the boys themselves nor those who direct them really understand the effective methods of conducting a debate. This volume would make it possible in the home and the club, the school and the church, to give boys an education in that most useful of exercises, speaking effectively upon one's feet and answering arguments in a logical and parliamentary fashion.

Official Rule and Handbook of the Philippine Amateur Athletic Association. Alfredo Roensch & Co., Manila, P. I. Price, 50 centavos.

This book, sent us by Bishop Brent, is a manual of amateur sport. The bishop is the president of the association, which

seems to be doing excellent work in providing clean and healthful recreation for young men in the Philippines. For further comment, see editorial note in this issue.

The Mass: The Holy Sacrifice on Sundays, Holy Days and Days of Special Observance. The Home Press, New York.

Through the courtesy of the Rev. John J. Wynne, Editor of the Catholic Encyclopedia, we have received a newly issued prayer-book entitled "The Mass." It is, of course, from the Roman missal, and was prepared at the suggestion of Archbishop Ireland. It is interesting to note that the book is entirely in English, and intended for use in the congregation. How important an innovation this is will be recognized by those who are familiar with the type of prayer-book ordinarily used in the Roman Church.

Everyland. The Missionary Education Movement, 156 Fifth Avenue, New York.

This magazine for girls and boys, published by the Missionary Education Movement, will, beginning with the December issue, be a monthly. Heretofore it has appeared quarterly. *Everyland*, which contains 32 pages, will be \$1.00 a year, postpaid. This admirable magazine for young people is ably and carefully edited, and wins the interest and enthusiasm of its readers. It occupies a unique position, and should have a large circulation—and a correspondingly important influence.

WITH the October issue of *The American Church Sunday-School Magazine*, published by George W. Jacobs & Company, 1628 Chestnut Street, Philadelphia, the Rev. Herman L. Duhring, D.D., will sever his connection as editor. Dr. Duhring, owing to advancing years, has felt reluctantly compelled to relinquish some of his responsibilities. The Church at large knows how well and how acceptably Dr. Duhring has edited the *Magazine* and knows also somewhat of his untiring energy in behalf of the children's Lenten offering for Sunday-schools.

Dr. Duhring will be succeeded as editor by the Rev. Stewart U. Mitman, Ph.D., of South Bethlehem, Pa., who is Field Secretary of the Board of Religious Education of the Province of Washington. Dr. Mitman is peculiarly qualified for this important position and will bring to his new duties all those talents which have made him such an important factor in the educational work of the Church. Under his editorship the *Magazine* should go forward to even greater things than it has achieved heretofore.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE WOMAN'S AUXILIARY AGAIN

By Mary H. Rochester

Treasurer for fourteen years of the Albany Branch, and for twenty-five years Secretary and sole Diocesan Officer of the Southern Ohio Branch

YOU ask me to tell you what the Woman's Auxiliary has been to me. I can answer in one word—*Everything*.

I think my life began when my eyes were opened and I saw the field in which I had been asked to work. My home was in a newly formed diocese, and Bishop Jaggar, just consecrated its first bishop, thought he saw in me something "worth while," and appointed me to organize in the young diocese a "branch of the Woman's Auxiliary to the Board of Missions." Such a formidable title! I knew little of missionary work, and absolutely nothing of the Woman's Auxiliary. I even looked in the dictionary to find the plainest meaning of the word "auxiliary"—"help." Yes, I was young and strong, and I surely could help. I saw the map I had studied when a child, and like a little child I stretched my hands to a far-away place. My very first venture was a scholarship in St. Mary's Hall, Shanghai, and I named it for the bishop to whom I owed so much. This was followed, a few years later, by a scholarship in St. John's College, Shanghai—the Bishop Vincent Scholarship, named for the second Bishop of Southern Ohio. It seems strange now to find the attention of the entire Church centered upon these two institutions to which I was first attracted. Could it be that the gay colors in which China was shown on my little map led me to think it was ripe for the harvest!

But when one begins to be a conscientious member of the Woman's Auxiliary, there seem to be no stopping places, no stations from which there are not direct lines that lead to points where help is needed. And we want to help; we seem to be built that way. We are sure to hear of a place needing a hospital, a school or a church, and with our great sisterhood of the Woman's Auxiliary (men have brotherhoods) the many hands can surely accomplish what is needed. And so the work goes on—neither stretches of land nor sea can stop it. The Masons have a grip—I believe it is some peculiar placing of the thumb or a finger that tells each one the secret of membership; we, too, have a grip—a heart to heart grip—each beat seems to touch the heart of a co-worker, and draws us together. As I look back upon the days that have come to me through the Woman's Auxiliary, I am sure that I owe much of my happiness to this wonderful fellowship.

Years ago Bishop Schereschewsky (not realizing my home ties) asked me to go to China as a missionary. That was the highest compliment ever paid me. I have wondered very often if I would have been a failure! This recognition came to me because I was a woman of the Auxiliary. Later my good friend, the Bishop of Tokyo, named a room for me in St. Luke's Hospital. This also came to me because I am a woman of the Auxiliary.

It is pleasant to look back, and re-

member, that Mrs. Twing, the first secretary of the Auxiliary, and her sister, Miss Emery, were my staunch friends from the very beginning, and to them I owed much that helped and encouraged me in my undertaken responsibilities. During all these years, and they are many, there has never fallen even a shadow of any unpleasantness.

I am sorry for the women not actively engaged in the Woman's Aux-

iliary. They do not know of the happiness and of the good-fellowship that might be theirs. I have given the best part of my life to the work, but I am jealous of the years I have wasted. Missionaries and bishops I count among my Auxiliary friendships. Some of my dear friends I know only through letters that have passed between us, but I have faith to believe that some day in a fair country we shall meet and say "Good morning!"

THE AUXILIARY AND ST. AUGUSTINE'S, RALEIGH

By Sarah L. Hunter

Mrs. Hunter is sketching for us, here, what the observation of twenty-seven years has shown her of the Woman's Auxiliary as a friend to the missionary.

There is another side to the picture she presents, which every member of the Auxiliary, with a clear vision, can plainly see—what the missionary is to the Auxiliary, something of what the unstinted service of a quarter of a century has done for the mission field itself.

I. Boxes

I AM glad of this opportunity to tell something of what the Woman's Auxiliary to the Board of Missions has meant to me and to St. Augustine's School during the past twenty-seven years.

I think my first experience was after I had been here a few months. I asked the principal if he would give me the privilege of asking if the Auxiliary would supply some tablecloths for the use of the students. We found that they had been eating their meals from tables covered with white oilcloth, which is, of course, very clean when it is fresh, but which was not in good condition and must have been very disagreeable to eat from. The Rev. Dr. Robert B. Sutton was at that time principal of the school, and he told me that he had received some tablecloths from a branch of the Woman's Auxiliary, and would be glad to have them used. He had

used the oilcloth, as it saved washing, and he thought the students liked it just as well, but he would gladly substitute the white tablecloths. He also said that he was perfectly willing that I should ask from the Auxiliary anything which I thought would add to the comfort and uplift of the students of the school. At that time they were taking their meals in a very dark basement room, with nothing of a particularly refined nature about it. When Mr. Hunter became principal, one of the first things he did was to paint the columns of the room and the legs of the tables a bright red, so as to give the general aspect of the room a more cheerful appearance. We all laughed at it, but it certainly did add something to the brightness.

The first Christmas that I was living on the grounds, Dr. Sutton asked that I should arrange the gifts for the Christmas tree, the articles for which had come down in some missionary

boxes. A student was acting as superintendent of the school, and he thought I might know better about the distribution of the clothing. I had rather a funny experience, for I did not know any of the children, and I had to make all sorts of inquiries so that I should not give a dress for an eleven-year-old child to a child of three, or vice versa. It was my first experience in unpacking a missionary box, and I enjoyed it greatly. I remember how greatly pleased I was to think of all the kind friends who had bought material and spent so much time in making clothing for the children's Christmas gifts. Since then, I have unpacked hundreds of boxes, and I have almost the same story to tell of each. I have been astonished over and over again at the dainty garments which have helped so much to give our neighborhood children a taste for refined dressing. We have not had the feeling that anything was good enough for a missionary box. Even simple embroidery and feather-stitching and ribbons have been put on many garments which have come, and especially those which were to be used at Christmas time.

When Mr. Hunter became principal of the school I found that it was going to be very hard for him to have to go to the other buildings and unpack boxes, and that our office in our house was too small to have any accumulation in it, and so we portioned off a part of our back porch and made it into a little shop, where I put three closets to hold the kinds of things which would be most often needed. The women came to us from several miles out in the country, and very many of them from around the neighborhood. The surplus stock was taken care of in our attic. In order to reach this, we had to climb a step-ladder, and I think our Auxiliary friends would have quite enjoyed the sight of Miss Wheeler, Dr. Hayden, myself and other ladies climbing those

stairs, with our arms full of the bountiful gifts from the Woman's Auxiliary of various parts of the country. Since those days, we have had the attic finished off, some good rooms made, and a very easy staircase put in, and to this day the contents of missionary boxes are carried up there, and this is our centre for St. Agnes' Hospital, the missionary store supplies, and for the various gifts for our Christmas celebrations. I only wish that more Auxiliary women could be present at this end of the line and share in the unpacking of the boxes which have cost so much time, labor and money.

We have sometimes had the privilege of such visits, and I remember once a well-known woman of the Dioceses of New York and Newark had just come into the house from her railroad journey, and finding that I was about to unpack a box, insisted on going down into the basement unpacking room and sharing in the joy of taking out all the nice things. Another, from Long Island, who came just before Christmas of last year, had the same experience with one of our Christmas boxes which had arrived in time to be used. There are some others who have shared this experience, but all too few. As visits from Auxiliary friends are always very helpful, it is a delight to show them what they have done to make St. Augustine's School what it is today. What would have happened if we had had no Woman's Auxiliary! Should I speak more of the boxes which have come to school and hospital, I could tell many touching and interesting incidents, but it would make this article too long in connection with that part of the helpfulness. One, I must speak of. Some samples of patch work were sent some time ago, and the lady who wrote the letter said that they were sent by a woman who had treasured them for several years as the work of her mother, who

had gone to Paradise years before. She said the parting with them was not without tears, and I know that even with the joy of sending many of the gifts which have come to us there must have been many tears.

THEORY IN PRACTICE

MISS WARREN'S story in the October number may create the wish among many members of the Auxiliary to make similar visits in the mission field. In some cases the bishops may make such visits practicable, in many no opportunity will seem to open. There may be danger of such women turning back discouraged, and with the feeling that their own Auxiliary interests are not only indirect and ineffective, but that they have lost their impetus and charm. Is there nothing to prevent this? At a recent meeting of a diocesan branch two sessions were given to instructions on normal methods in mission study by a young educational secretary returned this summer from her own training at Silver Bay. It was good to see this young college graduate standing before her experimental class. Dignified and quiet, intelligent, earnest and devout, she performed her task. It was as good a sight to see the large group of women gathered before her, almost every one of them much older than herself, taking the matter seriously, asking and answering questions, making notes, drawing on knowledge obtained from study work done previously in their own parishes, evidently prepared to make such work a real and abiding part of Auxiliary enterprise. It was an evident proof of the entire readiness of the women of the Auxiliary to accept and incorporate into their own actions the good things their juniors have to offer. But it leads to the thought that in this training for teaching our older women, a few selected ones from each diocese, must take

part, taking advantage of the summer schools and conferences. By writing to Miss Tillotson, the Assistant Secretary, they can learn which of these are best suited to their purpose. Returned equipped, they should throw themselves into this educational work, and not simply in their branch of the Woman's Auxiliary. The woman who has learned to teach and craves a personal and not a delegated missionary service, can find her opportunity at home. She may have lost her opportunity of serving at the front—such opportunity may never have been hers—but she can still help others to serve. Perhaps if the older women, equipped to do it well, come back into the Sunday-school, befriend the groups of boys and girls in club or the Girls' Friendly, gather special companies of girls and young women into Bible and mission classes, all with the continual prayer and the direct intention of planting the seed of missionary desire, not only will our parish life grow stronger and be blessed in its own daily round, but the woman who longed too late to go will have her substitute, and the young woman whose time is now will not be kept until too late, teaching the theory which her practice would teach so well.

THE ONLY CASE?

What strange things one hears! A United Offering treasurer, in a diocese whose triennial gift is among the largest, writes that in a parish of over 1,000 communicants the enthusiastic United Offering treasurer had a serious handicap in that the president of the branch said that the United Offering had nothing to do with the Auxiliary, that she could not spare the time for a United Offering meeting, and that the United Offering treasurer must ask contributions of some of the other organizations in the parish!

THE OCTOBER CONFERENCE

THE dioceses of Connecticut, Long Island, Los Angeles, Maryland, Missouri, Newark, New Jersey, New York, Pennsylvania, Southern Virginia, Anking, Hankow, Kyoto, and Liberia were represented by some thirty-five or forty officers and members at the conference on October 21. Dr. Burleson administered the Holy Communion which preceded the conference, when prayer was made especially for Mr. Stearly, being consecrated Bishop that morning, to serve as Bishop Suffragan in the Diocese of Newark.

Preceding the conference, Miss Scott, of St. Hilda's, Wuchang, Miss Hopwood, of St. Agnes', Anking, and Miss Conway, of Cape Mount, told, the first of the new St. Hilda's, built and occupied through the United Offering gift of \$10,000; the second of the new St. Agnes', needed and to be built when \$10,000 shall be given, and the third of the \$500 given by one member of the Auxiliary, which is to build the little hospital, with mud floor and thatched roof, in which Miss Conway designs continuing her work for the sick and suffering natives.

Mrs. Phelps, chairman of the conference committee appointed in February to arrange this season's conferences, reported that this day's conference was in charge of the Newark officers, and Mrs. Danforth, president of that branch, took the chair, and presented the subject through a typewritten paper which was distributed among those present.

SUBJECT:

Relationship of diocesan officers to the officers at the Church Missions House; and the adoption of a constructive policy for the year.

AIM:

To realize that the growth of the Auxiliary demands improved methods of work, and to suggest ways of promoting greater efficiency.

QUESTIONS:

I. How can the diocesan branches and the general office of the Woman's Auxiliary facilitate the box work?

II. Make suggestions for improving and strengthening the educational work, both general and diocesan.

III. In what way can the Treasurer's office and the diocesan officers be of assistance to each other?

The greater part of the conference hour was spent upon the subject of boxes. In Maryland they find the personal element of great value. The box secretary visits the parish branches, and by talking over the various letters and dwelling on the help that doing what the missionary needs rather than what the branch finds pleasantest or easiest to give, secures the undertaking of the work. In Newark, where a choice of work is asked, it is the custom to make notes and abstracts from several letters and send these, and when the choice is made, send that one letter only. Both of these methods lessen the danger of losing letters, in which case it is necessary to report the loss to the Missions House, to send for them again to the missionary, to give him the expense of obtaining new measures from the tailor, and the trouble of furnishing new lists and measures, all causing the Auxiliary delay in getting to work and supplying the box.

Miss M. T. Emery, who has charge of the box work, was present at the conference, and took an active part. She said that, as a fact, letters are very seldom lost, and that within the last five years not more than two personal boxes undertaken have failed of being sent. She mentioned one parish that will send out large numbers of what may be called uninteresting boxes—those for single men, families of man and wife only, or where, if there are children, they are nearly grown. But there are some three

hundred branches asking to be allowed to send to families with small children, while the fact is that this year, in supplying boxes to four hundred and two clergymen, only one hundred and fifty-three of them have children under ten years of age. For branches eager to supply clothing for little ones, the institutions and clothing bureaus to be found in the Domestic Mission field offer large opportunity.

The parish branches should obtain their box work from the diocesan secretary, who, in her turn, receives it from Auxiliary headquarters. It would not be possible for the officer in charge of boxes to attend to this work with the parish branches individually, and the diocesan box secretary acts as intermediary between the two. She should be mistress in her own house, and gain the sympathetic co-operation of the parish secretaries, who should come to her for advice, accept such work as she can offer, trust her judgment in the matter and to her fairness in distributing the work among the branches. It sometimes happens that parish branches call for work so early in the season that the diocesan secretary is not at home to attend to it, and if they then receive suggestions from headquarters, they should report work undertaken to the diocesan secretary at the earliest opportunity. In the New York Branch it is customary to carry on the work with the personal boxes with headquarters because of convenience, but the Juniors have a special box secretary for miscellaneous boxes. These boxes are often made up by contributions from many branches sending to a central point where boxes are packed and sent out. Los Angeles reported the branches of the entire diocese contributing to make up a large consignment for Alaska.

Connecticut and Newark reported on the Comfort Club, which receives articles of clothing and other supplies.

The club calls for two garments a year from each member, and dues of twenty-five cents, also that each secure as many new members each year as possible. These dues help in the purchase of articles. In Newark, last year, thirty clerical suits were provided through this means. The funds and garments are sent to the central secretary, who has assistants trained especially in the distribution of the garments, one having charge of the Domestic work, one of the Indian, and so on. The articles in these boxes range from a ten-cent pair of stockings to a ten-dollar pair of blankets. In parishes and missions where the people are very poor and have many home expenses, the work of the Comfort Club makes a special appeal. Incidentally, Mrs. Roger Walke, of Kyoto, was greatly impressed by the report made of it, and felt it was just what she could introduce among the women of the Japanese Auxiliary.

How these boxes should appear in the important paper was considered, but no definite conclusion arrived at. It seems to the Secretary that while each diocesan branch might give a detailed report of parishes contributing to the joint boxes, for the diocesan report, for the general report of the Auxiliary, the uniform plan might be pursued, of reporting the number of boxes received by the missionary and their total value. Thus, if Los Angeles receives at its central point seventy-five packages, small and large, and re-sorts and re-packs them for shipment into eleven boxes and bales, the diocesan secretary will report for the general report of the Auxiliary, eleven boxes and not seventy-five.

The remaining half-hour of the conference was divided between a consideration of the educational work and money difficulties. The points touched upon were:

The possibility of the yearly textbooks being issued each June; that orders for material for study classes

and institutes be sent in ample season, not delayed to the last moment, so that the leader arrives to find no books on hand; the practice of sending for books on approval, of which the larger number are returned, sometimes in bad condition. Could not books be *purchased* even if in smaller number, and sold in the branch as required?

In New York, Auxiliary institutes of three days each are to be held for the older women in four districts within the diocese, in successive months beginning with November. The Juniors of the diocese are to take advantage for their leaders of the normal training of the Missionary Education Movement, learning how to teach not only from mission textbooks, but manual work for missions. The women also are to join the Juniors in the study of the book, "The Church and the Nations."

One general text-book is perhaps an ideal plan, but books often must be chosen to fit the kind of classes. Lent is a favorite season for study work, but a monthly meeting is helpful. A special officer for increasing subscriptions to THE SPIRIT OF MISSIONS is a useful practical adjunct to work along educational lines.

Concerning the Woman's Auxiliary and the Board's Treasury, the Auxiliary may certainly help by understanding and explaining technical terms—apportionment, appropriation, emergency, specials, designated offerings; by reminding that the parish apportionments are made up within the diocese, not by the Board; remitting Auxiliary gifts promptly; by using influence for remitting parish gifts promptly; by always encouraging a more and more generous giving.

The old difficulty of recognizing designated contributions was brought up, and the officers referred for advice to the Auxiliary secretaries.

The Secretary suggested that diocesan specials made up of many small

contributions from parish branches be sent to the general treasury credited in the total sum to the diocesan branch only, while all gifts towards appropriations be credited to each parish branch in order that they may be counted upon the various parish apportionments. She called attention to the Nation-Wide Preaching Mission to be held this winter throughout the country, hoping that the members and officers of the Auxiliary will keep these meetings in their thoughts and remember them constantly in their prayers, that a special blessing may come upon the Church at this time, and that the growth of the Kingdom may be assured.

A VOTE OF THANKS

The Convocation of the Niobrara Deanery of the Missionary District of South Dakota in annual convocation assembled, express their thanks to the Woman's Auxiliary of the Board of Missions for their increasing aid to the Helpers, Catechists and Clergy by sending them missionary boxes, Christmas and other goods for general use among the sick and needy Indians, and their generous aid to our Missionary Boarding Schools, and in other ways innumerable, and therefore this convocation prays for their increasing prosperity and success and the blessing of God upon their work.

THE NOVEMBER CONFERENCE

The November Conference will be held on Thursday, the 18th, at the Church Missions House, New York.

Holy Communion in the Chapel, at 10 A. M.; reports, etc., in the Board Room at 10.30; conference from 11 to 12. Prayers in the Chapel at noon.

Subject of the Conference: "Shall we ask the Board to replace the Woman's Auxiliary by an auxiliary of both men and women?"

THE JUNIOR PAGE

LEAFLETS

THESE are questions addressed to Junior leaders. What do you think of our Junior Auxiliary leaflets? First of all, have you a complete set? If you have, will you get them out and let us talk them over? If you have not, will you turn to the "List of Leaflets" in this number of THE SPIRIT OF MISSIONS. The plan adopted is this:

The leaflets for Sections II and III and some for Section I are intended for the members. The Junior Book is supposed to contain suggestions for leaders. At present we have the following leaflets: A general one on the Junior Auxiliary; three for Section III—one to put before the young women the claims of the Junior Auxiliary and the other two on the United Offering, one of them more especially on the money offering and the other on the gift of life. Then there are two leaflets for Section II—one on reasons for belonging to the Junior Auxiliary and the other on the United Offering. For Section I, Little Helpers, there are the general leaflets, on the origin and suggestions, and each year there is a letter to the leaders and one to the members, though last year this latter letter was replaced by two leaflets for the members. Besides these helps there are, of course, Junior and Little Helpers Collects and membership cards. Now the question is, are these leaflets of any help to you in your work? If they are, do you make all the use of them which you can? If they are not, what kind of leaflets would you like to have? Please attend to these questions, and let us have your answers as soon as possible.

The whole question of Junior leaflets is a puzzling one. We suppose you want leaflets, though even in this

we may be wrong! But we do not know what you think of those we have prepared for you. The Little Helpers leaders do sometimes make suggestions, but only once have we heard any comment, favorable or unfavorable, about any leaflet for Sections II and III! May we hear them now?

FROM WAXAHACHIE, DIOCESE OF DALLAS

We had our little meeting, and it was a success for us, as we are so few. We mounted pictures of Dr. Teusler and his helpers, and pictures of the hospital, and the children had studied about Japan, and made maps of the country. These we put on the walls, too. I found out all I could about the hospital and Dr. Teusler, and the children grew very enthusiastic. I had them tell all they knew. They responded beautifully to my questions, and entered heartily into the special prayers for the work. Our offering was five dollars and eleven cents. I have a beautiful letter from Mrs. Pancoast, and she sent me a copy of the letter she was sending to California to be read in place of an address she was invited to give out there.

A ten-months-old baby is our first missionary at Cropley, for she has her Little Helpers mite box as an appeal in a community where there is no church. Her home is in a mining camp, and the only services held are bi-weekly, by a Presbyterian minister, in an abandoned schoolhouse. Last Christmas was celebrated on the 8th of November, because the weather was favorable, and it was more convenient than it would be on December 25th!

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A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.
- 55 A Form of Intercession for the Present Need.

Alaska

- 505 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 206 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 Investments in China.
- 205 We Have It! (St. Mary's Hall.)
- 247 Practical Ideals in Medical Missions. 5c.
- 271 *A Year at St. John's University, Shanghai.
- 272 *St. John's University, Shanghai.
- M. 6 *At the Close of Day.
- M. 7 *A Summer Day in a Chinese Dispensary.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo).

Liberia

- 100 Our Foothold in Africa.

Mexico

- M. 3 A Year in Mexico.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- M. 4 A Year in South Dakota.
- M. 5 A Year in New Mexico.

The Forward Movement

- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library of the Church Missions House.

The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5 Two Experiments with the Lenten Offering.
- 6 A Message to Sunday-schools.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 914 *The Board of Missions and Special Gifts.
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 983 *One Day's Income.
- 986 *How Three Parishes Did It. (Emergency Fund.)
- 1105 How Shall I Vote?
- 1301 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 4. Collects for Daily Use.
- W.A. 8. The Power of the Weak.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 16. A Bit of History. 5c. each.
- W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 21. A War Message.
- W.A. 22. *Borrowed Suggestions.
- United Offering
- W.A. 100. Resolution and Prayer Card.
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 107. The Churchwoman's Offering of Romance.
- W.A. 110. The Expression of Our Thankfulness.
- W.A. 111. *An Ideal.
- W.A. 112. *A United Offering Reminder.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c. each.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Play 5c. each; 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1915.
- W.A. 252. Someone's Opportunity.

The Little Helpers

- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.; Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card. 1 cent each.
- W.A. 304. *Letter to Leaders for 1915-1916.
- W.A. 305. More Little Helpers for 1914-1915.
- W.A. 309. Where the L. H.'s Pennies Go.

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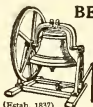
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(For review of this book, see page 875)





GEORGE BILLER, JR.

Bishop and Doctor

Born February 25, 1874

Died October 22, 1915

Consecrated as the Third Missionary
Bishop of South Dakota, September 18, 1912

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

December, 1915

No. 12

THE PROGRESS OF THE KINGDOM

ONCE again Christmas comes to us under the shadow of the war-cloud, and finds a world praying more earnestly than

A War-Time Christmas ever before for "peace on earth; good will toward men"; yet at the same time arming itself for future struggles. That is the pity of it! That this ancient evil, this organized industry for the shedding of brothers' blood, should still have such a grip on the world that unwilling millions are swept into a conflict wherein all must lose, and that prayers for peace are silenced by the exigencies of war. Indeed, the Christmas angels, as they look upon the earth, must cry, "How long, O Lord, how long!"

Yet, with it all, we understand today, as in this generation we have never understood before, how necessary was the Incarnation; how deep entrenched the wrong He came to set right, and how only by the supremest Sacrifice could brotherhood be proved in a world ruled by the war-spirit. So we say our Christmas prayers and sing our Christmas hymns, many of us with trembling lips and saddened hearts, and all of us oppressed by the sufferings which humanity has brought upon itself. Yet as we pray

and sing the conviction is only deepened that Christ is the incarnate symbol of the world's brotherhood, and that only in Him is to be found the secret of an abiding peace.

OUR issue for November contained the startling announcement of the death of the young bishop of South Dakota. It

Bishop Biller was a great shock and grief throughout the Church,

for few except his own intimates realized that when George Biller, Jr., accepted the burden laid upon him by the Church, and became the successor of Bishop Johnson, he did so with the full knowledge in his own heart that he was signing his death warrant thereby. Indeed, he himself used this phrase to a few of his closest friends. Advanced from the deanship of Sioux Falls, where he had been the trusted helper and confidant of Bishop Hare and Bishop Johnson, he was pre-eminently qualified, both by experience and temperament, to take up the complicated problem presented by South Dakota; but physically his success was threatened by a heart-weakness which could not fail to be emphasized in the discharge of the exacting and arduous task which he faced.

South Dakota, as all well-informed Churchmen know, is one of the most difficult of our domestic mission fields. It contains within its borders the largest single enterprise which this Church conducts in behalf of another race. Nearly—perhaps fully—one-half of the inhabitants of the Indian reservations in South Dakota have been baptized in the Church; between five and six thousand are communicants; there are just short of one hundred missions and preaching stations, and these in the regions of the state most inaccessible and difficult to travel. To direct this work would be task enough for any one man. In itself it presents a larger field, both in the number of clergy, missions and communicants, than do the majority of our missionary districts. But to this is added the even larger responsibility for a new and growing state of at least 600,000 inhabitants, covering 80,000 square miles. This again were task enough for the utmost energies of one man.

In view of these facts the short episcopate of Bishop Biller—which covered barely three years—is not surprising. It is surprising, however, to what a degree he had already established himself, not only in the utmost confidence and affection of the Indian people, but in the esteem and regard of the entire state. His burial from Calvary Cathedral, Sioux Falls, on October 27th, was the occasion of a demonstration, state-wide in its character, and embracing men of every religion and of no religion. The words of the city commission of Sioux Falls—"We feel that the people of this city, in common with the people of the entire state, have sustained a great and irreparable loss in the death, at so early an age, of so distinguished a citizen, true friend, profound scholar, and great Churchman; that the Episcopal Church has lost an unfaltering leader, great organizer, true adviser, sincere, conscientious,

faithful bishop and shepherd; religion and morality a great force and true exemplar"—found an echo in every corner of the state. The city of Sioux Falls, which closed the doors of its offices and drew down the shades of its business houses during the hours of the funeral, was not the only mourner. There was scarcely a town or village where men and women were not lifting up sorrowful hearts in thanksgiving for a brave life well lived.

Tributes to Bishop Biller

Thousands of tributes have been paid to the late Bishop of South Dakota, but none were more deeply moving and singularly pathetic than those of his Indian children. They grieve for him as for a father—which indeed he was to them. Another touching incident occurred in connection with the convention of the Laymen's Missionary Movement, held in Mitchell, South Dakota, on November 10th. In the midst of the banquet with which the convention closed, a layman not of our communion arose, and in a singularly touching speech testified to the great loss which the state and the Christian community had sustained in Bishop Biller's death. He proposed that the whole assembly stand in silence as a token of their sympathy for the diocese and the Church which had suffered this great loss. Four hundred men rose to their feet and the oldest clergyman resident in South Dakota uttered a fitting petition for the comfort of the Holy Spirit. Bishop Biller was the first man to register for attendance at this convention.

We do not often quote poetry in these columns, but it surely is not amiss to set down here a few verses of a poem written by a Churchman of Yankton, South Dakota, and printed in the papers of Sioux Falls on the day of the funeral. We believe

it expresses the feeling which universally prevailed concerning this courageous young bishop :

Too brave to yield the forefront of the strife;

Too true to shirk its utmost toil and heat,
Early our loved young leader lays his life
Low at the Master's feet.

While yet the flush of dawn was on his face
He heard the mighty Captain's gentle word
Bid him his fresh-donned armor to unlace
And sheathe his shining sword.

Oh, tender friend, who read our hearts so well,

Oh, martial priest, who bade us to the fray,
No tears may trace, no groping words may tell

The loss we know to-day!

THERE are those, even among missionary-minded folk, who have their doubts about the value of education as a feature of

One missionary work—
Result especially the higher education.

These probably read in their newspapers a short time ago that the President of China had appointed the Hon. Wellington Koo as Chinese minister to Washington; but they did *not* know that Wellington Koo is a product of St. John's University, Shanghai, and of Columbia College, New York, to which he came from the former institution. Therefore the future relations of the greatest republic in the world and of the most populous country on the earth's surface, will be in the hands of, and largely determined by, a man who is an alumnus of our educational institutions. Dr. Koo went directly from the University of Columbia to be private secretary to Yuan-Shi-Kai, therefore he has already had a share in shaping China's future, and has a close personal touch with the man who is now her president, and will perhaps soon be her emperor. Yet he is only one of the St. John's graduates who are in posts of honor and importance. The

present Chinese minister to Berlin, Dr. W. W. Yen, a devout communicant, the son of one of our Chinese clergy, and the Hon. Alfred S. K. Sze, Chinese minister to Great Britain, are also graduates of St. John's. And these are only three among hundreds.

THE death of a prominent man presents a natural temptation to the use of superlatives. It is a pleasant thing to speak

Booker T. well of the dead,
Washington and in so doing one but follows a

universal and age-long custom. But in the case of Dr. Booker T. Washington, over whose grave on November 17th was said the Church's burial service, as he was laid to rest in the midst of the moral and industrial power-house which his genius had created, there is little danger of exaggeration. Without doubt he was in many ways the greatest man which the negro race in America has produced. Some have even called him its greatest leader, though it must be borne in mind that the leadership of Booker Washington, though wise and fine and discriminating, was not universally accepted by his own race. There were many who thought that he truckled to white men and sought the money-bags. Smouldering race prejudice flamed up sometimes about him, first on one side and then on the other, but through it all he kept his aim clear and his purpose steady. He believed both in the inherent worth of his own race and in the ultimate justice of the white man, and being a great man he could afford to wait the demonstration of the years. But he set about proving both, and became the greatest point of contact which has ever been produced for a right solution of the bristling difficulties which surround what we call "the negro problem."

His educational enterprise at Tuskegee was, it should be remembered,

the development of that which had already been given to this ex-slave in the older institution at Hampton, where the spirit of General Armstrong still abides. It was also of the same sort as our own work in St. Paul's, Lawrenceville, St. Augustine's, Raleigh, and other more recent schools in the South. But Booker Washington summed up these things in his own personality. He was the incarnation of an ideal, and never do ideals so make their way as when they have become incarnate.

THE national missionary campaign, which is well under way throughout the country, is showing gratifying results.

The National Missionary Campaign In many places the enrolled membership (and this means actual paid registration) is nearly double that in the same cities during the campaign of six years ago. Should this rate of increase be maintained the total of delegates to the seventy-five conventions in every part of the United States will be 150,000 men. In Detroit, 1,703 men were enrolled; in Buffalo, 2,013; in Pittsburgh, 2,712. Chicago, with 4,556, broke the record with the largest registration for a men's religious convention in the history of the country. One of the Baptist churches in that city sent 110 men as delegates out of a membership of 225.

The laymen of our own Church have shown commendable energy and interest. In Pittsburg, 227 out of 2,700—nearly ten per cent. of the entire registration—were Churchmen. In Milwaukee, St. Paul's parish had the third largest registration of any church in the city—forty-five men.

The convention has still to reach many of the important centres, and no doubt there will be an increasing impetus and an enlarging interest until the culmination of the whole under-

taking in the great national convention, to be held in Washington, D. C., April 26-30, 1916.

MORE than once, in speaking of the financial record of the year just passed, we have called attention to what seems to many a surprising fact—that the Emergency Fund was raised and the

Not "In
Spite," But
"Because"

goal surpassed in what bade fair to be the hardest year in the Board's recent history. That there is a logical and spiritual connection between these facts must be evident to all, but the truth is set forth with interesting clearness in a recent letter from an enthusiastic Churchwoman in the diocese of Western New York, from which we take the liberty of quoting as follows:

"Just a year ago I heard fears expressed that because of all the calls for Red Cross funds, for the poor at home and the great world's needs, the coffers of the Woman's Auxiliary would be neglected. When it was announced at the Auxiliary meeting in Corning that for the first time Western New York had met its apportionment, 'in spite of all the unusual appeals, and in spite of the Emergency Fund,' I wanted to say that perhaps it was not 'in spite' but *because* of them. Not for one moment do I believe that it was a coincidence, our paying our pledge for the first time during a year when we were turning to help all the needy of the earth, but that it was the logical outcome of this wave of compassion and recoil from self-indulgence. If we could learn, once for all, that giving is a habit, like prayer, or study, or anything else, then would we not fear any new appeal—nor the generous response to such appeal—but welcome it as an occasion for good people to fulfill a very real part of worship. We know that if we want a glory of

blooms to-morrow from our garden we must pluck all to-day's blossoms, and this law holds good more inevitably in things of the spirit."

IN AUGUST of this year a cyclone destroyed six of our chapels in Haiti and damaged several others.

Cyclone in Haiti

Owing to the economic condition of the people, who have been impoverished by the constant revolutions and their consequent inability to work their little farms, it has been impossible for them even to plan for rebuilding their chapels. Although the cost of rebuilding ranges from \$150 to \$350 each, that amount they are absolutely unable to raise at the present time. The Board has asked Bishop Colmore to appeal for this money, and he has found great encouragement and pleasure in the prompt response made. Five out of the six are provided for. The bishop still needs \$200 to complete the repair of the mission at Bigonie.

IT is a solemnizing but inspiring note which is struck by both the great missionary societies of England—the

Undeveloped Resources

S. P. G. and the C. M. S.—in the appeal they are making to their constituencies that they organize quiet days of spiritual heart-searching and fuller consecration for serving the needs of Christ's Church throughout the world. These efforts are to be undertaken to meet the deeper rather than the more superficial needs. They are not for the discussion of missionary problems nor for the gathering of money; but are to deal with the springs of personal life and action. Everywhere throughout the Christian world, and conspicuously among the nations who are at war, there is a deepening realization of the necessity for truer discipleship, fuller consecration and more whole-hearted self-sac-

fice. It is a call to really live our Christian faith, and so make it operative and powerful in a world which has no other cure for its sufferings than the old Gospel applied to the new needs. It is a rallying call to the servants of the King, summoning that deep loyalty which, often unchallenged and unstirred, must lie at the basis of a Christian man's conviction.

It is significant that, coexistent with the movement in England and other like impulses on the Continent, we have in this country our nation-wide preaching mission. All these bear testimony to a deepening sense of the seriousness of the world situation, and the compulsion under which our own insufficiency sends us back to the great Source of all strength. Terrible and tremendous is the task we face—an impossible one, did we not recall the old word: "My grace is sufficient for thee; for my strength is made perfect in weakness."

ALL the ancient practices and customs required for the full investiture of the Emperor of Japan

Honors to Japanese Christians

have now been accomplished. Though more than two years upon the throne, Yoshihito could not be regarded as being completely installed there until, after the ancient manner, his coronation in the historic capital of Kyoto. This was planned for last year, but the breaking out of the war made it impossible. On the 10th of November this ceremony took place, and in connection with it honors and decorations were bestowed. Among those decorated were several Japanese Christians who received the Order of the Sacred Treasure. They were Soroku Ehara, a prominent educator; Tasuke Harada, editor of *The Christian World*; Sakunoshin Motoda, headmaster of St. Paul's College at Tokio, all of whom were educated in the United

States, and one woman, Kajiko Yajima, president of the Japanese Christian Women's Temperance Society. Dr. Motoda is one of our missionaries, St. Paul's College being our leading institution in Japan.

MOST of our readers know of the unique enterprise undertaken some years ago, whereby we established at

A New Advance Boone University,
in Christian Wuchang, the first
Literature public library in
China. The work

has prospered and extended and has been the means of stimulating other enterprises of a like character. The word "library" in Chinese had always meant "a place for concealing books"; it remained for Boone University to prove that it should rightly be a place for revealing them. And now the next logical step is being taken toward a better use of literature in that the library is becoming a centre for community work by the development of a loan department, and of traveling libraries and subsidiary reading-rooms in educational institutions. Miss Mary E. Wood, to whose energy and faith the existence of the library is in large measure due, writes as follows in her recent report:

"The most interesting feature of the library work during the past year has been the development of the traveling libraries. In last year's report it was stated that three of these small libraries were started and taken to three of the government schools in the city. This past year ten such small libraries have been in service at different times in the government schools and other educational institutions in Wuchang and Hankow. Eleven hundred books, consisting of the best translations from western learning procurable, and English books adapted to the needs of the students in these schools, have thus been in circulation

outside of Boone University. Perhaps the most interesting of these has been the one at the artillery camp, where sixty young men in training as officers of the Chinese army have had the advantage of our Boone Library books. In two of the government schools reading-rooms have been started as the result of the librarian taking these books in person to these schools. A small branch reading-room with books and periodicals from the Boone Library has been started at St. Michael's, the other side of the city, and during certain hours is opened to the public. This reading-room has been of special service to the students of the Military School."

TYPHOON IN BONTOC

ON October 29th a typhoon, one of those sudden tropical storms which spread such devastation, passed over our mission at Bontoc, P. I., totally destroying the missionary's residence and storehouse with their contents. The probable loss is about \$10,000, but we are thankful to say that the mission was spared the still greater and the irreparable loss of life. None of those connected with it were injured. It is highly important that the buildings shall be replaced and the loss made good at the earliest possible moment. There is no provision for doing this under the regular appropriations of the Board and it must be done therefore by extra and special gifts. The treasurer will be glad to receive contributions large or small for this purpose. Our readers will recall that Bontoc is the place where our Igorot work was begun, and it was for many years the scene of the devoted service of the Rev. Walter C. Clapp, whose death a month or two ago caused deep sorrow to his many friends. The present missionary is the Rev. E. A. Sibley.

THE SANCTUARY OF MISSIONS

CHRISTMAS EVERYWHERE

THE Christ child who comes is the Master of all;
No palace too great—no cottage too small,
The angels who welcome Him sing from the height,
“In the city of David a King in His might.”

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light.

So the stars of the midnight which compass us round,
Shall see a strange glory and hear a sweet sound,
And cry, “Look! the earth is aflame with delight,
O sons of the morning rejoice at the sight.”

—Phillips Brooks.



THANKSGIVINGS

WE thank Thee—
That “unto us a child is born, unto us a son is given; and his name shall be called . . . the Prince of Peace.”

For the life of service of thy servant George Biller, late Bishop of South Dakota. (Page 825.)

For the lives of the faithful missionaries in our own land. (Pages 847 and 858.)

For the deepening of the spiritual lives of thy people and the increased desire to serve the needs of thy Kingdom. (Page 846.)

For the remembrance of those who in the early day were thy instruments in planting thy Church in our land. (Page 867.)



YET with the woes of sin and strife
The world has suffered long;
Beneath the angel strain have rolled
Two thousand years of wrong;
And men at war with men hear not
The love song which they bring.
O hush the noise, ye men of strife,
And hear the angels sing.

INTERCESSIONS

WE pray Thee—
To make the Christmas message of peace and good-will so real in the hearts of the rulers of the nations, that war may speedily cease, and thy world-wide kingdom of brotherhood and peace may appear.

To accept the deed done to the least and lowest as service unto thee. (Page 840.)

To guide the hearts and minds of those who shall choose new leaders for thy Church.

To comfort, protect and bless the missionary district of South Dakota, and all those who mourn therein. (Page 841.)

To remember for good those who make thee known in the island of Cuba. (Page 851.)

To give us grace “seriously to lay to heart the dangers we are in by our unhappy divisions.”



PRAYERS

Special Thanksgiving for Completion of Emergency Fund

Set forth by the Bishop of Washington

LORD of the harvest, we joyfully thank thee and glorify thy holy Name for that thou hast been pleased, in this time of war and wide distress, to bestow upon our beloved country both peace and also abundant fruits of our seeding and planting, and likewise to stir up thy people to give, with large hearts and open hands, for the help of the suffering, and for the spread of thy kingdom in this and other lands. More especially we praise thee for the increase of faith, hope, and love, and for their fruits in generous giving to the missionary work of our own Church, especially for the completion of the Emergency Fund. Vouchsafe, we humbly beseech thee, to continue thy blessings upon us in this and all the years to come; give peace as well to thy Church as to our country, and to the peoples at war, and bring us all to serve thee more perfectly with thankful hearts, loyal faith, and pure lives; through Jesus Christ our Lord. Amen.

THE SHUFFLING COOLIE*

By W. H. Jefferys, Shanghai, China

"But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him."

"I was a stranger and ye took me in." "Ye did it unto me."

The Prologue

TO know Christ, even a little, and to love much through Him! This is life's best and all. The "Inasmuch" passage has an infinite solemnity. In it our beloved weighs out for us, His love-disciples, things according to their true value, and He is the Judge. What He says will be.

It would seem as if, in the final analysis of real values, the test will be something in the nature of a self-judgment, the practical proof of our power or our powerlessness to love our fellowmen, the limit of our love to our immediate circle, or the stretch of our love in breadth and height and depth, on and on, until we know something practical of the love of God which passeth knowledge; until we can and do love the least and the furthest of these our brothers.

And there is one more phase of this gauge of things spiritual, namely, to know Christ, the Way, and to have the power to recognize the very Christ-life in our fellowmen—even in the last and the least of them—for *so we did it* or *so we did it not* unto the person of Christ Himself.

To know Christ! We long, in our ecstasy, to see a face appear above the altar, but His presence is not in the face there, it is here, in the welcome we give the stranger into our pew. Had we seen the face we might still have doubted, but in the living presence of God's Incarnate Love-life, we are utterly convinced. "I was a stranger and ye took me in." "Ye did it unto me."

It is bound up with the very idea of the Incarnation. It is in line with what Thomas à Kempis said: "Seek Jesus in all things, and in all things shalt thou find Jesus."

Dr. Huntington, former rector of Grace Church, New York, says:† "At our end of the line the soul. At the other end God and the things of God. Religion means the bringing into right relation of these two." It is a good general definition of religion, but as a definition of the religion of Jesus, it lacks, of course, some vital factors. Firstly, it lacks the splendor of the *Great Adventure of God's Love* and man's response; secondly, it leaves out the indispensable element—*my neighbor*; and thirdly, it says nothing of *The Way*. In the faith, as it is in Jesus, there are *three* "lines." At one end God, at another our soul, at the third our neighbor, and at the crossroads glows "the light of the ever-abiding presence of Jesus," the Way—the Great Love-Way.

To know Christ and to love much: What is the stretch of our love, fellow-laymen? Can our love reach clear over our backyard fence to our next-door neighbor? Can it reach as far as the next pew in church? (I know two Churchwomen who have had sittings in the same pew in church for four years and have never spoken to each other.) Can it reach the Hebrew family 'way around the corner of the street? Or can it reach even to Thibet and to Cape Nome? Is it for our social equals, or even for those we may patronize (it is so easy to love

† "Four Key-Words of Religion," page 37.

* An address first delivered at the closing session of the Course on China, for all mission study classes in the Diocese of Pennsylvania, Church House, Philadelphia, April 23, 1914.

those whom we may patronize!), or does it include, by any chance, that particular person whose very presence irritates us to distress—our rival, our enemy, or that Chinese coolie, shuffling in his filth and vermin and misery across the hospital floor?

Do we by any chance really know the living Christ? I do not mean *about* Him, but *Himself*, whose life may be in every man and woman we have ever seen or ever yet shall see? Suppose somehow one could show us Him here in this very room, would we know Him? No, I do not mean would he or she know Him, but would you and I? If not, we had better then beware of the littleness of our power to love. We are building our spiritual mansions upon shifting sand-bars. Shall Christ one day say to us, "Go, ye cursed, because ye could not love your neighbors," or "Come ye, beloved of my Father who is Love. Come! Come unto Me!"

The Setting

What I shall have to say to you of China, will all be under the unconventional title, "The Shuffling Coolie."

I am thinking of a certain type, a particular character, in the drama of life, living on the edge of its desert hinterland, on the extreme borderland of Life's Worth-the-Whileness; often, indeed, quite over the border, so easy and so common is suicide in China. He is the Chinese derelict coolie, with his utterly weary and beaten expression, with his deeply stooping shoulders, and especially with his quite characteristic shuffling manner of progression, as, too tired to lift them, he drags his straw-shod feet across the hospital floor. He is to be found somewhere in every mission hospital in China. He is well worth our seeing; let us go look for him together in St. Luke's Hospital, Shanghai.

This is Broadway we are on, but at the Bank it forks, itself continuing to the right, Seward Road going off

to the left. 'Way down Broadway you can see a square church-tower; it is the church of our Savior—Mr. Tsu's church.

We yell at our coolies "Thsien-bien" (to the left), and swing up Seward Road, striking a wheelbarrow on one side in order to miss by a hair a carriage on the other. "Whew! Taung sing!" (Do be careful.) Broadway has an English chemist's shop on the corner, then some semi-foreign (that is, Parsee, Jewish and Japanese) shops, and finally Chinese shops with foreign faces. But on Seward Road we are among the undiluted Chinese. The shops have no doors or windows, but are just wide open. On the second corner is a huge rice-shop or restaurant, the tearoom of old England, the club of the Chinese of all classes. Now fruit-shops, rice-shops, fan-shops, cotton-beaters, brassmiths, stove-menders and a Standard-Oil-can reincarnator; and now we come to a foreign oasis, on the left the Hansbury Sailors' and Soldiers' Home, and on the right, the backs of five foreign brick-houses. This is the corner of Minghong and Seward Roads, famous in true story as being the noisiest spot between the sun and the face of the full moon.

O steel works! O puny battleships! O piffing volcanoes! O impotent thunder-storms-of-heaven! Come to Seward Road and learn to bellow. Take lessons of the trams that screech round that corner by day and night, of the flocks of sheep, the wedding processions and the funerals that wail and sob and howl along, the pigs, strapped to wheel-barrows, that squeal in chorus, or dis-chorus, with the ungreased axles, the drunken sailors that shriek and beat and sing to the fast-barred iron gate through the long summer nights, the rickshaw coolies howling for their "kong-diens." There did I live for ten long years and more. A block further on



THE STAFF AT ST. LUKE'S

we come to the Doong Zung I Yuen.*

Physically, St. Luke's is a typical slum hospital. The Polyclinic, on Lombard Street, is the nearest approach we have to it in Philadelphia. But St. Luke's is much simpler than the Polyclinic. Its main building, which is devoted to surgery, occupies an entire smallish triangular city block. On an opposite corner from this, is a large medical building and nurses' quarters combined. And on the third corner is the small and inadequate out-patient building which we shall visit after you are broken in a bit and your various senses have become tolerant, as it were. Back of the dispensary you see another two-story building. That is the little

* "Kindly Healing Garden"—St. Luke's Hospital.

medical school's temporary quarters. We need to replace both these buildings by one modern and adequate dispensary at a cost of about thirty thousand dollars, including its furnishings.

The Hospital

Now we'll go into the Main Building. This is Lau Kheu. (Old Dog, the doorkeeper.)

"Lau Kheu, tsau 'a!" (Old Dog, it's early!)

He rises from his stool and bows and beams:

"Si-sang, van chuh meh?" (Has the master eaten rice?)

"Chuh tsen, sia noong! T'sing Dan Sisang le!" (Yes, I've eaten, thank you. Call Dr. Day!)

"Well, Doctor, good-morning! These are some friends from Phila-



Photo by courtesy of Chas. R. Pancoast
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IN ONE OF THE WARDS

delphia. I want you to know them. (Aside—"Khoeh, khoeh, s kyau kwan tsoong ming." Which is a compliment to you and means that you know a thing or two about missions.)

"I am delighted to meet these gentle-folk. You say they are very wise, then they will send us that thirty thousand dollars we need for the new dispensary. That will be splendid. Perhaps they will also endow some beds." Dr. Day has the finest sense of humor!

"How are the patients, Doctor?"

"Mostly pretty well, those we operated on yesterday, except that the cataract man got restless and took off his dressing in the middle of the night to scratch his eyelid. No visible harm done, however. And one man ran away last evening, taking a towel and a soap-dish under his coat."

"Why did he run off?"

"He was an opium smoker and wanted a smoke, we think. He will pawn the towel and soap-dish for a smoke or two."

The solemn tones of a Japanese temple-bell call the staff to morning prayer. We go into the little memorial chapel and kneel, while the staff, the senior medical students and a few Christian patients assemble.

"Voong Sung Voo, Sung Tsz, Sung Ling tsz Ming! A-mung!" (In the name of the Father, and of the Son, and of the Holy Ghost. Amen!)

"Ngoo nyi thien laung kuh Voo." (Our Father, who art in Heaven, etc.)

So on through the little service, written expressly for the staff of St. Luke's Hospital. The deacon who is reading is Mr. Wong, whose salary has been paid for many years by the wife of one of Philadelphia's much-loved clergy. All the staff are present except the nurses on duty and Dr. Tyau: who is in the accident-room struggling over a would-be opium suicide—a successful one as it turns out

—a splendidly healthy woman of twenty, a servant, who has successfully killed herself because her mistress reproved her for inadequately cleaning a pot! We average one and a half cases of opium-poisoning, mostly suicide, for every day the whole year round.

After chapel we stop and meet the staff. Dr. Tucker and Dr. McCracken, the surgeons, and Dr. Morris, the physician. This is Dr. Koo and this Dr. Waung. This is the Rev. Mr. Wong. Miss Bender, our sort of guardian angel, head surgical nurse and matron. (That is some title!) Oh, Miss Bender also manages the women's and children's clinic, with a few humble suggestions from us. It's worth being sick just to see her get busy. And Miss Chisholm, for whom life at present is a desert waste. She is learning Chinese. A letter from this little lady, who was still in her "griffonate," says: "At present I am devoting my entire time to the study of Chinese. I find it very interesting and do hope I may be able to make some advancement with it, as my aspiration is some day to start a real training-school for nurses in St. Luke's. Speaking of this, I would like to know your views of the matter as, so far, I have found no one who seems to think well of the plan. Of course, I realize that it will be more than a year before I could do anything of any great account." (Why, little lady, the very next words you write tell of something of very great account, listen:) "So far I like Shanghai very much, and have not felt any home-sickness. I pay daily visits to your little hunch-back in the tubercular ward. He is much pleased with the money you sent him to buy food. (I sent him money to buy eggs and milk.) He got a duck, cooked in Chinese style, some H. & P. biscuits, and rock candy. Poor child, he looks very thin and weak but bright and cheerful." Now I do maintain that



THE QUIET HEART IN THE MIDST OF TURMOIL
The memorial chapel of St. Luke's Hospital

those visits to the child were emphatically "of the greatest account." There abideth Talk, and Organization, and Love, these three, but—

The child she speaks of is Happy Heart, whom the home Church has often heard of. He is the central figure in my little play, "Evening Rice." Read about him sometime. He is about nine-tenths angel and one-tenth solid tuberculosis. I love him dearly. We shall go see him after we have been 'round the wards, and make him sing for us, "Ya-soo 'e ngoo." (Jesus loves me.) There is no doubt about it, Jesus loves that scrap of humanity. Bless him! *

Now for the wards. There are six big ones, two medical, three surgical and one eye ward. You see there are about twenty beds in each. This is a

* Happy Heart died at Ascension, 1914, and his bed is being permanently endowed by the children of America—"For other Happy Hearts."

surgical ward. Those two nurses are old Uncle He-ling and little Soochow, two of the faithful. Both are old friends, and both Christians, in deed as well as in word. Little Soochow is another of my godsons. I think it was Mr. Tsu who baptized him.

Now this ward we had better not go into, as we should disturb them; but listen, the archdeacon is talking to the patients. You could not tell that he was a foreigner, could you? He forgets it himself often, I believe. Yes, a couple of the wards are talked in every day. What is he saying now? He's just beginning to read from "Mo-ta foh-yung su, di-ng tsang, deu-ih tsih." (St. Matthew v.i.) "Fok-Chi-Kuh"—Blessed!

As I stand here to-day, I can hear the archdeacon preaching from behind that 'rice-table twelve thousand miles away, the beatitudes. "Blessed are the pure in heart!" Just so he

has preached and lived the beatitudes in China for more than half a century. Do we realize, I wonder, the magnificence of the faith of these prophets and pioneers who did not, as we, require to see in order to believe?

That ward just opposite the chapel is for prisoners, street beggars, pirates, and other unemployed roughish customers. The windows are barred, and there is always an officer or two on guard, otherwise anything from gambling to murder might happen to disturb the blissful peace of the institution. These patients are for the most part a depraved lot indeed, but we find among them gratitude and other good traits, and occasionally a small measure of mutual sympathy and other lovable qualities. On the whole I find them much easier to respect and love than a certain type very prevalent in China, a type grasping for self, suspicious, hard as nails, utterly material and callous towards all others' sufferings. . . . Have

I ever seen this type, love-frozen, melt? "It is easier for a camel. . . ." Money-frozen souls melt with difficulty in China, just as they do in other places. Still, St. Matthew belonged to the money-frozen class. Now in that private room there, see that man has not a single hair on his head—not one. He is a "shroff," a man who sits at a table and rings dollars and counts money for a living. He is a professional handler of money, and a man of the very type I am speaking of. I have rarely seen a more self-absorbed, harder-hearted, callous-to-love human being than he appeared during his first few weeks here. He was walking through a silk filature when his swinging cue caught in some machinery and in an instant his entire scalp was torn off from his nose to the nape of his neck—not loosened, you know, but torn off and destroyed. He has been with us for five months, and by most tedious and oft-repeated skin-graftings his bare skull is all covered and he is well again. He will wear a wig and a false cue.

"Good morning, Mr. Sung, I am glad to hear that you are to be allowed to go home. If anything goes wrong, come back and see us."

"Thank you, doctor; I do thank you all. I shall not forget. I am leaving a very small gift for the sick poor. I can do that, can I not?"

"Well, Mr. Sung, I believe you can now, but five months ago you could not have left a gift of two hundred dollars for the sick poor to save your life and soul, could you have?"

"*Dan z, I kuh zung-kwung, veh hyau-tuh tse!*" (But then I did not know.)

And Jesus looking upon them saith, "For with God, all things are possible."

The Dispensary

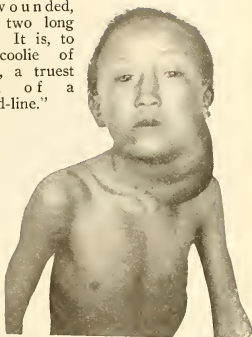
I confess to you that I am a bit daft about that little dispensary around the corner. Not that it is outwardly attractive, or a thing of



"ONE OF THE LEAST OF THESE"



foot-wounded,
those two long
rows. It is, to
the coolie of
China, a truest
kind of a
"bread-line."



beauty. The cellar of the building we are now in is probably handsome by comparison. It is mean and inadequate, and needs tearing down and rebuilding so badly that Doctor Sunday could not even make you realize how ashamed the Church at home ought to be of that apology in bricks and mortar, two stories high, three windows deep—which cost, perhaps, four or five thousand dollars about twenty-five years ago.

Listen, now! Over sixty thousand patients go in and out of that little front door every year, sometimes four hundred in one afternoon. Over one million of China's sick poor (you do not even know what the word *poor* means until you go East) have found there help and blessing; and there, under every guise of suffering the human mind can picture, the stooping form of Christ has passed and re-

passed that sacred and humble portal. We think much of hallowed places; I tell you that open doorway is holy indeed.

See those two long benches, with the little foot-rests in rows in front of them? There how often have we washed His blessed feet. All those are foot-sore and

That man with pimples? Well, in America we call those pimples, when we recognize them—smallpox. Does that make you nervous? No? Of course not, you have been vaccinated. I merely asked, because the boy on whose shoulder you have so kindly placed your hand is a leper.

.

Busy? Oh, yes, it's busy here. Four hundred patients too much? Yes, it is too much. Which would you select to have us turn away? Any patient you pick out and point to I will guarantee to have turned out at once. Choose!

"How about this man? He's blind. We had planned to take him in and give him his sight."

"Oh, not him?"
"Well, count!"

Eeny-meeny. . . .
My mammy told me to take this one!" Hm! Just a plain old woman. Looks able to wait! "What is



matter with this old boo-boo, Dr. Day?"

"She has a beginning cancer. There is still time to operate! In a month she will be doomed to die of cancer."

"Did you choose to have her sent away? Here, coolie, lead this woman away— Oh, you did not choose this woman? You do not wish to be responsible for sending any one away? Well, neither do we."

"Him that cometh to me, I will in no wise cast out."

The sentiment is sort of catching.

But this is all sentiment, and enlightened men and women do not believe in sentiment. So? The face of the world is glorious with the light reflected from the lives of college men and women, who by thousands have given, are giving and shall give all that they have to this extension of Christ's kingdom of unbounded love. Sentiment! To give all that one has to the least of God's poor, and to follow round the world the greatest leader of men the world shall ever see. So be it then!

*The Shuffling Coolie **

It is the end of the day. The dispensary staff is tired. The clinic is close and messy. The doctor pulls off his rubber gloves and quotes, "The night cometh!" This coolie is the last patient for to-day—number 397.

The coolie is seated on the extreme edge of the wooden bench, with his mouth hanging open, and with his hands holding onto his knees, as if he fears a collapse of either the bench or his own anatomy.

Visitor: He looks as if his soul were staring out of his skin and bones. I did not know it was possible to be so thin and live.

Doctor: Yes, he is thin and very weak. A pretty wretched specimen

of humanity. What do you suppose is the matter with him?

Visitor: Consumption?

Doctor: Consumption! No, not that! Lack of consumption would be nearer the mark. He has a disease which is extremely common, and often epidemic, in China. We call it "Chronic Starvation."

Visitor: Then I suppose the hospital is not the place for his kind.

Doctor: Oh, I don't know! For years we used to serve hot tea free at the hospital door throughout the winter. Sometimes we give these fellows a bit of money. Sometimes a square meal, sometimes we have turned the American Red Cross on them.

Visitor: And this man? "What shall we do then with"—with this coolie? Shall we send him away?

Doctor: Shall we? This man? He seems almost beyond sending away at all. I have a sort of presentiment that—that if—Nurse! There is one free bed in the old surgical ward over by the east window. Take this coolie in and feed him for a week.

The nurse explains to the coolie that he is to remain in the wards without charge and directs him to follow him. The coolie rises with great difficulty, climbing up his own legs as it were, with his arms; and then, touching this and that for support, with bent shoulders he shuffles toward the door.

Nurse: (Remembering that he has not received a registration card): "Tung ih tung, noong iau pa-tsz. Sing sa?" (Wait just a moment. You need a card. What is your name?)

The coolie hesitates; turns very slowly and rests his trembling, bony arm on the door-sill, then:

"Veh nyung tuh ngoo va? Sing? Ngoo Sing Yasu!" (Did you not know me? My name? My name is Jesus!)

* * * * *

"Ye have done it unto me."

* A study class at Cambridge this summer started the permanent endowment of a bed to be called "The Shuffling Coolie." This fund is almost completed at this time (Nov. 12th, 1915).

St. Mary's Mission School, Mission, S.D.

1900



THE SCHOOL WHERE BISHOP BILLER DIED

BISHOP BILLER'S LAST VISITATION

By the Rev. A. B. Clark

The whole Church knows of and grieves for the death of the gallant young bishop of South Dakota, George Biller, Jr., who, on October 22nd, in the midst of his work and plans, was called suddenly to his rest and reward. Even in the three brief years of his episcopate he had made an indelible mark on the state of South Dakota and its peculiar problem, the Sioux mission field. An appreciation of his life appears elsewhere. The Editor requested Mr. Clark, in whose arms the bishop died, to tell for our readers the story of his last visitation.

WE met the bishop at the midnight train at Valentine, finding him bright and happy as possible. Rising and coming forth at the breakfast hour, he was still in that happy frame of mind and soul which led him to say, "What glorious days and nights! I wanted to sit up all night singing only hymns of praise."

After an hour or two of attention to correspondence, we set out on Thursday morning for the day's duty of travel and services, first calling at the rectory in Valentine to leave a word of greeting and grateful remembrance for our friend, the rector.

A quick run by auto brought us to St. Agnes' Station, where a score and more of tents, grouped about the larger assembly-tent, became as lively as beehives at sunrise as soon as the first sound of our motor reached the ears of our expectant friends. At almost

the same moment, as before arranged, came other friends from nearby homes and from the agency. After a general exchange of glad greetings, an hour was most profitably spent in a very informal service in the open air, with an address by the bishop in anticipation of the services which were to follow. Our Dacotah neighbors had prepared an excellent dinner in the adjoining house of James Smallbear. It was from this house, three years ago, that a few friends came over to the roadside to meet their bishop, to give him his first glad welcome to the Indian country and place in his hands a little sum of money to help him on his journey. So now again they helped and refreshed the bishop and his companions on their way along life's pilgrimage, and made it a happy hour that we spent over the dinner given by Mrs. Small-

bear, Mrs. Cloud and their co-workers.

After resting, we met again at 2 p. m. to vest, form in procession and march with all the people in orderly array to the new church-site. Singing as we approached, we completely encircled the foundations, the clergy of Rosebud Mission, with the bishop, halting near the northeast corner. The laying of the cornerstone with all suitable ceremony by the bishop was interrupted only, at his request, by a brief description of the contents of the sealed box which was to be placed in the stone. One of the papers contained this brief statement:

This cornerstone of St. Agnes' Chapel, Cleveland Memorial, is laid this day (Oct. 21st, A. D. 1915), by the Rt. Rev. George Biller, Jr., D.D., assisted by the congregation of the "owancaya," or general meeting of the Rosebud Mission, S. D. The building is to be a memorial of the Rev. Wm. J. Cleveland and Mrs. Cleveland, who, with Miss Leigh and Sister Sophie as teachers, began work at the old Spotted Tail Agency, Beaver Creek, Neb., June 15th, 1875. The Agency was removed to the mouth of Running Water, summer of 1877, and again in August, 1878, to Rosebud Creek, Dakota Territory, where it still remains. The Rev. and Mrs. Cleveland rejoined the mission, relieving the Rev. H. Burt, January 1st, 1879, and remained until in 1887 Mrs. Cleveland's health required a change. Returning again and again, as he was able, "Wazi Hanska" ever remained a devoted and faithful friend, of blessed memory, among all the Dacotah people.

The earnest service of prayer and praise, ending in a reverent recessional, left our hearts and minds deeply impressed with the seriousness and importance of the spiritual edification of which our material buildings are but means and symbols.

Following the service on the open prairie by the lakeside, in the glorious sunshine of that autumn day, came the restful visit and supper at the day-school with the Scovels, while we feasted our eyes on the rapidly changing beauties of the sunset over the lake.

At the evening service in the big

tent, two good women came for confirmation, and then we all listened for an hour to speakers chosen from the Auxiliary and the Men's Guild. Replying to these, the bishop said he had enjoyed them immensely, though not understanding more than a word or two. He would find out later all about what they had said, but meanwhile would be glad to confer with any and all who would come to him.

The next morning all gathered for a celebration of the Holy Communion. The bishop preached the greatest sermon he had ever given us, inspired and inspiring, a clear and beautiful exposition and exhortation on I Cor. xvi:13. We could not but notice the rapt attention of all the people, and especially of three lively boys, who we learned were under training now in the "Junior Boys' Society" at this station, and who seemed to find in the bishop a charming teacher as he unfolded the great threefold lesson of his text.

At the close of the service all came to shake hands, and many of the people personally thanked the bishop for his two days' visit and instructions, and then bade him farewell regretfully.

We drove to St. Mary's School, and happy greetings awaited us, though we came a little late. The after-dinner hour was spent in delightful conversation, which was followed by a good period of rest for the bishop and others who needed it. At 5 p. m. came the mail, in which all became much interested, and only one or two knew that the bishop found himself rather uncomfortable with palpitation of the heart. Taking his accustomed remedy, he was so relieved that he was again visiting happily with members of the school faculty. At 6 p. m., however, excusing himself from going to the supper-table, he sought the fresh air, with one of the ladies waiting near. In a few minutes we were called to



SOME OF THOSE WHO WELCOMED THE BISHOP

At the extreme right is the Rev. A. B. Clark; Mrs. Clark is in white, seated toward the front

his side, and then came the tragic ending—only time and strength to tell us of his weakness and ask us to care for him, and he had gone to his rest. We could not realize the truth until, after prolonged efforts to find signs of rallying strength and vitality, our hopes were dashed by the decision of doctor and nurse.

As a cloud out of a clear sky,

illuminated by a fatal flash, there has come upon the Church in South Dakota once more a period of desolation; and yet, in this hour the hearts and hands of all are opened and would reach out to help and comfort the widow. God bless and comfort her! Our bishop is gone on before. May he rest in peace, and light perpetual shine upon him!

A YEAR'S WORK OF THE S. P. G.

THE following statistics are taken from the Annual Report of the S. P. G. for the year 1914, and are of great interest as bearing upon the missionary work of the Church of England. The report was published May, 1915, and is the 214th Annual Report:

"There are in all 1,366 missionaries on the Society's list. Ordained (including ten bishops) 978—in Asia, 364; in Africa, 308; in Australia and the Pacific, 34; in Canada and Newfoundland, 175; in the West Indies and Central and South America, 78; and 19 chaplains in Europe. Of the ordained missionaries 287 are non-Europeans—179 in Asia; 105 in Africa; 2 in Guiana; and 1 East Indian in Trinidad.

"Laymen, 45—32 in Asia; 6 in Carpentaria, Australia; one in Polynesia; 4 in Canada; 1 in Guiana; and one in the Gold Coast. Of these 16 are non-Europeans—10 in Asia; 4 in Carpentaria; 1 in Polynesia; and 1 Chinese Catechist in New Westminster.

"During the year 258 licenses or permissions to officiate on the Continent of Europe were granted on the Society's nomination by the Bishops of London and Gibraltar.

"There are also in the various missions about 3,000 lay teachers, 3,200 students in the Society's colleges, and about 67,000 children in the mission schools in Asia and Africa."

"The income of the Society in 1701, £1,537; in 1913, £250,585; in 1914, £249,157."

THE YEAR AS THE TREASURER SEES IT

At the meeting of the Board on October 26th, the Treasurer, Mr. George Gordon King, presented a stimulating report for the year ending September 1st, which—in its main features—we give below.

THIS has been a momentous year for the Board of Missions. Never in her history has the Church been called upon with such earnestness, and never has she answered the call with greater tenderness and at a greater sacrifice. Her interest is intense; her response through the ordinary channels and through the Emergency Appeal has been very great—sufficient to meet all the obligations of the Board both past and present. The Emergency Appeal with its suggestion of "One Day's Income"—"One act of self-denial"—struck an irresistible note, and the children of the Church have nobly met the situation.

It is manifestly impossible to give to the world the words of deep and

anxious concern that have come from the contributors. We in the office know them, and because of them, if for no other reason, we know that He whose work this is, means that it shall continue and increase; and that all people who know Him not shall be brought into His fold. And never, since the time when the Lord Jesus was upon the earth, has the world been so ready to receive Him as it is to-day.

Contributions

Following are the contributions of the past year applying on the appropriations and deficit. For comparison, the second column shows the contributions of the previous year, and the third column shows the gain over the previous year:

	1914-1915	1913-1914	Increase	Of which for Emergency Fund
Parishes	\$824,225.51	\$666,833.00	\$157,392.51	\$143,320.95
Individuals	237,309.35	83,102.22	154,207.13	167,503.19
Sunday-schools	186,223.41	181,183.67	5,039.74	1,408.91
Woman's Auxiliary..	124,390.82	96,017.72	28,373.10	22,919.14
Junior Auxiliary....	21,085.49	20,176.31	909.18	1,428.59
W. A. United Offer- ing of 1913.....	100,442.96	89,163.99	11,274.97	.....
W. A. United Offer- ing of 1892-95....	3,611.95	3,567.32	44.63	.....
Interest	102,816.17	93,057.40	9,758.77	.....
Miscellaneous	36,463.22	7,603.32	28,859.90	28,886.90
Study Class Gifts for Emergency Fund...	.....	.....	.....	743.40
Total	\$1,636,568.88	\$1,240,704.95	\$395,859.93	\$366,211.08

The contributions have been	\$1,636,568.88
Add designated and undesignated legacies.....	50,681.32
Making total receipts towards appropriations and deficit.....	\$1,687,250.20
Net appropriations for the year 1914-15.....	1,423,344.68
Leaving balance	\$263,905.52
Deficit September 1st, 1914.....	254,244.86
Receipts exceed total expenses by.....	\$9,660.66

Thirty-five dioceses and 25 missionary districts have completed their apportionments, making 60 in all as against 36 last year, viz.:

DIOCESSES

Province I.—Connecticut, Maine, Massachusetts, Rhode Island, Western Massachusetts.

Province II.—Central New York, Newark, New Jersey, New York, Western New York.

Province III.—Bethlehem, Delaware, Easton, Maryland, Pennsylvania, Pittsburgh, Southern Virginia, Virginia, Washington, West Virginia.

Province IV.—East Carolina, Florida, Lexington, North Carolina, South Carolina.

Province V.—Michigan, Michigan City, Quincy, Southern Ohio.

Province VI.—Minnesota, Montana, Nebraska.

Province VII.—Missouri, Texas, West Texas.

MISSIONARY DISTRICTS

Province II.—Porto Rico.

Province IV.—Southern Florida.

Province VI.—North Dakota, South Dakota, Western Colorado, Western Nebraska, Wyoming.

Province VII.—Eastern Oklahoma, New Mexico, North Texas, Oklahoma, Salina.

Province VIII.—Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippine Islands, Utah.

Foreign.—Cuba, Hankow, Kyoto, Liberia, Shanghai, Tokyo.

Three thousand two hundred and forty-six parishes and missions have completed their individual apportionments. Last year their number was 2,821. This is an increase of 425. Including the number just mentioned, 6,157 parishes and missions have contributed toward the apportionment and the appropriations as against 6,022 last year, an increase of 135.

Central Expenses

The total amount passing through the treasury of the Board the past year was \$2,156,544.41. Figured upon this amount the cost of administration of the Church's work at home and abroad was two and six-tenths ($2\frac{6}{10}$) per cent. The cost of making the work known and securing offerings was four and four-tenths ($4\frac{4}{10}$) per cent. These latter expenses include the amount expended for the support and travel of the Secretaries of the Provinces, all the expenses of the Woman's Auxiliary, and the Sunday-schools; also the amount required for the publication of reports, leaflets and other printed matter for free distribution; all the expenses of the Educational Department, and the cost of supplying weekly offering envelopes to many congregations for their first year.

The Spirit of Missions

THE SPIRIT OF MISSIONS has had a very successful year. Formerly the

magazine cost the Board annually a very considerable amount, but for several years past it has shown an increasing cash balance. In case of liquidation it now has more than a sufficient amount on hand to cover all obligations to subscribers. The cost of producing the magazine has been less than last year. The cost to the Board of the copies sent free to the clergy has been further reduced.

Conclusions

The enormous increase of \$157,000 in parish offerings is, of course, almost wholly because of the Emergency. Nevertheless, we think it remarkable that aside from gifts for the extra appeal, parish offerings should be nearly \$14,000 more than last year.

The Board is accustomed to expect great accomplishments from the Woman's Auxiliary and the Junior Auxiliary, and it is never disappointed. But when the usual offerings for the Master's Work are increased by \$5,000 and when these offerings are supplemented by \$24,000 received for the Emergency Fund, making a total increase of \$29,000, does not the Board of Missions truly say *Laus Deo*?

The Sunday-schools grow in number, and each year more children are added to the Faith. And their Faith is perfect. We sometimes wonder how it is possible for these young people to gather, chiefly during six weeks, so large a sum as \$186,000. The hope of the Church of to-morrow is in their hands, and with God's blessing, all is well with the morrow.

A separate report will be presented by the Emergency Committee. But we are rejoiced to say that the Board of Missions owes much to the inspired and gentle chairman of this committee. It is largely owing to his vision, his leadership and his devotion that the Emergency Appeal touched the

heart of the Church. Not so much for what he does, but for what He is, do we thank God. Too much appreciation cannot be expressed for the whole-hearted and exceedingly efficient service rendered by the force at the Missions House during the past year, and particularly these past seven months. All were tremendously interested and all were unsparing in their labors, both during and after hours, for the office was almost overwhelmed with the extra mail. The Board is greatly in debt to these devoted men and women who do its work.

The large response to the Emergency Appeal makes possible for the first time the completion of the apportionment; for the first time the payment of all appropriations; and for the first time in eighteen years leaves a balance on hand at the close of business. These are the financial results for the year just closed.

The spiritual results are almost too sacred to mention. The Board of Missions told the Church of its dire need, and that it could not continue its work on its present scale unless the heavy obligations were liquidated. Because of this statement we know that there were burning hearts throughout the Church. Thousands upon thousands of souls, from all over the land and from beyond the seas, prayed that this might not happen, and worked that it should not happen. At enormous but unconscious sacrifice they came to the Board's aid and made this favorable report a reality. The Emergency Appeal sank deep into the hearts of the children of the Church, and these believers in the Lord Jesus and His Mission have clearly said, "His work shall go on." Does not the Church also understand that she has received a direct message from the beloved Master, and that she is to bear His Word to *all the children of men*?



CHRIST CHURCH, KINGMAN, THE HOME OF THE MISSIONARY

A TYPICAL WESTERN MISSION

By the Rev. Edward Henry Eckel, Sr.

Provincial Secretary of the Southwest

JUST to look at a map of western Kansas almost tells the story. The towns are few and far between; their populations are small, and the outlying country scarcely inhabited at all. Salina, a veritable cathedral city, has a population of 12,000, and Hutchinson with 20,000 people is the metropolis of the diocese. The railroads are streaks of steel that stretch away to the west or southwest across vast regions of desolate spaces and sand-hills as one approaches the Colorado and Oklahoma lines, after leaving featureless reaches of green fields extending over a flat country as far as the eye can see. Whole counties, untouched by these iron roads, often lie between one transcontinental railway and another. Here, as commonly in our western

country outside of the large towns, a single-handed priest is obliged to serve a "string of missions." They are literally this in southwestern Kansas. Thus the missionary whose field I am about to describe lives at Kingman, on the Santa Fé, and travels thence 35 miles to Pratt, then 93 miles on to Meade, and then 44 miles to Liberal. All these places, except Kingman, lie on the Rock Island Railway, as it crosses the state of Kansas diagonally from Kansas City, Missouri, to New Mexico. They constitute the missionary field of the Rev. Richard Cox. I want to tell the story of this work as I gathered it by questioning the missionary during a visit not many weeks ago.

Kingman is the county-seat of a rich wheat-growing county of the

same name. It has a population of about 2,500. When the missionary came to this field about four years ago, Christ Church claimed 58 communicants. To-day, although there have been eleven persons confirmed in the meantime and one received by letter, they number only 38, because of removals. No less than seventeen have been formally transferred by letter. Throughout this is a region of shifting populations. Before Father Cox came the apportionment for general missions was \$50, which was fully paid. Every year since then till last year the apportionment was \$72. Last year, owing to the declension in membership, the mission was apportioned only \$50, but it paid \$60. This year it has paid its apportionment of \$50 besides giving \$39.15 to the Emergency Fund, which latter was paid by about 20 persons. We have a frame church and rectory at Kingman, with exceptionally ample grounds. Father Cox is an Englishman, and with his wife and children has an Englishman's delight in his garden.

Pratt, situated between the two railroads, the Santa Fé and the Rock Island, has a population of 3,300. When Father Cox first visited Pratt he found only two communicants loyally identified with the Church. He has gone there regularly once a month for four years, and has the satisfaction of having seventeen communicants there to-day to receive his ministrations (including, because the interest of men in the small missions of the West is always a notable thing, four males), although there has been but one person confirmed in the whole period.

The story of this confirmation is one of unique interest. Pratt is a railroad town. Among its people was a freight locomotive engineer whose wife and children are Roman Catholics. He himself had no religious bringing up of any kind. He at-

tended revivals in the town occasionally. The Roman priest tried to win him to the Roman Church, but without avail. Finally he urged him to join some other church if he would not join the Church of Rome, and suggested his going to the Episcopal Church. This he did. He attended services occasionally when he could, but it was never convenient to receive holy baptism. One day Bishop Griswold caught him off duty for a few hours at Herington and carried him off with him to Salina in his working-clothes, gave him the hospitality of the Episcopal residence, baptized him in the cathedral, and let him get back to Herington in time to take his engine out on its next "run." Three times this man was "ready and desirous to be confirmed" and expecting to come forward for the apostolic laying-on of hands, but each time was suddenly and unexpectedly called out to make a special "run" with his engine. Finally, one day, knowing that the bishop was in town and officiating (we have no church building there), the engineer proceeded straight from his engine to the room where an early morning Eucharist was being celebrated, and was confirmed immediately after the prayer for the Church Militant, the bishop interrupting the Eucharistic service in order to give this earnest man the long-coveted blessing without further delay.

As already stated, we have no church in Pratt. Our services are held in the rest-room of the court house, which is also used for meetings of the W. C. T. U and the G. A. R., whose emblems and decorations adorn the walls round about. The first year Father Cox ministered in Pratt the people gave nothing for missions and said they "didn't believe in" them. The second year they gave 64 cents. The third year they gave \$2.50. This year they have given \$5.11, besides \$7.50 (from four per-



ST. ANDREW'S MISSION, LIBERAL, KANSAS

The woman's club house where our services are held

sons) for the Emergency Fund. During the first year and a half, the people used to give the missionary hospitality, but no money. Now they give him money and no hospitality—\$5 a month, which is all eaten up by the expense of the visit.

Meade is a county town of about 650 people. Although so small and insignificant compared with the two other towns already named, we have a brick church here with a fine altar and reredos. When the present missionary first visited Meade he found a layman in charge of the mission as lay-reader. There were about fifteen communicants at first, and five adults have been confirmed, but removals leave the present number of communicants as seventeen. There have been ten baptisms, however, since 1911, which is an exceptionally large number for a town of this size. In Father Cox's second year Meade was apportioned \$10 and paid \$15. This year the apportionment is the same

and has been fully paid, besides \$14.26 for the Emergency Fund from about fifteen people. Two of these contributors were males, one being a mere boy, and two were little girls of seven years who earned 25 cents each for the Fund.

Liberal is almost on the Oklahoma state line and has 1,700 people. When the missionary came here first he found that services had been held very irregularly and infrequently, and that while the mission boasted about twenty-two confirmees, some of whom lived "out in the country," some of the number were worse than indifferent Churchmen. The number in good standing to-day is fifteen. Nine persons have been confirmed here during this time and five others were ready for confirmation but left town before receiving confirmation.

Liberal has the distinction of having among its "faithful women" one who is familiarly known as "the curate." This year on Good Friday,



ST. AUGUSTINE'S CHURCH, MEADE,
KANSAS

while it was impracticable to hold the three hours' service, she gathered a congregation, seven women in all, and held the service for one hour in her own home, each woman in turn "leading" in the devotions appropriate to one of the "seven words from the cross." We have no church-building in Liberal, but the women have bought and paid for three lots. The services are held now in the woman's club house, where we have a little altar, a prayer-desk and an organ, but until recently they have been held variously in the Presbyterian Church, private dwellings, and a moving-picture theatre.

For the last two years the apportionment has been \$10 and has been fully paid, besides \$9.18 (from nine people) this year for the Emergency Fund.

Such is the character of the work in the small out-of-the-way rural places of the West in a hard missionary field. How small and meagre everything seems! But what loyalty, what earnestness and faithfulness, what courage and faith! How little can Church people who live in the large centers of population, where the opportunities, buildings and equipments for worship and work are ample and attractive, realize the diffi-

culties and discouragements of our pioneer missionary clergy and their people.

I have been reading to-day in that inspiring volume of missionary biography, "Modern Heroes of the Mission Field." Those examples are all world-famous. But here in the great Southwest, and in this late century of the Christian era, those instances of patient heroism for Christ and His Church are being day by day, and year in and year out, repeated and renewed by many a faithful soldier and servant of Jesus Christ, of whom the world will never know, and over whose dust, when the day of toil is done, no Westminster Abbey nor monument of stone will stand to hallow their names to posterity.

A WISE woman in New England, with characteristic Yankee acumen, has perceived that the effective value of many a missionary pastor can be greatly increased by the very moderate expenditure necessary to purchase a Ford car. It takes many years, and a heavy investment of cash and care, to rear a high-grade missionary pastor, and the supply of these trained and consecrated men cannot be largely and quickly increased by even the most earnest appeals. But when we find such capable men spending nearly half their lives plodding along at five miles per hour behind patient horses, in order to care for their widely scattered parishes, we appreciate what an invaluable service to the Kingdom can be rendered by the cheap and sturdy little car.

The gift of our wise friend in New England will go to a pastor whose labors cover an extensive frontier region just west of the Rockies. We could make equally advantageous use of at least fifty of these machines.—*The American Missionary*, October, 1915.

WHY WE ARE IN CUBA

By Bishop Hulse

IN January, 1905, when Bishop Knight took up the work in Cuba, he held a conference of all the workers, at which time the following program was set forth: "To seek out the American and English residents, to shepherd the shepherdless of whatever nationality, to provoke to good works the old Church in the island and the different missionary organizations at work in Cuba, to teach Christianity as this Church has received it, without rancor to others, and without apology for our mission." This has ever since remained the policy of the Church in Cuba.

It was soon discovered that our mission in Cuba must take on a three-fold character: first, the work among English-speaking colonists; second, work among native Cubans; third, work among Jamaican negroes. Let us speak briefly of all of these.

Work Among Americans

American interests in Cuba drew many of our countrymen there after the war. Some settled in the cities. In Havana there is a large American colony and we have a beautiful cathedral in which services are held both in English and Spanish. Our most important work in English, however, is among the colonies of Americans and Canadians which have sprung up in various parts of the island. People attracted by the beautiful climate have come down from the bleak North and established themselves in small settlements, attempting in most cases to make their living by raising citrus fruits. They miss many of the discomforts of the North, but the tropics have their own ways of trying the patience of the stranger. Northern women find the constant heat enervating. But the greatest annoyance is caused them by the multi-

plicity of insect life; mosquitoes, fleas, gnats, cockroaches, ants and other pests abound, and there never comes a kindly frost to kill them. The men find that the ordinary temptations of life come with redoubled force in a tropical country. The Cubans are a sober race, but the Northern settler finds many temptations to drink, and if he gives way he soon falls into other and more serious vices. In spite of these temptations, many Americans are living splendid lives under hard conditions. Clean, sober, upright, they are fine samples of Christian manhood; men of whom we can be proud.

Subject to the conditions of life in a new country—where the old neighborhood restraints no longer exist—these settlers are in especial need of



BISHOP H. R. HULSE

the ministrations of the Church. They need the restraints and incentives of religion. Patriotism and Christian statesmanship, as well as Christian devotion, force upon us our responsibility for our own people. We must do our part in seeing that the Americans are well represented in the neighboring island, that the indifferent and the careless may have a chance to see what kind of Christian manhood is produced by our interpretation of Christianity. High-minded and clean-living laymen make our best missionaries, and if we cannot hold our own we will be able to make little impression on those outside the fold.

The Isle of Pines has become to a large degree an American settlement. There are five missions of the Church there, four church buildings and one rectory. The one missionary resident on the island holds four services every Sunday, making his way from place to place in an automobile, driving his car over sixty miles each Sunday as well as preaching four sermons. Other American colonies of this kind are scattered all over Cuba, many of them being located in isolated places, difficult to reach. There are eighteen such places where services are held regularly, and other places where the missionaries go from time to time as they find opportunity. Much of this work is shifting and uncertain, as colonies change their character or sometimes are abandoned completely. But in many cases permanent foundations are being laid, and where that is not the case lives are being helped and souls strengthened.

Work Among the Cubans

In some respects Cuba is still a frontier country, developing rapidly in many places. In the centre and in the east new towns are continually springing up. There are some considerable towns where no religious work of any kind is carried on, and where no church building is to be

found. It is the policy of the mission to search out such places and start services in Spanish. Our most successful work is being done in this way. In many places we have services in private houses, sometimes renting buildings and sometimes using the houses of our members. This kind of work is most substantial.

A few years ago one of our missionaries went to a town of this kind and started services; he soon had a congregation. A Sunday-school in Connecticut heard of the situation and gave the money for a church. Last year this mission reported 103 baptisms, and the missionary is the parish priest for a large neighborhood.

It is sometimes asked why, if the people are so much interested, they do not put up their own churches. The answer is that in most cases they are too poor. Cuba suffers from absentee ownership. One-third of her sugar-mills are owned in the United States. The workmen in many of these places see very little money from one year's end to another. They are paid off in orders on the company store; they draw their supplies from the store. At the end of the year when a settlement is made, they find they have eaten up or worn out all that is coming to them, and so they live from year to year without seeing a cent of actual cash. They cannot give large contributions.

When the owners of the place can be reached they can sometimes be persuaded to erect buildings. In one instance the owner of a plantation has put up a splendid church and pays the salary of the rector. In another place a school system is maintained by a generous owner. In another place the townspeople have offered a site if the Church will put a building on it.

This side of our work has substantial characteristics; we are building for the future, laying the foundations of the national Church which is to be. There are eighteen places where serv-



TYPICAL HOME OF POOR CUBAN FAMILY

ices are held regularly in Spanish. The largest number of baptisms and of candidates for confirmation came from these places.

Work for Negroes

The development of Eastern Cuba has brought many negroes from other parts of the West Indies, especially Jamaica, who have been attracted by the higher wages. They are scattered about in iron mines and on sugar plantations. The great majority belong to the Church of England. We have, therefore, laid upon us the responsibility of shepherding them. They have usually been well instructed, and have a good knowledge of the Prayer Book. One of the missionaries, in a service he held not long since, noticed that although there were few Prayer Books the responses, especially in the Psalter, were hearty and distinct. At the conclusion of the services he found that the whole congregation had committed the entire Psalter to memory.

Other negroes are coming to Cuba from Haiti, bringing entirely different traditions with them. Some are nominally Christian, but actually fetish worshippers. One of their services has been described as fol-

lows: "On a moonlight night, in a glade in the forest, a crowd of negroes was dancing around a stump with wild gesticulations, chanting a savage song which their ancestors had brought with them from the heart of Africa. Suddenly their leader, a great negress, with bare breasts, stooped down, and, picking up a large



IN THE POOR QUARTER OF SANTIAGO

snake, coiled it about her neck, calling out that they were to rejoice that night, because they had the sacrifice with which the divinity was pleased, and he would be sure to grant their requests. Then she picked up something from the stump and held it up for all to see, a little white girl baby, bound and gagged, about to be offered up as a sacrifice to the divinity who lived in the snake."

Here is the contrast we find in Cuba: Christ or Voodoo, Christianity or a cruel and degrading superstition. If we can hold our own people, we

shall be able gradually to win over the others to higher standards of religion and life.

There are six places where services are held regularly for West Indian negroes, and many other places where they are held occasionally.

The threefold characteristics of the Cuban work illustrate the wide appeal of the Church. We minister there in two languages to two races, and citizens of at least half a dozen nations. Diverse as is their origin, the Church is making them all one in Christ.

ON THE WESTERN SLOPE

By Bishop Brewster

The missionary district of Western Colorado, lying just over the crest of the Rocky Mountains, ministers to a scattered but virile population. Bishop Brewster tells of a July visitation among the mountains.

ON July 3d I started on a twelve days' trip, to take counsel with the Rev. Philip Nelson in his new and important work as priest-in-charge of St. James', Meeker, and missionary-at-large for the northwestern counties of the District.

After reaching Meeker, I had the pleasure of a most delightful automobile ride, up the river eight or nine miles, and "around the circle" to town, and then still further over the mesa to the south. We saw the ranch which had been filed on thirty years ago by the present Bishop of Nebraska, when in charge of the mission as its first priest. Bishop Williams had presented it to the Bishop of Colorado for the Episcopate Fund for Western Colorado. Last fall we sold it for \$2,700.00.

This smiling valley of the White River, green and yellow with the grain-crops, was most beautiful in the mellow sunset light, and offered to the imagination the prophecy of still more wealth and comfort in the

future. Irrigation does wonders here. May the Church continue to bear her witness, ever with increasing earnestness and pristine vigor, through lay-people and through priest, to that other "river, the streams whereof shall make glad the city of God"! Our farming communities, no less than our cities, afford opportunities for the spiritual nurture of souls in the Church, redeeming the lives of men and women, and especially of the growing youth, from comfortable materialism, and making them glad and free in the service of the ideal, and of the common good. So must have deemed the wise founders of our work in Meeker, for here we have—not indeed a costly structure—but a suitable stone church, standing conspicuously fronting the public green, and with a spacious chancel adorned most fittingly for the seemly and reverent worship of God. Its bell, too (a rare addition in our district) calls to prayer, sounding clear up and down these teeming

slopes. No church in Western Colorado has a better opportunity, none a nobler history, and none—let me add—ought to have a brighter future.

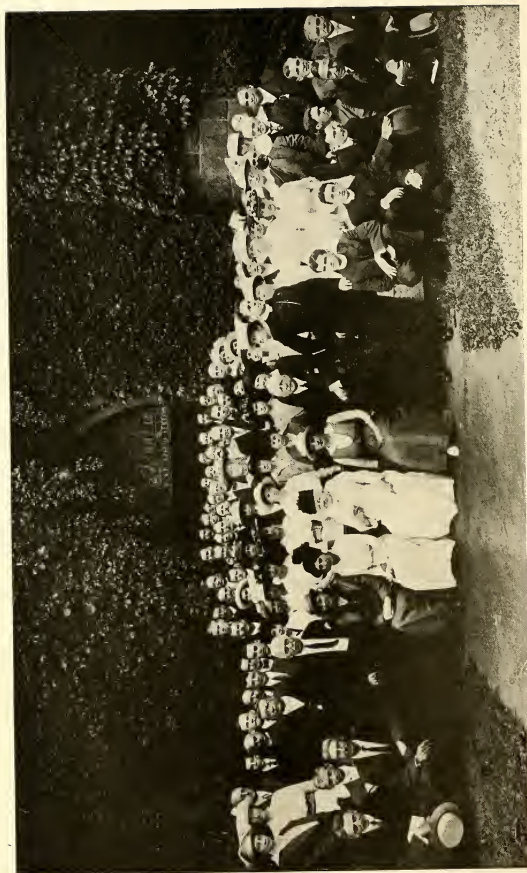
The Fourth of July coincided with the Fifth Sunday after Trinity. The two previous days had been marked by the races, "broncho-busting," lassoing, etc., which are the usual innocent and wholesome expressions of patriotism in a frontier town. I was sorry to have missed these, of which Mr. Nelson gave me a glowing account. But on Sunday we had a good congregation of seventy-five people or more in the morning, to whom I preached on "Religion and Democracy." In the evening, on "Peace." It is to be noted that Dr. De Motte, the Methodist clergyman, adjourned his evening service, so that his congregation might unite in worship with ours. He read the Old Testament lesson at our service.

With our missionary buggy and team, the new incumbent and I started off in due season on Monday morning for our Moffat County journey. The weather was auspicious for us all the way, our only showers coming on that first morning. No unpleasant personal adventure marred our trip. Our skill in driving, and management of horses, was not severely tested. Mr. Nelson showed increasing proficiency, as our drive lengthened out, in keeping the middle of the road, and in opening barbed-wire gates without scratching himself. I, having been over these roads several times before, am glad to say that the road was missed, under my guidance, only three times, and then without disastrous consequences! There must have been something impressive in my display of horse-lore; for, upon arriving at Lay, I was immediately called upon, with another witness, to sit in judgment upon a poor horse that had injured his foot beyond cure on a wire fence, and to report to the humane officer, over the 'phone, the

necessary shooting of the unfortunate animal.

We held service at the schoolhouse at Axial, Hamilton, Lay postoffice, lower Lay Creek, Maybell, and Cross Mountain. We also held communion service at the homes of two different families. Some of these services were well attended, although the haying season kept some away, and, in the case of week-day evenings, necessarily delayed our beginning until about nine o'clock. In all the places except Maybell, these were the first services held since Mr. Bacon was here nearly a year before. And at Maybell there had been no religious service since last February, although here the good people maintain a Sunday-school that meets every Sunday morning. We feel that a good beginning has now been made in the resumption of our work in these isolated places.

It is hard to measure the spiritual opportunities that exist here. The people are a splendid, progressive, and hopeful people. Children are growing up with no Church privileges, and with only such religious influences as may have survived from earlier and varying traditions in the different homes. Our Church has had a good record of service among them, given freely, with more or less regularity, during the past eight years, and on occasions from an earlier date. Though to many of the people our liturgical service was unfamiliar, most have grown somewhat used to our forms of prayer, which yet we have always refrained from pressing on them with undue rigidity. They welcome the Gospel we preach; and our missionaries have always won their esteem and—it is not too much to say—in most cases their affection. Our old friends expressed themselves as glad that our services had been resumed; and new friends, especially among young men, were made. Mr. Nelson is enthusiastic, and has a place already in the people's hearts.



THE CANVASSERS OF CHRIST CHURCH, WILLIAMSPORT, PA.

AN EVERY-MEMBER CANVASS

By C. Wilbur Sallada

THE question of an Every-Member Canvass was broached to the vestry of Christ Church parish, Williamsport, Pa., by the rector in June. It was decided to hold such a canvass on Sunday, the 19th of September. An executive committee of five business men was decided upon, to be selected as follows: At that vestry meeting *one* man was chosen as chairman after about two hours of frank discussion as to the qualifications of various men of the parish. The following night that man and the rector went most carefully over the men of the parish and chose *two* more. These three in turn next and as carefully selected *two* more.

The executive committee worked faithfully and most efficiently. The entire membership of the parish was gone over and as carefully sifted, and ten captains of teams were chosen—seven men and three women. Again the sifting process, and 115 people chosen in addition to the ten captains. This number was again sub-divided and apportioned among the captains, so that the entire organization as completed consisted of an executive committee of five men and ten teams of ten each—seven of men and three of women. All this was done with very little “noise,” the enthusiasm working gradually, like leaven. The executive committee was instructed by the rector, the captains by the executive committee and the team workers by the captains until the final week before the Canvass Sunday, when several large meetings were held for final instructions all together. The whole organization worked like a clock.

During the last two weeks the entire congregation, *each member*, from the youngest baby to the “oldest inhabitant,” received a series of letters,

beginning with a short, earnest personal letter from the rector and followed at intervals of a few days by brief stirring, pithy letters from the executive committee.

On the great day itself, Sunday the 19th of September, there was held a corporate communion of the team workers at 7:30 a. m., when more than 100 offered their prayers for God's blessing upon the efforts about to be made. The rector had used one subject in a series of preparatory sermons—“I am among you as he that serveth”—first applying it to the Church as she serves the world through missions; then to the parish as it serves the community; and, finally, on the morning of the canvass day, to the individual.

After dining in a body, the teams left the church in autos, subdividing when their respective territory was reached into groups of two each.

As to results: the awakening which has taken place in the parish, and its reflex on the community at large, simply cannot be estimated. It has been as though a real special blessing had been vouchsafed us. Materially the comparison—rather contrast—is in round numbers about like this: Formerly subscribed, through pew rents, pledges, envelopes, \$4,500 to parochial support and \$1,000 to missionary objects. As result of canvass, \$6,725 to parochial support and \$1,850 to missions. Former total, \$5,500; present total, \$8,580. This, with the income from a small endowment, will more than meet an estimated disbursement budget of approximately \$10,500 and enable the parish to return to the greatly desired “free pew” system. The number of individual subscribers to all objects was more than doubled, and to missions about trebled.



THE BISHOP AND "GOOD QUEEN BESS"

FORDING THE DESERT

By Bishop Hunting

GOOD QUEEN BESS is the name a satisfied owner gives to "Tin Lizzie." We (the Bishop of Nevada, and his better half, to equalize the weight and to sing) took her on a trip to visit a few of the hundreds of hamlets in the State far from the railroads. Despite our satisfaction and confidence we carried a roll of bedding, and provisions, which included beans (being from Boston), just to be on the safe side. Five gallons of water were a further precaution, for by actual measurement Bess drinks more water than gasoline.

I once overheard a tourist say of Nevada soil that "It looked as if you could not raise an umbrella on it." However, there is not much need to raise umbrellas anyway. I wish he could have been with us at our first stop, Fallon, for he would have seen what ought forever to end such slander. Forty years ago a ranch was fenced here with green cottonwood posts, and every post took root and

grew until now they are three feet in diameter, eighty feet high and still growing!

The four largest rivers in Nevada—and they are not very large—disappear in "sinks." To conserve the water in two—the Truckee and the Carson—the Government has constructed dams, and the water is used to irrigate 200,000 acres of land. Fallon is the town for this section. It will be permanent and is prosperous, for Nevada soil produces abundantly wherever water can be had.



LIVING FENCE POSTS, FALLON



TRINITY CHURCH, FALLON

Being in Fallon on Sunday, two services were held in our little church. It is spick and span, for the secretary of the Bishop's Committee is a painter, and he takes a pride in its appearance. Preparations were in progress for the State Fair. I was delighted to learn later that several of our Indians, baptized members of the Church from the Pyramid Lake Reservation, captured prizes in open competition with the white men.

Bright and early Monday morning we were off again, soon crossing an "alkali flat," which is as hard and smooth as glass in summer and unbelievably soft and deep in the spring. Being summer, we decided to see how fast Bess could go, and found that 38 miles an hour seemed to be the limit. Nature is surely prodigal of her resources in Nevada, and here is an example as we pass between a mountain of absolutely pure, clean sand on one side and a bed of almost as pure and clean salt on the other. The sand is specially adaptable for the making of glass. A railroad will soon be constructed to develop these deposits. By noon we were at Rawhide, a mining camp which after the boom days with their thousands of people has settled down to a normal population of 110. All are prosperous; thirty people have

been to the Exposition, and there are sixteen automobiles in town. On a pinch—I think it would be a squeeze—every one can ride. After making arrangements to hold service in a one-time saloon and dance hall a round of visits was made. In one little home a seemingly familiar book was espied, and it proved to be a Prayer Book, which the man of the house, a Lutheran, had purchased in San Francisco. On the fly-leaf was written, "This very valuable book is the property of N— E—, Rawhide, Nevada." So does one find everywhere those who really care.

Years ago, near here, on the pony express mail route, was a mail box for a ranch, and the top of the box was made of rawhide, so mail was tied up for "the rawhide box." Very naturally the post-office was named Rawhide. From this, and more odd, is the name given (a name which is now on the maps) to a nearby mountain range, Bullskin Mountains! At Rawhide water is two cents a gallon, so it really means something to be a prohibitionist, or take a morning tub.

Our next objective point was Wonder. Out on the flat, after miles of chuck-holes and dust fine as flour, we came to Frenchman's Camp. The most prominent thing is a tank of hundreds of gallons of water with its painted legend in letters nearly a foot high, "If you don't want to pay for this water, let it alone." And we realize its value when we remember that it is hauled eleven miles in barrels over the desert. The last seven miles into Wonder are a steady climb on low speed up the mountain canyon.

Benches are borrowed from the movie theatre and carried to the schoolhouse, and people come to service bringing their wonderful gasoline lamps, as there is no provision for lighting the room. This was the first service of any sort for five years, and seemed to be appreciated. The town of 400 people is supported by the



ST. GEORGE'S CHURCH, AUSTIN

Nevada Wonder mine, which produces gold and silver. There is enough gold to pay running expenses in these days of war, when there is no market for silver, and the silver is stored for future profits.

In the eighty miles from Wonder to Austin we passed through the wonderful west and middle gates of the Desatoya Mountains. Twenty-five miles from Austin we saw three strange-appearing brown spots in the sage brush near a sign post. On nearer approach they developed into a woman and her two sons dressed in khaki, and from somewhere appeared a woolly dog about one hand high. The four, I don't know what to call them, were walking from Omaha to San Francisco. I suppose they were tramping for their health or a wager, though one of the young men needed it for his disposition, by the look of his face. They asked us for food. Think of it—twenty-five miles from

supplies, on foot in the desert, and carrying nothing to eat! We gave them beans, crackers and chocolate, and the above-mentioned youth gave us a print of their pictures with the hint that we pay for it! We had our opinion of the three people, but certainly were sorry for Zoe May whose legs would not reach to solid ground in the dust.

Years ago Austin was one of the most prosperous mining towns in Nevada. There is a fine brick church and rectory. The pipe organ has a beautiful tone, and this after forty years of little care. I wish you could drop in on the small Sunday-school carried on by Mrs. W—. It meets in her tiny kitchen, which is apparently transplanted from some cottage of England, with its shining pans, braided rugs, geraniums in the windows between spotless curtains.

There being no mail route down Big Smoky Valley, we offered to act as carrier on our way to Round Mountain. The bundles of mail (it was *Ladies' Home Journal* day) proved a pleasant introduction at the ranch houses. Up to eleven o'clock every one asked if we had breakfast before we started, and after that asked us to stay to dinner.

At Round Mountain we put up at the Golden Nugget Hotel and had service in the movie theatre, Monday being "dark," and during the service baptized the son of the proprietor. I



MOVIE THEATRE, ROUND MOUNTAIN



MAIN STREET, BELMONT

found that a good woman from Virginia had organized a Sunday-school with thirty scholars. So again we find those who work in the Master's Vineyard. At Round Mountain placer mining is carried on, and this in a state supposed to have little water.

Belmont has had a four hundred per cent. increase in population in four years, growing from eight people to thirty-two, and it once had six thousand. Lumber being costly in the early days, about five cents a pound, cabins were built of stone. An assayer recently sampled these cabins and found the rock went \$25 a ton. Twenty-eight of the thirty-two people came to the service, the first in ten years, held in the dance hall behind an abandoned saloon. I moved a gambling device from a table needed. Our St. Stephen's Church, erected in 1867, is still in good condition, but could not conveniently be made ready for a service after years of disuse. If the town grows I shall open it for regular services by the minister at Tonopah.

On the way to Belmont we went through Manhattan. We found a Presbyterian layman holding three services and a Sunday-school every week. He deserves much credit for doing a fine work in a mighty hard field. I wish I had several laymen of his stamp.

At Miller's, service was held in the Miner's Union Hall; three checker-board tables and a cloth made the

altar. The ever-present wind of Nevada has wrought into fantastic shapes the great pile of tailings from the mill. The water here is so impregnated with cyanide of potassium that it cannot be used for drinking, so what can one do? What would you do? The Millerites bring water twelve miles from Tonopah.

Eighty-five miles to Hawthorne, and as we go over the last divide we must stop a moment to see the wonderful blue of Walker Lake. On its shore is Hawthorne, left behind when the railroad straightened its right of way. How we welcome the fine trees and bright flowers. There are baptisms in private, and a service in the Knights of Pythias Hall. I learn of a little Sunday-school taught by a faithful Churchwoman. The Arch-deacon will have a service here every month in the future.

We think more than once of the climb over Lucky Boy with the fourteen miles uphill, twisting and turning, and hope we will not pass another machine. But it has to be done, and is. Then more of Nevada's splendid roads, and we start up the canyon into Aurora; only six miles this time. I do not resist the temptation to go at once to see Mark Twain's cabin, and decide to talk with "Old Timer" about him before we leave. I hear of another Sunday-school taught by a Canadian Churchwoman. Some one



ST. STEPHEN'S CHURCH, BELMONT



MINERS' UNION HALL, MILLERS

offers to lend a piano to use at the Odd Fellows' Hall for service, and we see a pocket edition of a piano, smaller than the usual chapel organ. This is the last place, and we will have a good night's rest before starting for home. When Aurora was discovered California took it for its own. Mono County made it the county-seat, erected a fine courthouse, and then the United States surveyors came along and said it was in Nevada. So Mono County took its records and seal and went back sadly to California and the courthouse is the Esmeralda Hotel.

A good night's rest? Some other night! for I am hardly asleep when I am awakened by shots, and after about a dozen, decide it is time to investigate. A saloon across a narrow street is on fire and no water in town except from two or three wells. My automobile is about twenty feet from



MARK TWAIN'S CABIN, AURORA

the fire, a five-gallon can of gasoline on the running-board next to the blaze, and the machine hot to the touch when I get to it. The hotel is saved by men who each take a pitcher of water and a towel and wet window and door frames. I did not have time to wet my back, nor any water to spare, as my window needed all my attention.

One hundred and thirty miles home, and on the way we meet Zoe May and her three attendants; so they did not starve. I am sure you want to know about this.

Twenty days. Seven hundred and fifty miles. What for? Hundreds of people heard the Bible read, the



ESMERALDA HOTEL, AURORA

Gospel preached, prayers said for the first time in years. Children attended their first religious service. There are baptisms, celebrations of the Holy Communion, isolated communicants are located. Men and women know that some one cares for their spiritual welfare. There are scores of places like these in Nevada. Would that some of the clergy had machines to reach them. Everywhere was a cordial welcome, and the question, "When will you come again?" These are God's children, and the Church has done just a bit where she ought to do much, and would do much if her favored children realized their personal responsibility for meeting it by providing the means.

NEWS AND NOTES

BISHOP ROWE of Alaska was married in St. Mark's Church, Seattle, on October 21st, to Miss Rose Fullerton, who first went to Alaska as one of our missionary nurses in the hospital at Ketchikan. She was afterwards Mrs. Rowe's nurse and companion during her fatal illness. She is a niece of Bishop Pinkham of Calgary.

✱
THE Rev. J. Lindsay Patton, rector of the Church of the Good Shepherd, Jacksonville, Fla., died suddenly the first week in November. Mr. Patton was for fifteen years a missionary in the district of Kyoto, Japan, where he did effective work.

✱
IT was a fine record to which Bishop Lawrence called attention in his recent letter to the clergy of Massachusetts. He said: "This is the seventh year in which offerings have been made by every parish and mission, and the diocesan apportionment exceeded—a record which I believed is still unsurpassed by any diocese. I am much gratified."

✱
THE personal prayer-book of Queen Anne—of William and Mary, later held by Queen Anne—is now on this side of the Atlantic. It is a folio printed at Oxford University, bound in full morocco, with the monogram, the royal monogram, of William and Mary stamped on the binding fifteen times. Along with the monogram is a crown. In its printed prayers and in its Litany the names of William and Mary are mentioned, as well as the Queen Dowager and Anne of Denmark, subsequently the Queen of England. This prayer-book was used in public for the first time in America at the celebration of the two hundredth anniversary of the establishment of St. David's Church, Radnor, Pa., on Sunday, September 5th.

Bishop Graves, of Shanghai, China, writes:

ON September 15th the following were ordained to the diaconate in St. John's pro-cathedral: Messrs. S. T. Kwauk, A. S. Loh, H. Z. Phoo, K. T. Tsoong, S. N. Tsu, and T. Y. Zak. The sermon was preached by the Rev. Z. S. Sung, and a number of Chinese and foreign clergy were present. I have assigned Mr. Tsu to St. Luke's Hospital, Shanghai, Mr. Kwauk to Yangchow, Mr. Loh to Soochow, Mr. Zak to Taitsang, Mr. Phoo to Wusih and Mr. Tsoong to Nanking.

The same evening I confirmed three young men who have come to St. John's University from Mahan School, Yangchow. They were presented by their pastor and teacher, Mr. Ancell.

The new term has opened with 250 girls at St. Mary's, and 481 students at St. John's, of which 217 are in the College Department.

✱
THE Cathedral of the Incarnation, Garden City, L. I., which was apportioned this last year something over \$3,500 for Domestic and Foreign Missions, raised its apportionment in full. This was brought about by the energetic work of a band of laymen who made a house-to-house canvass.

✱
SHORTLY after midnight on November 3rd, fire broke out in St. Elizabeth's School for Indian boys and girls at Wapala, South Dakota. Fortunately the flames were subdued without panic, and no one was injured. The damage is covered by insurance.

✱
A MISSIONARY in Texas sends a list of 56 subscribers, 52 of which are new names. He says: "I want THE SPIRIT OF MISSIONS in the home of every member of my three congregations."

TRINITY CHURCH, Monrovia, Liberia, has by resolution announced to the Board of Missions, that after September 20, 1916, it will assume the support of its own rector and thus become the first self-supporting parish in Liberia. This parish paid toward the One Day's Income Fund the sum of \$77.50, thereby showing a fine spirit of co-operation with the work of the Board.

*

AT the call of Bishop Biller, the Convocation of Niobrara Deanery met near Trinity Chapel, a few miles northwest of Rosebud Agency, South Dakota, on the afternoon of the Feast of the Transfiguration, Friday, August 6th, 1915. That morning the Holy Communion had been celebrated in Trinity Chapel for those of the clergy who had arrived early, and others. The weather was perfect, sunny, but not too hot for comfort. Around three sides of the large temporary booth which had been erected for the services and other meetings of Convocation, the ground seemed to be crowded with tents, some of them "white men's tents," the ordinary kind with canvass walls, and some "Dakotas' tents," the round Indian tepee, which were the temporary homes of Indians who had come from all the reservations in the District to attend this great Christian meeting. There cannot have been less than 3,000 persons present.

*

A GRATIFYING feature of the annual report of St. Paul's Memorial Church, Overbrook, Penn., is that for the past year (to quote the accounting warden): "We have contributed for outside purposes practically dollar for dollar what we have spent on ourselves." This, says the rector, "is the accomplishment of the dream of years. It means an enlarged sympathy, a broad vision, a greater efficiency and a greater willingness to serve."

A LAYMAN in Pennsylvania writes: "When St. Barnabas's Mission was in existence here I gave the Sunday-school a large banner. As there is now no use for it, any mission of the above name can have it by paying the necessary postage or expressage. I prefer that it be given to a small mission as a means of creating a class rivalry, in the sense of stirring up enthusiasm to bring new members into the Sunday-school." We shall be glad to send the address of the writer to any one who desires to make use of the banner under the conditions named.

*

ONE of the largest leper colonies in Japan is at the Hot Springs in the Mayebashi district. Bishop McKim is putting a trained worker there this autumn. Members of some of the best families who become lepers take refuge at the Springs, but as they bear assumed names and will tell absolutely nothing about themselves, it has been hitherto almost hopeless to follow them. Now with a Church-worker always near, they may overcome their sensitiveness and receive help and comfort.

*

THE London *Times* states that on this coronation day, November 10th, the Emperor of Japan was presented with a Bible, printed in English and bound in white leather—the first English Bible, it is said, that has entered the imperial palace of Japan. It was the gift of 4,000 Japanese members of Christian churches in America.

*

THERE is a small congregation in the diocese of West Texas which has the record of giving \$6.00 per communicant for missionary work during the past year. Whether or not this is a record for the American Church, we cannot say, but it is certainly an inspiring example.

WHAT OTHERS ARE DOING

THE report of the London Missionary Society for the fiscal year which ended a few months ago shows that the contributions of the home churches reached a total of \$505,000, as compared with \$520,000 for the previous year. The contributions of the churches of Australasia and in the foreign field increased by \$20,000.

✱

AT the annual meeting of the New York Bible Society, held October 19, in the Bible House, the general secretary, Rev. Dr. George William Carter, presented the annual report which recorded the largest distribution of the Scriptures that has ever been made in a single year by the society. The distribution was 350,332 volumes in 47 languages and in raised type for the blind.

✱

FULLY two thousand persons attended a mass meeting in the Fifth Avenue Presbyterian Church, New York, on October 1, held under the auspices of the Christian Literature Society for Moslems, to consider the demands of Christianity in the religious crisis caused in Mohammedan countries by the present war. An address was delivered on "The Present Crisis in the Moslem World," by Dr. Samuel M. Zwemer. Several anthems were sung by a chorus of five hundred voices directed by Tali Esen Morgan. Dr. Zwemer said in closing:

"The wonderful loyalty of the Mohammedans in India, in Egypt, and even in Morocco, to the government, despite all efforts to stir up a holy war, have demonstrated that Pan-Islamism is dead, and with the fall of Pan-Islamism the crisis has come upon us. After the war not only will Arabia be forced from the Turks, but the whole Turkish Empire will be an open door for proclaiming the Gospel."

FROM 1900 to 1915 the Southern Baptist membership increased from 1,608,000 to 2,588,000, sixty-one per cent.; the number of churches from 18,963 to 24,388, twenty-eight per cent.; and the baptisms from 73,000 to 151,000, 105 per cent. During the same period the contributions to missions increased from \$390,000 to \$1,750,000, 353 per cent.; and the total gifts to all objects from \$3,069,000 to \$13,074,000, 333 per cent.

✱

A MISSIONARY writes: "Of recent years the Buddhist priests of Ceylon have adopted the title of 'Reverend,' 'Venerable,' 'High Priest.' They have Buddhist carols on the birthday of Buddha, Buddhist Young Men's Associations, Sunday-schools, orphanages, etc. They also have bells in their temples, lighting of candles, and have built a mortuary chapel in the cemetery in which to hold their funeral ceremonies, and have tombstones erected over graves. All these things have been copied from Christian people.

✱

AN old Mohammedan woman, now a Christian, and a servant in the Mary Taber Schell Hospital, receives the sum of \$1.50 a month. For many months she has been living on one dollar a month and putting the remainder aside, as was thought, for a pension for her very old age. But it is not for the pension she is saving. She wants to repay the kindness shown her in the hospital and her little hoard is to go toward a pump for the new hospital.

✱

DURING sixty-two years the Congregational Home Missionary Society has invested \$1,640,842 in work on the Pacific Coast. And within thirty-two years the churches

established have given to all Congregational benevolences \$3,063,053.

✱

THE First Baptist Church, of Dallas, Texas, gave last year \$77,435 for missions, and \$15,889 for local expenses. The First Baptist Church of Shreveport, La., gave \$50,000 for missions, and \$8,000 for local expenses. The point is not in the amount, but in the proportion.

✱

THE total number of additions reported by the Southern Presbyterian Church from all fields is 4,059, which is 542 more than the number reported last year, and is an average of thirty-eight to each ordained missionary. The average in the home field was not quite ten to each ordained minister.

✱

A WONDERFUL object-lesson in self-help comes from Uganda, where some natives, under a native priest, built their own church, 300 of them walking 24 miles to carry back loads on their heads. So anxious are they to help each other that squads of Christians go to other villages to help build, and children support students in training for pupil teachers by making mats and pottery, and growing cotton and coffee.

✱

IN connection with the war in Europe the British and Foreign Bible Society has already provided more than one and one-half million testaments and gospels in a score of different languages for soldiers and sailors, aliens and refugees, in a dozen different countries. The society's normal circulation also expanded in 1914. For example, 750,000 copies in Korea, over 1,000,000 copies in India, and over 2,000,000 copies in China.

✱

MR. ROGERS, a Baptist missionary at Toungoo, Burma, has baptized Christians of ten different

racess in the course of his work. Among the most dependable are the Chinese converts. Several of these are carpenters. Some time ago work was slack and they came to him volunteering to put certain of the mission buildings into better repair. After a week Mr. Rogers offered to pay at least their living expenses but they refused. They worked on until they had put in fifty days without charge. When they had finished Mr. Rogers offered them the free use of a teacher's house, vacant on the compound. They moved in, but at the end of six months they brought the rent money. When Mr. Rogers refused it they put it all into the missionary offerings of the church. Such Christians are surely promising material for a great coming church in Burma.

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THE Rockefeller Foundation has established an organization to be called the China Medical Board of the Rockefeller Foundation, the object of which is the improvement of medical and hospital conditions in China. Six fellowships are established, each of \$1,000 a year and traveling expenses, to enable Chinese graduates to study abroad. There are also five scholarships enabling Chinese nurses to come to this country for study. Missionary societies will be helped in sending out trained nurses. The president of the Foundation says: "While this work of the Foundation will be limited to medical service, we believe it to be the highest duty and privilege of all men to cherish the spirit of Jesus and ever to live and act in that spirit. The desire of earnest Christians to communicate the spirit of Jesus to the Chinese and to the whole world, we share in full . . . and we are constantly minded that in so far as we may be able to assist the Missionary Boards in their medical service the Boards will be enabled to devote added funds to the strengthening and enlarging of their educational and evangelistic work."

How Our Church Came to Our Country

III. HOW OUR CHURCH CAME TO CONNECTICUT

By the Rev. Dr. Samuel Hart

I. The Beginnings



Weather-cock of Christ Church, Stratford

THE first settlements in the colony of Connecticut were made in and soon after the year 1635. There were two kinds of settlers: some would have been called Puritans and some would

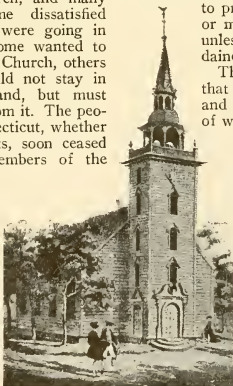
have been called Separatists. They had all been brought up in England, in the old Church, and many of them had become dissatisfied with the way things were going in England; but while some wanted to change and purify the Church, others thought that they could not stay in the Church of England, but must separate themselves from it. The people who came to Connecticut, whether Puritans or Separatists, soon ceased to call themselves members of the Church of England. Among their ministers were fourteen or fifteen men who had been ordained in England; but after they came here they had no more ordinations by bishops. Some of them even believed that they could ordain their own ministers simply by the laying-on of hands

by chosen members of the congregation. There was a very curious ordination in Milford, where one of the men who was to lay on hands was a blacksmith, and he thought, because he used leather mittens in his work in the blacksmith shop, that the proper thing to do was to put on his mittens for the service; it was called the "leather-mitten ordination." One result of this was that sober-minded men and women began to think that perhaps after all the Church of England was in the right; that it might be best to follow the example which had been prevailing in the Church for many hundreds of years, that no one should be considered to have the right

to preach the word of God or minister the sacraments unless he had been ordained by a bishop.

There were other things that set people to thinking, and called up recollections of what they had learned in

old England. Three or four copies, perhaps more, of the Book of Common Prayer (which Bishop Williams once said was the first and best missionary of the Church) had been brought to Connecticut. One belonged to Samuel Smithson of Guilford. It fell into the hands of a young man who was then preparing for



CHRIST CHURCH, STRATFORD

college, or perhaps had entered college, Samuel Johnson. He read it, studied it, learned from it some things which he had not known before, and thought seriously of what he had learned. He came to the conclusion that the teachings of the Prayer Book were the teachings of the Word of God; and when he became a Congregational minister he used the prayers which he had learned, and the people thought that he was peculiarly "gifted in prayer," and wondered how he could express himself so well. He became, under God's providence, the founder of the Church here in Connecticut. There was another Prayer Book in Plymouth; and this led directly to the establishment of two or three parishes in Connecticut, one or two in Western New York, and one or two in Ohio.

The English Society for the Propagation of the Gospel in Foreign Parts was founded in 1701. In the very next year a few Churchmen at Stratford asked the Society to send them a clergyman of the Church of England. Almost at the same time, the first two missionaries, Mr. Keith and Mr. Talbot, came to America, and they spent a Sunday in New London. The minister of the Congregational society there, who was afterwards Governor of the Colony, Mr. Saltonstall, received them very courteously; and one of them preached from his pulpit in the morning and the other in the afternoon. I do not suppose that they read the service out of the Prayer Book; but this was certainly the first time that clergymen of the Church of England officiated, as such, in Connecticut. Four years afterwards came the time when the missionary at Rye, Mr. Murison, under the protection and patronage of Col. Heathcoate, preached and baptized in the towns from Greenwich to Stratford. The result was the establishment of the first parish of the colony in Stratford in 1722, and Mr.

Pigot was settled there as its first clergyman.

II. *The Colonial Church*

The year 1722 is notable in the history of the Church in Connecticut, not alone because it was the year in which the first parish was founded, but still more because a much more remarkable thing happened. Before that time seven young men, Congregational ministers of good learning, men of influence and of reputation, were in the habit of meeting in New Haven to read the books in the college library and to talk over what they read. As they read and studied, and as Mr. Johnson, who was one of them, remembered what he had learned from the Prayer Book, they came to consider seriously whether it was right for them to minister to their congregations any longer, unless they were first ordained by a bishop; and they united in sending a letter to the "fathers and brethren," who were assembled at the College commencement in the year 1722. It led to much excitement and discussion; and the result was that of these seven young men four made up their minds that they must cross the ocean and ask the Archbishop of Canterbury to ordain them. I do not suppose that a thing like that ever happened before or since. Here were some of the picked men of the community, honored for their learning and their character, going across the ocean, three thousand miles in a sailing vessel, because they were satisfied that they could not any longer minister to their people without receiving ordination from a bishop. Three went in the first year: Dr. Cutler, Mr. Brown and Mr. Johnson; and Mr. Wetmore followed a year later. Yale College at this time had a faculty of two, the rector and the tutor (we should say the president and the professor); these were Dr. Cutler and Mr. Brown. Dr. Cutler came back to be rector of Christ Church in Boston, and Mr.



THE REV. DR. SAMUEL JOHNSON

Johnson to be, as I said, the real founder of the Church in Connecticut. Mr. Wetmore ministered in New York; but Mr. Brown died of the smallpox in England.

Then for about fifty years, other young men followed the example of these four. Forty-four candidates crossed the ocean before the Revolution; and of these, seven lost their lives in the venture. It was not an easy thing in those days to cross the ocean and to return; and, besides, England was continually at war with France, and the smallpox was a terrible scourge. For Hebron five men were sent out, one after another. One pined away in a French prison, one died of the smallpox, one was lost at sea, and one died in the West Indies on the way back; only the fifth was able to come back to minister to that parish.

The War of the Revolution broke out, as you remember, in 1775; and the independence of the colonies put an end to the work of the Society for the Propagation of the Gospel in this country. But before this time there were twenty-five organized parishes of the Church in Connecticut served

by sixteen clergymen; and a considerable part of the population had from choice become adherents of the Church of England, holding to it through all the political troubles. But during the Revolutionary War the progress of the Church was greatly hindered.

III. Bishop Seabury

The preliminary treaty of independence was signed November 30, 1782, though the British did not evacuate New York until nearly a year later. But in March of 1783, the Church clergymen of Connecticut, fifteen still remaining in service, and ten of them able to attend the meeting, met at Woodbury. They were determined to act at the earliest possible moment, with a view to declaring their position and completing their organization; for though they and their congregations had been priests and people of the Church of England, they had not been able as colonists to secure a resident bishop or even a visit from one of the bishops of the mother country. They instructed their secretary, Abraham Jarvis, afterwards the second Bishop of Connecticut, to write to their brethren in Philadelphia as to the principles which they felt obliged to maintain; and they also proceeded

*House in which Bishop Seabury was elected*

to elect a suitable man whom they might send abroad to seek consecration as bishop for this independent state. Their first choice was the Rev. Jeremiah Leaming, but his infirmities, it was recognized, would not allow him to undertake the work; and then they asked Dr. Samuel Seabury to take up its burden.

Samuel Seabury, Jr., was the son of a Church of England clergyman of Connecticut, and a graduate of Yale College in 1748. Dr. Johnson, who had seen much of him during his college course, described him as "a solid, sensible, virtuous youth." For four years after graduation he studied theology and acted as a catechist at Huntington, Long Island; and in 1752, being yet too young for ordination to priests' orders in England, he went to Edinburgh for a year's study of medicine at the University. The knowledge of that science which he acquired served him in good stead in later years, enabling him to be of great help to the poor; but his sojourn in the capital city of Scotland also led to his acquaintance with the Episcopal Church of that land, which was under the ban of the civil government and disestablished. In the next year he went to England, presented his testimonials and passed the necessary examinations, and was ordained in the chapel of the Bishop of London. He returned home with an appointment as missionary at New Brunswick, N. J., whence he was transferred to Jamaica, L. I.; in 1766 he was chosen rector at Westchester, N. Y.

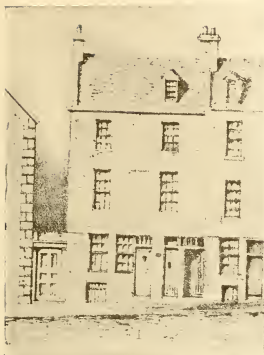
At the breaking out of the Revolution he took up the cause of the mother country, and suffered some indignities; and presently he withdrew within the British lines and served as chaplain to the army in New York City until the close of the war. From that city he sailed for England in Admiral Digby's flagship, after his election to be Bishop of Connecticut, to seek consecration to that office. He

found friends in England, but it was impossible to attain there the fulfilment of his purpose. The English bishops did not dare to act without the authority of Parliament, and it was vain to plead with them that Parliament had nothing to do with a service which they might render to fellow Churchmen in an independent country.

He waited long, and made trial of many plans; friends did what they could to help him; but at last, feeling (as he said) that he had been "amused if not deceived," he decided to wait no longer. He knew of an independent Episcopal Church in Scotland, with which he had worshipped thirty years before; and the clergy of Connecticut also knew of it, and had charged him, if the English bishops would not grant his request, to present it to those in Scotland. To Scotland, therefore, he turned, and there he was cordially received; and in an upper room in the residence of Bishop Skinner of Aberdeen he was consecrated a bishop with a "free, valid, and purely ecclesiastical episcopacy" on the 14th day of November, 1784.

Returning by way of Halifax and Newport, Bishop Seabury arrived at New London late in June, 1785. On the second day of August he met his clergy at Middletown, and on the following day he held his first ordination there, admitting four men to the diaconate. He then entered upon eleven years of diligent labor, joining to the duties of the episcopate those of the rectorship of St. James's Church, New London. His visitations of the parishes in all parts of the State were constant and extended; and he gave the first example to the whole Anglican communion of the modern working bishop.

Bishop Seabury's influence was also great in the organizing and furnishing of the national Church. After much delay, the Churchmen of New England united with those in the Middle



HOUSE OF BISHOP SKINNER, ABERDEEN
Where Bishop Seabury was consecrated in 1784

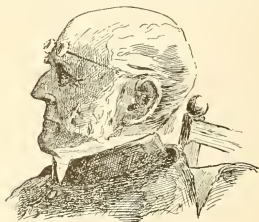
and Southern States, at a General Convention which met in October, 1789, in one organization which continues to this day. Bishop Seabury and Bishop White, of Pennsylvania, men of different types and habits of thought, both strong in convictions but conciliatory and far-sighted, sat together as the House of Bishops at its first session; and both of them consented to every act of legislation and every change in the Book of Common Prayer which was adopted at that time to meet the needs of the Church in the new nation. An important return to primitive worship was made in the insertion of the Oblation and the Invocation in the Communion office, as they were used by the Scottish bishops and their people, who had drawn them from ancient sources. In 1792 Bishop Seabury united with the three bishops consecrated in England for Pennsylvania, New York, and Virginia in consecrating Dr. Thomas John Claggett to be Bishop of Maryland; and through him the succession

brought from Scotland to Connecticut has passed to every later bishop of the American Episcopal Church.

The end of his busy life came, as he had hoped and prayed, suddenly. On the 25th of February, 1796, as he sat in the house of one of his wardens, he was stricken with apoplexy and passed from his earthly labors. Standing at a critical point in our church's history, he had been able to moderate between the old and the new, and thus he had exercised an influence in both Church and State, the power and memory of which cannot soon pass away.

IV. What has Followed

Bishop Seabury was succeeded by Bishop Abraham Jarvis (1797-1813); and, after an interval of six years, he was succeeded by Bishop Thomas Church Brownell, in whose long episcopate (1819-1865) the Church in Connecticut made much quiet progress. An Episcopal Academy had been founded under the first bishop; but a college charter could not be secured for it. In 1823, however, a charter was granted for Washington College, now Trinity College, in the foundation of which the Church people took a prominent part; and various diocesan boards of trustees were



very truly yrs,
J. Williams.

organized. Fourteen years before Bishop Brownell's death, Dr. John Williams was chosen to be his assistant; and he was the bishop of the diocese for thirty-four years after Dr. Brownell's death, his episcopate extending from 1851 to 1899. He was a man of great learning and of great influence both in Connecticut and in the councils of the national Church. He founded the Berkeley Divinity School for candidates for Orders, and was for forty-five years its Dean; and like the first and the third bishops of the diocese, he was for the latter part of his life the Presiding Bishop. The present Bishop, Dr. Chauncey B. Brewster, was consecrated in 1897,

and was for two years Bishop Williams's coadjutor.

As early as 1750, it was estimated that the adherents of the Church of England in Connecticut were a fourteenth part of the population. At the present time, in spite of the fact that much more than half of the inhabitants of the State are of foreign birth or immediate foreign descent, the direct ministrations of the Church extend to (perhaps) one-tenth of the population. About one person in twenty-six is recorded as a communicant on our rolls; and this ratio, though of necessity declining, is believed to be still greater than that in any other State of the Union.

CLASS WORK ON "HOW OUR CHURCH CAME TO CONNECTICUT"

PREPARATION FOR THE LESSON

HERE again, as in November, the school histories will be a great help, and many of your children will already have some idea of the extension of settlement westward from Massachusetts; first in Rhode Island and then in Connecticut. A large part of the state was settled by representatives of the Puritan colonies in New England, but the New Haven settlers came almost directly from England. See McConnell's "History of the Church in America," Johnston's "Connecticut" in the American Commonwealths Series, and Volume I of Beardsley's "History of the Church in Connecticut."

THE FIRST FIVE MINUTES

Massachusetts—the subject of our last lesson—is the home of Harvard University. Ask what other great universities the members of the class know. Of course you will try to bring them to name "Yale" at New Haven, about which some of the interest in this lesson centres. It might be worth while to bring out also that an eagerness for education was characteristic of the early colonists. If your class is too young, or for any other reason this point of contact is not adequate, ask what they know about bishops, and who they suppose was the first bishop in America. Possibly in some instances both these "leads" might be followed.

I. The Beginnings.

1. Whence came the first settlers of Connecticut?
2. What was their attitude toward the Church and the ministry?
3. What can you say of the influence of the Prayer Book at this time?
4. Tell about the first service by one of our clergy, and the first established parish.

II. The Colonial Church.

1. What great things happened in 1722?
2. Tell about the four men who sailed for Europe for ordination.
3. What were the difficulties in not having a bishop?
4. What was the state of the Church in Connecticut at the outbreak of the Revolution?

III. Bishop Seabury.

1. What did the Church in Connecticut determine to secure?
2. Describe the choice of their first bishop.
3. Tell something about Samuel Seabury.
4. What experiences did he have in seeking consecration?
5. What can you say about his after-influence upon the Church in the United States?

IV. What Has Followed?

1. Tell something of Bishop Seabury's successors.
2. Who was the greatest among them?
3. What is the present status of the Church in Connecticut?

EDUCATIONAL MATTERS

THE most recent publications brought out by the Educational Department are new "Helps for Conducting Classes on the Why and How of Missions," and new "Suggestions for Holding Mission Study Meetings" on the same book. In accordance with the Educational Secretary's plan to make of the Why and How a beginners' course *par excellence*, in writing her Helps Miss Tillotson has been very explicit. Those desiring to begin mission study with the best possible assistance, could not do better than to use the "Why and How" with Miss Tillotson's Helps. The new "Suggestions for Meetings" will enable societies using them to have a rather complete symposium of the methods and work of the Board.

A new edition of Miss Lindley's "Studies in the Gospel of St. Matthew" has just been brought out.

For the benefit of those who are using with their Juniors "Around the World with Jack and Janet," we have had mimeographed some suggestions by Miss Lindley. With the help of these it will be possible to use the book and at the same time emphasize the work of the Church in all parts of the world. In order to do this it has been necessary to import some pamphlets of the Society for the Propagation of the Gospel and the Church Missionary Society, since part of Jack and Janet's journey is through countries where the Church of England, and not our Church is at work. Among these importations are Talks on Egypt, 15c.; Sita (a story of a little Hindu girl), 5c.; A Talk About Egypt and a Promise, 5c.

Those desiring to use the stereopticon lectures during the coming year are advised to make their reservations

as far in advance as possible. We are busily engaged in revising and rewriting all of the lectures. It is a task of very considerable proportions, and will take a long time, but little by little we shall replace all the lectures with new and improved pictures and material.

The Educational Department has a stereopticon lantern which is rented in the vicinity of New York for \$2.00 for one use, or five times for \$5.00.

A new depository for stereopticon lectures is soon to be opened in Denver, Colorado, and will be in charge of the Rev. Joseph A. Stansfield, 65 Acoma Street. The express rates on the slides have been so heavy as practically to exclude the territory in and around Denver from the use of our slides, so we hope that from this new depository good results will come. At Denver for the present there will be lectures on "China," "Then and Now," and "The United Offering of the Woman's Auxiliary." The following dioceses will use the new depository: Colorado, Western Colorado,, New Mexico, Utah, Wyoming and Arizona.

Some of the Japanese women in Tokyo are trying to raise money to buy an organ for their church. They have sent the Sales Department some kimonos for us to sell for this purpose. We have three sizes: for women, \$8.00, for children between 9 and 15, \$5.00, and for children between 1 and 4, \$3.50. These are all made of wool albatross in Japanese designs, and are lined with white.

It has recently been brought to the attention of the Educational Secretary that a considerable number of

Mission Study Class Leaders are not subscribers to *THE SPIRIT OF MISSIONS*. This fact is not only a great surprise, but a great disappointment, because it is difficult to see how leaders can hope to keep up with the Church's work unless they keep up with the reports of that work which come out from month to month in its official organ. Far be it from the Educational Secretary to talk shop on this page, but educationally speaking, *THE SPIRIT OF MISSIONS* is just about essential to the leader who really takes his task seriously.

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Some books recently added to the Lending Library are:

Anglican Church in South America.
 Babson: The Future of South America.
 Biddle: The Perfect Life.
 Broomhall. The Jubilee Story of the China Inland Mission.
 Bonsal: The American Mediterranean.
 Caideron: Latin-America, Its Rise and Progress.
 Carhart: Masoud, the Bedouin.
 Fiandrau: Viva Mexico!
 Howles: Down in Porto Rico.
 Gulick: Working Women of Japan.
 Madden: In the Land of the Cherry Blossom.
 Matthews: John Williams, Shipbuilder.
 Page: Judson, the Hero of Burma.
 Robinson: History of Christian Missions.
 Ward: Social Evangelism.
 Weatherford: Negro Life in the South.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Bahaism and Its Claims. Samuel G. Willson, D.D. Revell, \$1.50.

There is nothing easier to start than a new religion. They all begin with a boom. The book before us describes acceptably one of the newest religions, which, following the law above referred to, has prospered exceedingly. Bahaism itself is an evidence of discontent within the fold of Mohammedanism. It purports to be, through its culminating synthesis, the final religion. With pickings from Christianity, Mohammedanism and Brahmanism, it presents just the kind of creed that ought to be acceptable to those modern faddists who are ever on the lookout for something that provides plenty of opportunity for enjoying the cosmic emotion without believing in anything in particular. Dr. Willson's book brings out the details of this cult, its specific claims, its weaknesses, and its propaganda. There is a very useful bibliography given at the end.

Called to the Colors, and Other Stories. Published by the Christian Women's Peace Movement, West Medford, Mass. Price 75c., postage 7c.

This attractive little volume is put forth by the Women's Peace Movement, a band of influential women of national reputation engaged in missionary and philanthropic efforts. It is the desire of the Central Committee that this book of peace stories shall be widely used as a Christmas gift for missionaries as well as for friends in

this country. The book is attractively gotten up, and contains seven peace stories by prominent authors, who have proved by their achievement that stories which teach peace can be made quite as thrilling and inspiring as those which exalt war. "At a time like this," Mrs. Peabody, the chairman of the committee, rather sadly remarks, "we must emphasize ideals of peace, or the very word may die."

Christian Literature in the Mission Field. John H. Ritson, D.D. Published by the Continuation Committee of the World Missionary Conference, 1910, 1 Charlotte Square, Edinburgh.

This little book is a survey of the present condition of Christian literature in the mission field. The survey was made under the direction of the Continuation Committee of the World Missionary Conference. The book is written by the Chairman of the Literature Committee, who is also secretary of the British and Foreign Bible Society. It is important that attention should be called to the great need for Christian literature. As yet we have scarcely begun to meet the present demand, and have no constructive program for the future; yet never has the power of the printed page been so great as to-day. Hand in hand with our educational missions there must go the development of literature if we are not to stultify our own efforts. The author in his foreword asks this pertinent question: "Has a missionary society any right to educate, when it takes no responsibility for providing healthy Christian literature?"

Home Missions in Action. Edith H. Allen, Secretary of The Women's Board of Domestic Missions, Reformed Church in America. Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. Price 50c. net.

This is one of the text-books which will be used this winter for study among the Christian women of this country. It recognizes the fact that the kingdom of Christ cannot come to our land, or to the world, unless all social conditions are included within the scope of its activity. It is the purpose of the book to reveal the dynamic force of the home missionary enterprise in reclaiming and inspiring our nation, that it may become a land wherein the ideals of Christ prevail and have power. For those who desire a brief and well-conceived outline of the general home mission enterprise this sketch will have value. It would not, however, be a sufficient text-book for use among our people, though it might very well be used as supplementary material in order to give an idea of all the forces which are engaged in the effort of winning our land for Christ.

Henry Codman Potter. The Very Rev. George Hodges, D.D. The Macmillan Company, 64 Fifth Avenue, New York, N. Y. Price \$3.00.

It was to be expected that any biography undertaken by Dean Hodges would be interesting and effective, but there is not always the harmony of outlook and the sympathetic understanding between the biographer and his subject which exists in this instance. Dean Hodges was distinctly the right man to tell us about Bishop Potter, and he has made a great book concerning a great figure in our Church. Even those of us who knew him are just beginning to realize how great he really was, and that impression will be deepened by the perusal of this book. In the highest meaning of the word "a Christian statesman" Bishop Potter combined with his fine sense of relative values and his supreme gift of tact and sympathy, a clear vision of social needs and the fundamental conditions necessary for meeting them. There are many pages of this volume wherein, as a seer, the Bishop of New York spoke concerning matters then little understood and scarcely studied, yet this statement could stand to-day as the latest word upon the subject with hardly the change of a sentence. It was this "catholic" vision, this freedom from subservience to passing opinion, and the power to integrate essential features which marked the life of Henry Codman Potter. Increasingly, we believe, as the years go on, and all the more because of the excellent picture drawn by his biographer, Bishop Potter will be reckoned among the Church's great men.

The Year Book for 1915 of the Carnegie Endowment for International Peace.

This first Year Book of the Carnegie Peace Foundation comes as a reminder—and rather a sad one—of the high hopes and confident expectations which many shared a year and a half ago. May it also prove to be true that the ideals for which it stands have not been destroyed by the bitterness of the present conflict.

MRS. ALICE H. FRY, of 10 Acacia Street, Cambridge, Mass., sends us an attractive postal card from a design by her daughter, bearing upon its face a well-conceived and beautifully colored reproduction of children of all nations swearing their allegiance to the Cross, together with the well-known prayer for unity and peace recommended by the Commission on Faith and Order. All this, enclosed in a beautifully ornamented border, makes an effective Christmas card, or indeed a card of remembrance for any season. These may be obtained from the above address at the following prices: Packets of 100 cards, \$3.50; twenty-five, \$1.00; six, \$25c.; single cards, 5c.; payment to accompany orders.

BOOKS RECEIVED

Religion and Reality. J. H. Tuckwell. Published by E. P. Dutton & Company, New York. Price \$2.75 net. A study in the philosophy of mysticism.

WHY NOT A CHRISTMAS PRESENT?

NO more appropriate or welcome Christmas gift can be made to any one than a year's subscription to **THE SPIRIT OF MISSIONS**. Its arrival during each of the twelve months will convey to the recipient the continual good wishes of the donor.

The publication office of **THE SPIRIT OF MISSIONS** has arranged for a handsome new gift card which will be mailed to reach the recipient on Christmas day, or sent to the donor if preferred.

No doubt many of our readers would like to remember their friends with such a gift, and at the same time help to increase the circulation of **THE SPIRIT OF MISSIONS**. Address, The Business Manager, 281 Fourth Avenue, New York.

MEETING OF THE BOARD OF MISSIONS

OCTOBER 26-27, 1915

AT 9:30 in the chapel of the Church Missions House the Holy Communion was celebrated by the President of the Board, Bishop Lloyd, assisted by the Editorial Secretary, Dr. Burleson. At 10 o'clock the Board assembled for business. The attendance was the largest ever recorded at a meeting of the Board, forty-one being present out of a possible forty-nine; these included representatives from every part of the country and from every Province of the Church. In addition to the elected members, Bishops Kinsolving of Southern Brazil, Burton of Lexington, Osborne of Springfield, and Griswold of Salina were present at some time during the session.

The President in calling the Board to order spoke of the splendid response the Church had made to the appeal of the Emergency Committee. The Committee was to make a final report later, but he wanted to suggest to the Board the appropriateness of an act of thanksgiving for the success of the work. The Board arranged for a committee, to consist of the present Emergency Committee, with the president as chairman, to issue a proper acknowledgment to the Church for its response to the appeal for the Emergency Fund. Later in the session, on motion of the Bishop of Mississippi, it was

Resolved: That the Bishops of the Church be asked to suggest to their clergy the use, on Thanksgiving Day, or the Sunday nearest thereto, of a prayer or prayers of thanksgiving for the raising of the Emergency Fund.

The treasurer's stimulating and encouraging report was then presented. The main features of it are printed elsewhere in this issue. It showed the

treasury entirely out of debt for the first time in eight years, and a small balance remaining on September 1st.

The reports of the Committees on Trust Funds and Audit and Finance were received. The Council of Advice and the Executive Committee then reported.

Among other matters disposed of were: The acceptance of the resignation of Mr. H. H. Bayne, treasurer of the Philippine Mission, with an expression of appreciation for his long and faithful service; provision for paying interest on a loan for building the school at Porto Alegre, Brazil; approval of the power of attorney to conduct business in Cuba; acknowledgment to Dr. J. R. Wilkinson of the Southern Presbyterian Mission, Soochow, China, for his unremitting kindness and professional skill, placed at the service of Mrs. R. A. Griesser in her fatal illness. The report of Messrs. Price, Waterhouse & Company on the business methods of the Board of Missions was referred to a committee of three laymen to confer with the officers in making effective such recommendations as seemed useful. Appointments were made as follows: Alaska—Mr. E. A. McIntosh, Rev. H. H. Kelly, Mrs. Adella O. Cook. Honolulu—The Rev. L. H. Tracy. The Philippines—Mrs. Charles C. Fuller. Shanghai—Mr. Robert F. Wilner, Dr. Julian Petit.

Visiting missionaries were then presented. The Rev. Dr. Pott, president of St. John's University, Shanghai, made a most thoughtful and interesting address on Christian Education in China, asking that a committee might be appointed to consider our future policies with regard to educational work. The committee later appointed

upon the request of Dr. Pott, consisted of the Rev. Dr. Stires, Mr. Pepper, Mr. King and Mr. Wood, together with the President of the Board. Bishop Kinsolving of Brazil also spoke briefly concerning the work in Latin-American countries.

Among the special committees reporting was that on the Emergency Fund. Its report was long and deeply interesting, presenting a complete statement concerning the project from the beginning. Inasmuch as, on the morning of the Board Meeting, a request had been received that the \$50,000 given to increase the reserve deposits, and known as the Harriet Blanchard Memorial Fund, should be counted as a gift to the Emergency Fund, the committee was able to report that on that day, October 26th, the total of the Fund had reached \$428,640 and had been distributed as follows:

1. To meet the obligations of the Board as on Aug. 31, 1915:	
(a) To provide for the accumulated deficit. \$254,000	
(b) To provide the amount necessary to meet the appropriations for the year 1914-1915, in addition to the offerings from the usual sources	103,000
	<hr/>
	\$357,000
2. Added to the reserve deposits in accordance with the terms of Miss Blanchard's gift.....	50,000
3. In hand towards meeting the appropriations of the fiscal year 1915-16	21,640
	<hr/>
	\$428,640

The total cost of raising the Fund, amounting to \$15,966, had been met from a legacy left to the Board of Missions by the late George C. Thomas, for just such a purpose.

Following this report a resolution of thanks was passed to all those who had given so generously of their time, and to the office staff, which had carried on the Emergency campaign.

Particular mention was made of the untiring help given by the Presiding Bishop of the Church. Resolutions of sympathy to Bishop McKim, on account of the recent death of his wife, and to Mrs. Codman and Mrs. Biller, the wives of the late bishops of Maine and South Dakota, were passed by a standing vote. The Board then took recess, and at 1 o'clock prayers were said in the chapel, the service being a special thanksgiving for the generosity of the Church in its gifts to the missionary cause.

Afternoon Session

Mr. Stirling, of Chicago, presented a memorial from the Synod of the Province of the Mid-West, calling attention to the needs of the domestic field and giving results of the survey of the Mid-West Province, praying that as soon as it might be possible the Board of Missions would grant an additional sum of \$25,000 to be distributed by the Synod in building up the work within the Province; the Synod pledging itself to make every effort to secure larger sums for General Missions. Mr. Stirling also introduced a motion that a campaign be undertaken to raise \$100,000 as a forward movement, specifically for domestic missions. This memorial and resolution were made the order of the day, after the discussion on the election of the delegates to the Panama Congress, which matter was taken up at three o'clock.

Forty-two members were present, together with many visitors, when the discussion began, Dr. Manning opening with an argument urging the rescinding of the resolution passed at the May meeting, which resolution was as follows:

Resolved, That the Board of Missions having learned of the plan to hold a conference in Panama in 1916 on missionary work in Latin-America on the same general lines as the World Missionary Conference in Edinburgh in 1910, will arrange to send delegates to the conference, and authorizes

any of its officers who may be asked to do so to serve upon committees in connection with the conference, and to take such other steps in the preparatory work as they may think desirable; *Provided*, that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America.

The discussion continued without recess until 8:15 p. m., when, after a closing speech by Dr. Manning, the vote was taken and the motion to rescind the resolution was lost, the vote standing 26 to 13.

Immediately after the announcement of the vote, the bishops of Fond du Lac, Marquette and Washington, Drs. Manning and Delany, offered their resignations from the Board.

On motion of Mr. Stirling a committee of five was appointed to meet immediately and consider resolutions defining the Board's understanding in electing delegates, and the powers which said delegates were to exercise. The Board then adjourned until Wednesday morning.

The Second Day

Thirty-seven members were present when the Board re-assembled at 9:30 o'clock. The committee appointed at the close of the previous session with regard to the Panama Congress brought in a report which, with amendment, was adopted as follows:

In sending delegates to the Panama Congress the Board does so with the understanding that, as stated in the official bulletins of the Congress:

1. It is to be "along the same general lines as the Edinburgh meeting" (that is the World Missionary Conference at Edinburgh in 1910). See Bulletin No. 1.

2. It "is not to be a gathering for legislation on ecclesiastical questions, or even on matters of missionary policy." See Bulletin No. 2.

3. "It shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith." Its "approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth." See Bulletin No. 4.

4. "All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin-America, are cordially invited to participate in the Panama Congress and will be heartily welcomed. See General Statement of purpose of Congress on Christian Work in Latin-America.

5. Our own delegates go for conference only, and with no purpose or authority or power of committing this Board to co-operation.

The committee appointed to nominate the delegates to the Panama Congress presented the following, which was adopted:

Resolved: That under vote of the Board, the President of this Board, the Bishops having charge of work in Latin-American countries, the Bishop Coadjutor of Virginia, be the persons chosen by the Board to attend the Panama Conference.

The order of the day was then a memorial of resolutions presented by Mr. Stirling in behalf of the Synod of the Mid-West. The memorial was most cordially received by the Board and there was full discussion upon the proposals. As a result the following resolution was passed unanimously:

Resolved: That the first \$50,000 received during the current year from undesignated legacies be expended for permanent equipment in the domestic missionary field in the United States.

On motion of Mr. Stirling, the following statement to the Church in reference to the above resolution was adopted:

The splendid and encouraging response of the Church to the call of your Board for the Emergency Fund encourages and justifies your Board in adopting a policy that it has long desired should prevail, but for financial reasons has hitherto been unable to put into practice; namely, the policy of devoting to permanent construction and equipment in the domestic field at home all of the undesignated legacies received from time to time. By resolution of your Board at its meeting in October, 1915, this progressive policy will be immediately put in force and in the current year as undesignated legacies are received, the first of \$50,000 will be devoted to this purpose. The

money will be as equitably distributed and wisely used in the manner outlined above as your Board can possibly determine. This will supply a worthy sum with which to erect memorials to the glory of God and in honor of the devoted Churchmen and women who have thus remembered the Master's work.

On motion of Dr. Freeman the following resolution was carried:

Resolved: That a Special Committee of five be appointed to take under consideration, together with the Emergency Committee, the subject matter contained in the resolution presented from the Province of the Mid-West; and,

Further Resolved: That said committee be requested to present to this Board at a subsequent meeting a plan that will contemplate the strengthening and promoting of the work throughout the entire domestic field.

The Chair appointed as that committee the following: The Rt. Rev. F. W. Keator, the Rev. J. E. Freeman, D.D., the Very Rev. C. M. Davis, Mr. W. C. Sturgis, and Mr. W. R. Stirling.

The committee to name a successor of Mr. William G. Low, presented the name of Mr. Stephen Baker of New York, recommending that he be placed upon the Trust Funds Committee, and that Mr. John S. Newbold become a member of the Committee on Audit and Finance; all of which was approved. The Board also adopted a minute expressing appreciation of the

long and faithful service of Mr. Low as a member of the Board and Mr. Henry Lewis Morris on the Trust Funds Committee.

On motion of the Bishop of Wyoming, the following resolution was carried:

Resolved: That this Board of Missions appoint a committee to draft a resolution to memorialize His Imperial Majesty, the Emperor of Germany, to use his influence as a well-known champion of Christianity, with the Sultan of Turkey with a view to assuaging the ravages of religious persecution now inflicted by the Turks upon their Armenian subjects.

The following were appointed as the committee: Bishop Thomas, Bishop Greer and Bishop Rhineland and Bishop Perry.

The afternoon session, which was in the nature of a conference, began at 2:30, when the question of a better organization of our domestic missionary work was taken up, with the result that the President was asked to present to the December meeting a plan for the appointment of a special secretary on Domestic Missions. On motion of Mr. Stirling, congratulations were extended to THE SPIRIT OF MISSIONS and its business manager for the excellent record made by the magazine. Certain matters of routine were disposed of and the Board adjourned at 4:15 p. m. on Wednesday.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

Coming out from Alaska for this winter, Archdeacon Stuck reached New York November 1st.

Anking

The Rev. Lloyd R. Craighill arrived safely in Shanghai on September 19th.

Hankow

Miss Edith Kay, returning after regular furlough, sailed from San Francisco November 6th on the S.S. *Nippon Maru*.

Kyoto

Miss Martha Aldrich left Lakeport on

October 28th and sailed from San Francisco on the S.S. *Matsonia*, November 3rd for Honolulu, where she expects to spend the remainder of her furlough.

The Rev. and Mrs. Isaac Dooman, after furlough, started for the field on the S.S. *Tenyo Maru*, sailing from San Francisco October 23rd.

On September 14th Miss Humphries and Miss Booth reached Kyoto, having left San Francisco on the S.S. *Mongolia*, August 25th.

Liberia

Miss Sarah E. Conway left on the S.S.

Cretic, October 30th, for Gibraltar, en route to Cape Mount.

Porto Rico

The Right Rev. C. B. Colmore arrived in New York November 1st, and returned to Porto Rico November 20th.

Philippines

On October 23rd the Rev. H. E. Studley left San Francisco on the S.S. *Tenyo Maru*, returning to the field after furlough.

Shanghai

On the S.S. *Mongolia*, sailing from San Francisco August 25th and arriving at Shanghai September 19th, were the following persons: Mrs. J. M. B. Gill and children, Dr. E. C. Fullerton, Miss C. Fullerton, Deaconess L. E. Wells and Miss S. L. Oehler.

The Rev. C. F. McRae and family, returning from furlough, arrived in Shanghai on September 29th.

Mrs. G. F. Mosher, returning to the field, sailed from San Francisco on the S.S. *Tenyo Maru* on October 23rd.

Tokyo

The Right Rev. John McKim, with Miss Bessie and Miss Nellie, returned to Japan on November 20th via the S.S. *Shinyo Maru*.

The Rev. N. S. Binsted arrived in Tokyo September 12th, having left San Francisco August 25th.

The Rev. F. C. Meredith having sailed from Seattle on the S.S. *Shidzuoka Maru*, arrived in Tokyo on October 18th; and on the 19th the Rev. A. W. Cooke and family arrived by the S.S. *Chiyō Maru*.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. ————
II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. ————
IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. ————
VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. ————

Alaska

Rev. Hudson Stuck, D.D.

Asheville

Rev. W. B. Allen (during December).

Brazil

Rt. Rev. L. L. Kinsolving, D.D.

China

ANKING: Miss S. E. Hopwood.

HANKOW: Rev. F. G. Deis.

Rev. A. A. Gilman.

Miss S. H. Higgins.

Rev. S. H. Littell.

SHANGHAI: W. H. Jefferys, M.D.

Rev. J. W. Nichols (in 8th Province).

Rev. F. L. H. Pott, D.D.

Cuba

Rev. W. W. Steel.

Rev. C. M. Sturges (in Seventh Province).

Idaho

Rt. Rev. J. B. Funsten, D.D.

Japan

KYOTO: Rev. Roger A. Walke.

TOKYO: Rev. Dr. C. S. Reifsnider.

Dr. R. B. Teusler.

Utah

Rt. Rev. Paul Jones, D.D. (during December and January).

Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. The Manheim Apartment, Allentown, Pa.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter.

Representing the schools and other missionary work in the diocese of South Carolina; Archdeacon Baskerville, Charleston, S. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE AUXILIARY AND ST. AUGUSTINE'S, RALEIGH

By Sarah L. Hunter

II. Money

The Auxiliary has been generous also in helping in the matter of money gifts, and it is to them that we owe most of the buildings which have been erected on the grounds during these years. I think our first additions were made to the Smith Building. This is the one in which our boarding girls had their home until within the last two years, and even yet some of our girls are there. The old dining-room was replaced by a special memorial gift. Over it were put large, airy dormitories for our girls, and for these rooms the Auxiliary supplied the funds. In 1895, we thought it was imperative that we should have our own chapel on the grounds. During the lifetime of the school, the students had walked on Sunday mornings into the city of Raleigh, to a little chapel a mile and a half away, where the principal of the school gave his services as Priest-in-charge. The city people did very little for its general support, as it was closely connected with St. Augustine's School. Mr. Hunter felt it was unwise to continue the relationship, and so, in 1895, there was erected on the grounds a beautiful stone chapel. The funds for this were given largely by the Woman's Auxiliary in various places. The last \$250 was given by the American Church Building Fund.

No one can ever know what the Auxiliary has done for us in giving us this chapel, where daily Morning

and Evening Prayer are said throughout the school year. On Sundays an early celebration and two other services are held, beside the gathering each Sunday afternoon of all the students, for the review of the Sunday-school lessons which have been taught in their various class-rooms. There are many, many students on leaving the school who have written back that of all the memories which they have had of their school life none are so dear as those of the chapel services, and I am sure they have been very helpful to weary and tempted souls, not only among teachers and students but also in the case of a few whom we have been able to reach from the outside. One woman, who has been an earnest communicant here for several years, said, a year or two ago, that she should never forget the first time that she came to a chapel service. She had been used to the noisy, emotional services at her country church, and she said, "When I came to St. Augustine's, and saw the reverence of the students and the absolute quiet of the chapel, I think I could have heard a pin drop, and I felt that that was the place where I would like to be." Another time, in speaking of the chapel and the mothers' meetings which are held in connection with our Church work, she said, "Yes, I lived in the country, and it was not the same thing. You brought me out of the mud and I have kept out ever since." I do not think that she was ever a bad woman, but it was simply her

way of expressing the difference in her life.

In the help which the Auxiliary gave us in the building of this chapel I am sure that they added greatly to the efficiency of the chapel in the city, then called St. Augustine's, but now St. Ambrose's, for it meant that it was independent of the school, had its own Priest-in-charge, and has been able, through that, to extend its work also. Just now, the rector is the Rev. James K. Satterwhite, who was graduated from the collegiate department of St. Augustine's School, then went to the Petersburg Divinity School for his theological studies, and ever since has served some mission in the diocese of North Carolina.

In helping with the current expenses of St. Augustine's School, the Auxiliary has made it possible for young men to have their preparatory training for the ministry, and many are doing faithful work East, West, North and South.

In 1895, we made an appeal to the Woman's Auxiliary for help in the erection of a simple building where we could start a hospital and training school for nurses. We felt that our colored people would make good nurses, and it would open up another avenue of work for them. An anonymous gift of \$500 from a lady was sent to me through the secretary of the Auxiliary, and another gift from a gentleman in California made it possible for us to alter the house which had been occupied by Dr. Sutton, and have a hospital of a few beds and a training school for nurses. As the years went on, the necessity for this hospital showed itself more and more, and we finally, through gifts of a few individual members and many branches of the Woman's Auxiliary, erected the present permanent stone hospital where we can accommodate seventy-five patients and, in case of emergency, even more. Our usual number in the training school is

thirty, and the girls have their home in the former hospital building. We have gone through many vicissitudes, but the Woman's Auxiliary has always stood by us nobly and aided us in our times of necessity. After a very serious fire in the old hospital, in February, 1909, two young ladies representing the Tuesday Missionary Bible Class of Philadelphia, came to see how they could help in the completion of the new building on which work had been stopped for the want of funds. The result was that, through the generous offerings which came in consequence of their untiring labors, we were enabled to finish the building that spring, and it was dedicated in May. The patients themselves now pay over half of the expenses of the hospital. The city makes an appropriation for some of its charity patients, for this is the only place in the city to which they can be sent, and the balance of the expenses is paid almost wholly by members of the Woman's Auxiliary. They have been most generous to us in the way of hospital supplies, bedding and clothing. There are some articles that we never have to buy because our friends are so kind as to send them in the missionary boxes. We have a few endowed days. The sum of \$250 endows a day, the interest being added to what the patients themselves pay taking care of the hospital expenses for one day in each year. I have been anxious to get all of the 365 days endowed, and some have been by branches, and others by individual members of the Woman's Auxiliary. One Bishop of the Church has endowed a cot in the children's ward in memory of his wife, at the cost of \$2,000. The income from the hospital endowment amounts now to about \$500 a year.

Another of the buildings which has added to the usefulness of the school was erected almost entirely by gifts that have come from the Auxiliary. In

1910, and again in 1913, \$5,000 was given from the United Offering of the Woman's Auxiliary toward the erection of the George C. Thomas Memorial Dormitory for Girls, and at other times many other gifts have been given by the Auxiliary for this same purpose. The students of the school, incited by the generosity of the Woman's Auxiliary, were eager to have a part in this building, and I think contributed about \$1,000 toward it. It can accommodate one hundred and eight girls, the matron and six teachers. The dormitories are well arranged and each girl has her own little room. In the basement are a

large study-room and a large recreation-room, which also does for gymnastic exercises. This has filled a long-felt want for a large enough place for the girls to have a recreation-room in their own building. There are other buildings which have been largely erected by the generosity of the Woman's Auxiliary, and each one serves its own purpose for the training and development of the life of the students, both young men and girls. How far-reaching this will be none can ever tell. The students go out into their several communities, and we hope that "the little leaven leavens the whole lump."

THE NOVEMBER CONFERENCE

THE Rev. Dr. Gray celebrated the Holy Communion in the Missions House Chapel, preceding the conference of November 18.

The conference was attended by officers from Connecticut, 2; Long Island, 5; Newark, 7 (1 Jr.); New Jersey, 2 (1 Jr.); New York, 3 (1 Jr.); Pennsylvania, 2; Washington, 1; Western Nebraska, 1; with visitors from Massachusetts and Tokyo, and Miss Woodruff, for years connected with the mission in Liberia.

The secretary mentioned a letter from Tokyo, in which Mrs. John Lloyd wrote of the death of Mrs. McKim and of the services held in the cathedral:

The death of Mrs. McKim was so sudden that "translation" would be a better term for the end of such a life. During the bishop's absence of two weeks, looking after his Japanese fold, this dear missionary-wife went to her reward.

The Friday night of October 18th her body was placed in the cathedral, close by the way she often trod when going to the Lord's Supper. On the steps and about the chancel were placed the loveliest of Japan's flowers, with loving words of two languages. On the coffin that held the body of that brave, true-hearted Christian woman were placed the purest emblems of love

and of sympathy. There was early Communion at eight A. M. for the immediate family, later, at 9.30, a service for the Japanese Christians—clergy and members of the Woman's Auxiliary of Tokyo, as well as other Japanese friends—who bore testimony to their respect and sympathy for the bishop and his wife, who have given over thirty-five years of their life-work to Japan. Then at 2 P. M. came the burial service in English. In the choir were most of the Bishop's young clergy who could reach the city. The hymns and anthem filled the cathedral with sounds of thanksgiving "for all the saints who from their labors rest." Bishop Tucker of Kyoto and Bishop Cecil of the English Church conducted the service.

Having been President of the Woman's Auxiliary, Japanese and foreign, of Tokyo for years, it seemed fitting to send home this message of this brave, quiet, true-hearted member across the sea.

The secretary told of the Quiet Hours to be held monthly in the chapel of the S. P. G. House in London, and of Bishop Montgomery's recommendation "to all organizing secretaries both men and women," to try to arrange for such hours elsewhere, the C. M. S. having already some months previously called for "One Day Conventions" "for conversation, revival, consecration" "for the

sake of the Church's life throughout the world."

The secretary reported upon the adoption of a simple constitution for a provincial branch in the Province of the Mid-West, and Miss Tillotson told of her attendance at the Auxiliary provincial meeting at Sewanee, and Mrs. Beecher of hers in Omaha at the Provincial Auxiliary meeting of the Northwest. At the Sewanee meeting a member of the East Carolina Branch moved that every branch of the Auxiliary throughout the province be asked to take as the subject of one of their meetings that of prayer, to talk of it, consider it, study it in all its bearings. This action Miss Tillotson considered an epoch-making event, because of the eagerness with which it was discussed, and the cordiality with which the resolution was met and passed. It showed how tremendously people are beginning to consider the subject.

Miss Tillotson reported upon an absence of a month, filled with institutes and meetings of various kinds, in Tennessee, Georgia, South Carolina, Southern Virginia and Maryland, together with a visit to Valle Crucis. She recommended people who do not believe in miracles to go there and study the work and the conditions under which it is done. The chance for workers in such schools as Valle Crucis, Graniteville, La Grange, is almost unlimited, and scholarships also are greatly needed. She urged the use of the influence of all those interested to procure helpers and money for these schools, for the amount of good they are doing cannot be overestimated.

Mrs. Cobb of Newark told of a visit she had made to a Virginia mission, and fully agreed with Miss Tillotson that it would be most enlightening and stimulating if more such visits might be made.

Mrs. Beecher of Western Nebraska expressed the wish that Auxiliary

travelers to and from the West might stop in that district, and described in most inviting terms the Military Institute at Kearney as a place well suited for a summer conference and institute.

Meetings in Connecticut, Long Island, Newark and other places were mentioned.

At the close of the Connecticut meeting a woman pressed a paper into the hand of Archdeacon Stuck, which proved on examination to be a check for \$1,000. The Long Island meeting was held in St. Philip's Church, Brooklyn, whose rector and congregation of colored people gladly entertained the delegates. Bishops Gailor, Cheshire and Lines were the speakers, and Miss Hobart gave some missionary impersonations.

Miss Schereschewsky of Tokyo was presented to the conference and gave a message from Miss Mann of Nikko, where the new church now open still lacks \$1,000 to complete the payment upon it. Miss Schereschewsky drew an interesting and striking contrast between the cost and beauty lavished upon Buddhist shrines in Nikko and the very modest expenditure of Christian wealth for the worship of the Living God.

Mrs. Phelps, chairman of the conference committee, introduced the subject of the day: "Shall we ask the Board to replace the Woman's Auxiliary by an auxiliary of both men and women?" and invited Mr. Wood to preside.

Preliminary to the conference, Mr. Wood brought greetings from the Presiding Bishop, and the message that the women of St. Louis are well along with their preparations for the Triennial. He also told of Mrs. Biller's approaching visit East, and asked the Auxiliary to co-operate with her plans for furthering the work in South Dakota.

Miss Alice Lindley, President of the New York Juniors, opened the

conference by reporting that at a meeting just held on Staten Island in connection with an institute for normal study, ten men were present while seventy women and Juniors registered. The opinion seemed to be that if the men were given something definite to do they would be more than willing to do it, and a plan was considered how to create interest among them, resulting in a resolution being passed at this Staten Island institute, to the effect that the Board be asked to eliminate the word Woman's from the name of the Auxiliary, and to have it definitely understood that it is to be henceforth an Auxiliary of men and women, boys and girls.

Miss Lindley asked that Miss Withers, a Junior leader in St. Paul's Church, Yonkers, might explain why this matter was of special interest to the Juniors. She said that as a diocesan officer she had been greatly concerned with the same thing which Miss Withers had felt as a practical difficulty in her parish Junior branch.

Miss Withers explained this difficulty to be the lack of any body of men and older boys having the missionary interest of the Church primarily at heart, into which to graduate the boys who are willing, to fourteen years or so, to be held in the Junior Department, but who cannot be graduated from there into the Woman's Auxiliary, and whose missionary enthusiasm and training are likely to be dissipated.

In reply to the question whether there is any general organization for men's missionary work in the Church, Mr. Wood said there was not, unless perhaps the Laymen's Missionary Movement might be said to be under that head. The national campaign of five years ago among our men reached some fifty dioceses and missionary districts, and some fairly effective organizations were created, sometimes of laymen only, sometimes of clergy and laymen together.

Reference was made to the Sunday-school as a means of providing missionary instruction for boys and girls together, and the appointment in some instances of the vestry as a missionary committee was mentioned. The English system which seems to bring men and women and young people all together to meetings was touched upon.

An interesting report was made upon a parish missionary society among the men, where a mission study class has been organized and is doing the most encouraging work, though it is still a very young organization. But the entire parish is aware of this work, and recently several rectors of neighboring parishes have asked to be allowed to attend this class, with some of the men of their parishes. Permission has been refused, however, the idea being that the rectors of other parishes shall organize such classes for themselves, or appoint committees to do so. In the parish first mentioned, the plan was followed of appointing a representative of every organization in the parish to serve in this class and committee. The men have visited the Church Missions House, have asked pertinent questions of Dr. Gray and Mr. Wood, and the resulting enthusiasm has been more than any one could have believed possible.

However, as things stand, there is no real place for the boys over fourteen years of age in the Church except the Brotherhood of St. Andrew, and this cannot be called such a missionary society as that under discussion. Mrs. Gilman reported that in the Diocese of Hankow this problem has been successfully solved, and men and women, boys and girls work together in perfect harmony, and the stimulation of interest is very noticeable.

The danger of what might be called over organization was suggested. If we have the Woman's Auxiliary, the Junior Auxiliary, the men and the

Sunday-school all separately organized, who will be left to act as the Church?

The Secretary here called attention to the fact that when the Domestic and Foreign Missionary Society was organized, in 1820, with recognized membership on the principle of an annual payment of \$3, the constitution provided for the formation of Auxiliary Societies as a chief duty of its secretaries and agents, and this act was in operation until 1835, a period of fifteen years.

By 1823 there were eleven such Auxiliaries, in three dioceses, eight of them being "Female Auxiliary Missionary Societies." In 1835 there were one hundred and fifty-seven, in nineteen dioceses, fifty-nine of them composed of women.

In 1835 the Society reorganized, recognizing Baptism as the principle of membership, and the parish itself as the unit in missionary activity. This principle continued until 1871, when out of a record of three thousand and five parishes and congregations, nine hundred and seventy-six contributed to domestic missions, and seven hundred and ninety-four (many, no doubt, included in the nine hundred and seventy-six) to foreign missions. This system covered a period of thirty-six years.

In 1871, while retaining the same principle of membership, there was added to the system then in use the Woman's Auxiliary to the Board of Missions. At the end of forty-four years it reports workers in all of the dioceses and missionary districts and in 5,529 of the 8,426 recorded parishes and missions, while missionary gifts have been received from 6,157 parishes and missions as such.

In this way we see that in the ninety-five years since the Domestic and Foreign Missionary Society was first organized, three methods of carrying on the missionary activities of the Church have been pursued: 1.

Through Auxiliaries of men and women. 2. Through the parish. 3. Through the parish and the Woman's Auxiliary to the Board of Missions* both.

The proposition under discussion at the conference suggests a combination of the first and second plans; namely, that to the parish organization should be added the Auxiliary of both men and women.

In answer to a letter from Mrs. Phelps, the President of the Board advised "going slow" in such a matter, thinking it involved a merging of the present Auxiliary into something different.

Although notice of the question to be debated at the conference had been sent to the diocesan presidents and comment invited, only three presidents had written Mrs. Phelps upon this subject. The President of the Iowa Branch asked:

If the Church is the Missionary Society, as we claim it is, what advantage would there be in the formation of an auxiliary of both men and women, the same to be identical with the Church?

The President of the West Virginia Branch says:

I do not favor replacing the Woman's Auxiliary by an Auxiliary of both sexes—it would not work as well as we are now in my opinion. In England, it is different, and they began that way. I wish the men would have an auxiliary of their own.

The President of the South Dakota Branch simply says that the question may be in a line with others that suggest themselves for future consideration, although the time for them seems not yet.

Three readers of THE SPIRIT OF MISSIONS wrote after seeing the notice of the conference there; one, over eighty, and not a Churchwoman, wondering why men should be added to the Auxiliary, a second, an Auxiliary member in North Carolina:

The subject suggested for the November Conference seems to me an item of the

* The Sunday-school Auxiliary might be added to this record.

utmost importance. Half-unconsciously I have been looking for some time for just such a suggestion. . . . The replacing of the Woman's Auxiliary by an auxiliary composed of both men and women would seem to be but the logical and necessary outcome of that great decision of the Church and General Convention that every baptized person is by virtue of his Baptism a member of the Missionary Society of the Church.

While a veteran officer of the Ohio Branch writes:

In answer to the question for discussion—"Shall we ask the Board to replace the Woman's Auxiliary by an auxiliary of both men and women?"—I answer decidedly, *No*. We already have such a society. For the Church itself is nothing less than a great Missionary Society composed of men and women! The Woman's Auxiliary was organized because we believed that there were some things which women as women could accomplish better alone—over and above all that they could do in association with men in the membership of the Church. The history of the Woman's Auxiliary through more than thirty years has proved this to be true. In my judgment, the question under discussion is exactly equivalent to this: Shall we ask the Board to abolish the Woman's Auxiliary?

To answer this statement of the question, Miss Alice Lindley again explained that there was no suggestion intended that the present organization and methods of the Woman's Auxiliary should be done away, but rather that an organization of the men should be developed, co-ordinating with that of the Woman's Auxiliary and having similarly defined responsibilities and tasks. The every-member canvass and introduction of the duplex envelope system have already shown that a definite work arouses the men of the Church to interest and action.

The conference closed with the suggestion that the subject be discussed at Auxiliary meetings during the months which must intervene between now and the Triennial, when it might be brought up for consideration by the Auxiliary as a whole.

CHRISTMAS AND EASTER SALES

After each of the two last monthly conferences a sale has been held by Miss Case, the librarian at the Missions House, of articles received from the mission field, sent to her care to be sold for the benefit of the different missions. In October \$26 were taken in and in November about \$20.

This sales bureau is now established as a definite and permanent feature in the Educational Department, and we are glad to call the attention of the members of the Auxiliary to it.

Miss Alma Booth, of St. Elizabeth's School of Needlework, Kanazawa, Kaga, Japan, writes that if branches and members of the Woman's Auxiliary and the Girls' Friendly Society at home would help, she is sure the school "would be put on a permanent basis of support. It would not only give them an assured income but also keep them in touch with the people at home. For example, are there not twenty Auxiliary branches that would each be responsible for taking twenty-five dollars' worth of orders?"

Will not any member or branch willing to consider this, communicate with Miss Booth direct, at the address given above?

THE DECEMBER CONFERENCE

The December Conference will be held on Thursday, the 16th, at the Church Missions House, New York.

Holy Communion in the Chapel, at 10 a. m.; reports, etc., in the Board Room at 10.30; conference from 11 to 12. Prayers in the Chapel at noon.

Subject of the Conference: "How to bridge the gap between the Woman's Auxiliary and its Junior Department."

THE JUNIOR PAGE

HOW to make the Junior page really helpful is a question that has pressed for a satisfactory answer. The best way is to fill it with suggestions of plans tried by the leaders, and we hope many ideas have been already furnished, but the difficulty is to get the right kind of reports from those who are doing the work. So often in meetings many things are reported which, if they could only go further, would be a great help, but they are often not sent on to the Missions House. At the institute lately held in Louisville a plan was suggested which may mean much in the value of the page. This is that the Junior boards in different dioceses shall be asked to send us reports of what they have found most successful in their branches. In this way this page should prove full of help for all leaders. Kentucky is asked to give us the suggestions for next month.

SOME ANSWERS FROM OUR CORRESPONDENTS

The Junior Correspondence Course goes on its way, and we hope is making the leaders who are taking it feel less "untrained" than so many of us are conscious of feeling. Many of the answers would be helpful to us all, and a few are given here.

In answer to the question, How the older members of the Little Helpers Section can be taught, the following suggestions are made from a correspondent in Michigan City:

(a) By making scrap-books of pictures cut from THE SPIRIT OF MISSIONS; first telling the story, then letting the children cut and paste the pictures.

(b) By telling a story and letting the little ones act it out in play.

(c) By telling a story, showing a picture and letting the children attempt to draw a picture in illustration.

(d) By telling a story and modelling an illustration in sand.

Most of the work done by children in these illustrations may not amount to more than a poor attempt, but, even so, the story becomes fixed in their minds.

The following are from New Hampshire in answer to the suggestion, "Imagine yourself just entering on the work of a parish officer of the Little Helpers, and make a list of things you would wish to accomplish":

(1) To have a clear understanding with the mothers of the purpose and work of the Little Helpers, and to enlist their interest and encouragement.

(2) To distribute the mite boxes and teach the prayer to every baptized child, and by frequent visits to see that both are being used.

(3) When meetings of the children are held the following things are desired: A good attendance, earnest prayer, interest in a missionary story, interest and faithfulness in a short period of hand-work, enjoyment of a few games.

In answer to the question, "What ways can you suggest of insuring the graduation of members of Section I into Section II?":

"Occasionally, during the meetings of Section I, I should speak with interest of Section II, of which it is an honor to be a member.

"When a child graduates from Section I into Section II, I should speak of her with pride to the rest of Section I.

"I should impress the older girls of Section II with the responsibility of welcoming and helping the new members so that they would feel at home as well as be proud to be associated with older girls."

KINDERGARTEN POST-CARDS

Order at once from the Publication Department, Church Missions House, colored post-cards with a picture of the Gaylord Hart Mitchell Kindergarten, Akita, Japan, for distribution among the Little Helpers. Price, 2 cents apiece, 75 cents for fifty, \$1.50 a hundred.

A LIST OF LEAFLETS

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Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
201 "Since the Revolution—Ladies First!"
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205 We Have It! (St. Mary's Hall.)
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M. 6 *At the Close of Day.
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- 1007 The Cross Roads of the Pacific.

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- 600 The First Americans.

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- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo).

Liberia

- 100 Our Foothold in Africa.

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- 700 The Church Among the Negroes.

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